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# THE MESSENGER

VOL. XLII. OCTOBER, 1904. No. 4.

## ANGLICANISM—OLD AND NEW.

THE attitude of even moderate Anglicans toward the Catholic Church, the State and the non-episcopal sects, is well known. They hold that for the Church of England the Reformation was nothing more than its purification from superstitions that had developed within it during the Papal domination; and consequently, what they call the Roman Communion, is but a sister branch of the Universal Church of Christ. The control exercised by the State is a usurpation from which they would gladly be free. They regard the independence of Irish, Scottish, American and Colonial Episcopalians with a feeling akin to envy; and the prospect of such liberty makes the thought of disestablishm not altogether intolerable. As for non-episcopal sects, e Anglican whose views are not purely evangelical, ignores t as forming no part of the Catholic Church.

This attitude is necessary for those who claim to be the leg mate heirs by continuous descent of the pre-reformation Chur of England, and therefore demand of us recognition as fellow Catholics, and speak of reunion as a possibility. But before this claim to continuity can be even considered, they must show that the Reformers of the Church of England held the same attitude. If these maintained that the Pope is anti-Christ; the Holy Sacrifice, idolatry; the priesthood, a priesthood of devils, the identity of their reformed church with the old Church of England is inadmissible. For nearly a thousand years this had been Pope; for nearly a thousand years it had been s; for nearly a thousand years it had been cons ficial priesthood; and during all that time it had he ssential to its existence in Catholic unity. If in thereby ceased to be a member of the Catholic Chu cannot be at the same time Catholic and anti-Christia



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# THE MESSENGER

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## THE EMPEROR OF KOREA.

THE most pathetic figure illumined by "the fierce light which beats upon the throne" is assuredly that of the King (now Emperor) of Korea. When I arrived in Seoul in January, 1898, I had heard him variously described as a conscienceless tyrant, a cruel libertine and a blundering weakling cowering upon a throne beset by imaginary assassins. It is nowhere so easy to misjudge a man as in the Orient; civilization, morality, customs, ideals, all are so totally different from those of the West, that one cannot judge as one would one's own kind.

I had been but a short time in the country when I became convinced that he was much maligned, and is, as far his education goes, a progressive and liberal monarch. Had he the good fortune to be a private citizen instead of an Oriental potentate, he would be the most amiable of kindly old gentlemen, mild-mannered, generous and considerate of the happiness of others, devotedly affectionate to his wife and children, and, rare attribute in an Oriental, comparatively faithful. He is easily influenced by those who can win his affections, not his confidence, for he trusts no one absolutely; and he is implacable in his hatreds. He is intensely and sincerely religious. His character, naturally mild and kindly, shows necessarily the effects of these last thirty years of intrigue and oppression, a true reign of terror. It must be remembered, in forming an estimate of his character, that from childhood until his present premature old age, he has never been a free agent; his life has been a long struggle against superior and dominating forces. During the critical period of 1900–1901, I was on duty in the palace almost continually, and was greatly impressed by the Emperor's personality, and, as I



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learned to know him better, I could not but accord him my fullest sympathy in the struggle which he had undertaken, seemingly, against the Fates themselves.

His greatest misfortune is that he was chosen king, for he was not born to that high position.

In 1863, he was the typical care-free, bare-foot country lad of all the world over, engrossed in the absorbing occupation of kite-flying or fishing with a bent pin and a grain of rice for bait, for tiny carp in the village pond. His father, Prince Hung Sun, who later became famous, or rather infamous, as the Tai Won Kun, was a distant relative of the King, but was poor, possessing nothing beyond his name and a small estate in the country; hardly more than a farm. Ambitious and intriguing by nature, he had endeavored all his life to secure for his descendants the succession to the throne.

King Chul Jung lay dying in Seoul, without issue, and the prince succeeded, by what means is not told, in forcing the old man to name his own son as his successor, almost with his last breath, for he died immediately afterward; and messengers were straightway sent to bring the thirteen-year-old farmer's lad to the palace in Seoul.

A presentment of evil seems to have hung over him from the beginning, for when he received the announcement from the grave silk-coated envoys that he had been chosen king, he is said to have burst into violent weeping; he refused to accept the dangerous honor until his father, by physical violence forced his acquiescence.

The formalities having been observed, his acceptance duly recorded, and the sacred rites performed with Oriental pomp and splendor, the unfortunate boy was installed in the palace, overawed by the rigid ceremonial and by his mob of attendants, and his father took up the reins of government as Regent, with the title of Tai Won Kun.

The young King seems to have been even at that early age desirous of the welfare of his people, but ignorant of everything a prince should know in these enlightened days, taught by his environment that the subject exists only for the pleasure and profit of his sovereign, timid and in deadly fear of his savage and cruel father, his aspirations melted away in tears and brooding.

During the year after his coronation an event occurred of the

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greatest importance in his life and in the history of Korea. His father chose for him a wife, the fourteen-year-old daughter of Min Chirok, a noble of the powerful Min clan, hoping thus to gain their support for his plans. This young girl had received a brilliant education, as Korean education goes. She was ambitious, practical and fearless, and had all the qualities of a ruler which her royal consort lacked. She threw herself heart and soul into the work of emancipating the King from the Regent's control, and Korea from the suzerainty of the Chinese.

Girls develop early in the East, and at fourteen this little Queen was further advanced than the average American girl of twenty. Her energy and indomitable will completely captivated her boy husband, who, from lord and master, became her devoted slave. From the year of her marriage began the thirty years' struggle for the emancipation of Korea, which ended in her assassination by the Japanese, the exponents of progress and civilization in the East. She held her own with varying success for three decades against the plots of court intriguers and the hatred of the Regent, who very early discovered that she was a power to be reckoned with; she fought the claims of China, who wished to re-knit the loose bonds of vassalage which had existed for centuries, and had the King been stronger, or had she received the undivided support of her clan, which she had a right to expect, her ideas would have triumphed, and Korea would have shown a different state of civilization to-day.

She was checked at every move. The bloody Regent, the conservative Chinese, the progressive but self-interested people of the Rising Sun, were all against her, all striving for undivided influence over the King, who, without wealth and without family support, stood alone, but for her, against his enemies. Twice she was forced to fly from the palace and live for months in hiding in the mountains; once her life was saved from the soldier mob of her enemies by a devoted servant, who, feigning drunkenness, seized her, wrapped her in a rough cloak torn from the shoulders of a kitchen scullion, and dragged her through the gate as his "share of the loot," amid the coarse jests of the assassins, ignorant that their prey was escaping. Many stories are told of her goodness and wisdom in the country districts where she hid during these months of trouble; many believe firmly even to-day that she was not killed in 1895, but still lives,

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concealed, and will re-appear in the hour of her country's need.

The reign of the Regent was long and bloody.

It was distinguished, among other things, by a general massacre of Christians, in which several French missionaries were killed. This and several other high-handed acts against foreigners called forth the unsuccessful attack on the Kang-Wha forts, guarding the river approach to Seoul, by the French, and later by the American fleet.

It would be too long to relate the history of this thirty years' struggle—the groping of Korea to the light.

Assassination, massacre and rebellion were the order of the day. Never in the history of the country were the people so shamelessly oppressed. The principal facts are well known, but the average writer on Korea makes the mistake of supposing that the responsibility for these years of misrule and for the consequent condition of the country rests with the present ruler, whereas he, since the sixties, has been the consistent advocate of progress. He has not succeeded, but it would have taken a man of much greater strength and decision of character, a true genius, indeed, to cope with the powerful nobles and clansmen, and with the great nations with whose policies it clashes that his country should be independent.

After the Chinese war, when the independence of Korea, for which they had fought, was solemnly announced to the world and the Japanese, as saviours of the country held immense influence at Court, the Regent determined to rid himself of all his enemies at a blow. He persuaded the Japanese that the only obstacle to their full control of the peninsula was the Queen. The hint was taken. The plotters obtained entrance to the palace, cut down the unfortunate lady, soaked her with petroleum, and dragged her body, blazing, to the gardens, where she was almost entirely consumed. The palace guards, at the instigation of the Japanese military advisers to the King, had been withdrawn, "for manœuvres"—previous to the attack, and only a handful remained—the Queen's personal body-guard recruited from the Peng-Yang tiger hunters, brave men, though ill-armed, who died almost to the last man. Their commanding officer, Colonel Hong, charged the Japanese troops single-handed, and was literally cut to pieces.

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The Regent had over-reached himself. He had counted on the intervention of the foreign representatives at Seoul to protest against this revolting murder and drive the Japanese from Seoul: once freed from their influence and from that of the Queen, there were more ways than one in the Regent's diplomacy to rid himself of his son, the King, should it be necessary. But no one seemed to see anything extraordinary in this phase of Japanese civilizing influence. Nothing happened. Things went on as usual. The city was filled with Japanese troops and Korean regiments officered by Japanese; a Japanese garrison held the palace, and the King remained a prisoner. The Japanese Minister became practically Dictator.

This was the end of the Regent's power. He retired to his country seat (he had amassed a huge fortune during his administration) and died there the following year.

It was at this time that Russian influence first appeared openly in Korean politics. The Russian Minister, through his secret agents, offered the King asylum in his legation. The offer was accepted, and passing through the guards disguised as a woman he fled, accompanied by a few tried friends, and was received by the Russians with all the courtesy and consideration due a sovereign. He immediately appointed a cabinet and issued an edict calling upon his subjects to avenge the murder of the Queen. The people responded and the Japanese withdrew hastily from Seoul. The Japanese Minister was recalled to Tokyo with all his staff. The King was at last free, though at a terrible price. He left the Russian Legation as soon as a new palace could be built, assumed the title of Emperor, to show his complete equality with the Emperors of China and Japan, and took up the huge task of evolving order from the chaos over which he ruled. The Emperor shows the influence of his sufferings upon his character. He is a man who craves friendship and affection. He is not naturally suspicious; on the contrary, he is absolutely simple and trusting by nature, but has learned through bitter experience, and his variations from almost credulity to the height of cynicism have earned for him the reputation of great fickleness. His one great affection is centred in his oldest son, the Crown Prince, whom he idolizes. He never lets him out of his sight and sleeps in the room with him. The surest way of reaching his favor is through the prince, to whom he can refuse nothing.

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He knows the hopelessness of his task, and yet struggles against fate to benefit his country and raise it from its present level—to be the founder of a new and progressive dynasty.

He considered all Occidentals at first with benevolence, but has been so shamelessly exploited by them that he has all but lost his former confidence.

Americans are to him the least harmful of all: if they do him injury it can only be to his pocket, as they have no political interest in his country, so he set about forming an "American party," founded upon commercial interests, to off-set the aggression of the Japanese and Russian. He gave to Americans liberal concessions for gold and other mines, railways, steamship lines and banks; he installed electric railways and lighting plants, and ordered water-works built as a free gift to the people of his capital. He caused the Customs service to be thoroughly reorganized, and placed it under the direction of men taken from the excellent service founded by Sir Robert Hart in China. He subsidized American mission schools, and supported free hospitals, and gave full religious liberty to his people. He makes it a point to receive in audience the bishops representing the different religious organizations in his country, upon their periodical visits to Seoul. For years the most important positions in his government open to foreigners have been held by Americans. Although Korea has no national debt, he has again and again endeavored to create a large national debt held in America, so that American capitalists, and through them the American Government, would be forced to take a special interest in Korean affairs.

His reign is one of the romances of our century. He has had a struggle from which a stronger man might not have emerged successfully.

He has had to fight, diplomatically, the hardest of all fights—three great nations intent upon absorbing his little "empire": China and Japan, and later, Japan and Russia; he has not been supported by his own people in his endeavors to develop the country: his nobles are as jealous as the clans of Scotland, and as corrupt as the officials of China or Russia, and his people are utterly ignorant. Though theoretically free, they have not yet emerged from the state of serfdom, and are not yet ripe for the sudden change to a more advanced stage of civilization. He is greatly handicapped by his lack of modern education, and by the

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fact that forced to ask advice upon many subjects quite new to his experience, he has no one to whom he can give his entire confidence. His special favors to Americans have aroused a storm of jealousy among the foreign nations represented at Seoul, each of which is endeavoring in the disorganized state of the country to obtain as many concessions as possible for its nationals. All progress has been systematically blocked by them rather than allow Americans to develop the country. If, under such circumstances, the Emperor were discouraged, it would be no more than natural. The more so since he has not received from America either, the co-operation he should have had.

All Americans who of late years have written seriously upon Eastern questions, are agreed that the preponderance of Eastern trade belongs to us by right, and that we should spare no effort to secure our whole share of it, before it is made impossible by our keen rival of the present, Germany, and the Japanese; our rivals of the future.

We have not profited by this opportunity, which, I fear, will not recur. The fate of Korea is now being settled. Whether the Emperor will pass through this last, supreme ordeal as he has through all his former trials—whether Korea will emerge from this war really independent and free to work out her national salvation upon the lines of modern progress, is a question for the future to decide.

In the meantime, a clearer appreciation of our relations to Korea, and of the aspirations of that unfortunate little country, can only, I think, confirm our genuine sympathy with its ruler, and if the Fates have ordained that his dynasty shall end, we should at least remember that in spite of all obstacles the progress of Korea has been very real during the ten short years of his reign.

WILLIAM FRANKLIN SANDS.

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# LUTHER AND LUTHERANISM.[1]

To the Protestant generally the name of Luther is a symbol; to the German Protestant in particular Luther is an object of religious worship. By dint of minatory iteration the German Protestants have almost succeeded in forcing even from some of their weak-kneed Catholic countrymen the admission that "the reformer" is one of the glories of Germany, nay, the foremost figure in the German Walhalla. To other nations, in which heresy has got a foothold, his personality is not very sympathetic, partly, perhaps, for the reason that they have their own national heresiarchs, Hus, Zwingli, Calvin, John Knox, Henry VIII, Elizabeth. Certain elements of greatness they do not deny him, neither do Catholic historians. Great effects, as a rule, are not brought about by insignificant causes. Luther undoubtedly was a destructive genius. There was something titanic, demoniacal in the man. "Luther," says his admirer, the Protestant Professor Seeberg, "strode through his century like a demon, crushing under his feet what a thousand years had venerated." In him dwelt "the superhuman," says the same writer, the superhuman, or in Nietzsche's Philosophy, the *Uebermensch*, who dwells "beyond moral good and evil." He was a tireless worker, producing in thirty years a whole library of books; an incomparable master of the German language. He wrecked Germany, wrecked her intellectually, morally, politically. The havoc wrought directly or indirectly by that one man is almost without example in history. The outcome in the next century was that Germany became a mere geographical term and that the nation was thrown back two hundred years in development, in culture and progress. He was a revolutionist, not a reformer. The true reformer restores society to its primitive purity, the revolutionist violently upsets the constitution of society, putting something else in its place. Impartial Protestant historians do not hesitate to call his work a religious revolution. While pretending to reform he wrote and preached not for, but

1) *Luther und Lutherthum* in der ersten Entwicklung quellenmässig dargestellt von P. Heinrich Denifle, O.P. Erster Band, Mainz, Kirchheim, 1904, pp. xxxii and 860.



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against *good works*, and his preaching was eagerly accepted and bore those awful fruits of which the historians of the sixteenth and seventeenth centuries have painted the sorrowful picture. He rent asunder the unity of the Church till alongside of the one true church there have arisen hundreds of warring sects. Nay, there are those who extol him as the founder of a religion, forgetting that that is his greatest shame. For if he founded a religion, it is not the Christian religion, which was founded by Christ fifteen hundred years before the advent of Luther.

His name and his memory are sacrosanct to German Protestantism, he is the precious gift of God to the nation. "The Romanists" have really no right to exist in Germany, and should not even enjoy toleration, and when a Catholic dares to take up the pen and paint Luther as he finds him in history, he is a disturber of the peace and the courts of law ought to deal with him. An example in point is the gentle Janssen. The abuse and insults heaped upon Catholics are appalling, the inflammatory publications, some of them written by apostate Catholics, the violent speeches delivered day after day up and down the country transport the student of history back into the lurid days of the sixteenth century (1). The agitators are for the most part Protestant professors of theology and preachers, mainly belonging to the Rationalist wing, who have discarded most of Luther's doctrines and have retained little more than his fierce hatred of the Catholic Church. In all this one seems to see a relapse into barbarism, as was the case in the sixteenth century, a sign of national decadence. A German gentleman on his

(1) An average specimen of what the German Catholics have to put up with comes to hand as we are writing these lines. The *Lutherische Rundschau* (Lutheran Review), a scientific (!) organ for Protestant Theology, in its May number, after calling the Pope "Antichrist" and the Catholic Church "the great prostitute" (the word used by the writer is unfit to be printed in English as well as in German), goes on thus: "Above all we must cease to connect with the name of Jesus and call Jesuits that black guard of Antichrist which by an infinitely wicked invention of Satan conceals under the holy name of Jesus its murderous heart and its dastardly deeds, and even calls itself the Society of Jesus, when in truth it is in the exclusive service of the father of lies and in the pay of him who was a murderer from the beginning, and is, therefore, literally a Society of Satan. We propose that the Jesuits be henceforth called Devilits." This outburst is worthy of Luther himself, and might bear his sign-manual!

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return recently to Germany from a journey to America said, referring to the savage agitation of his Protestant countrymen: "I was ashamed to avow myself a German."

Ours is an age of historical criticism. The great historical characters of past ages are subjected to the keenest investigation, and one would suppose that the faithful portrait of Luther had long ago been drawn and was in the possession of the German people. But the Protestant theological historians lack that *Voraussetzungslosigkeit* which is constantly on their tongues, that is to say, they allow themselves in his case to be swayed by preconceived opinions and prejudices. The picture of Luther must needs be an heroic one, it must represent the *Uebermensch*, "the precious man of God," "God's chosen vessel." Even his faults, if there be any, are excused or explained away. They do not dim the lustre of his greatness, rather they enhance it; they are inherent in human nature or are the shortcomings of his age. The great historian Janssen was the first to paint the real face of Luther and of his time. He did it with that calmness and noble distinction of style that characterize his writings, and he became the founder of a school. But Luther was a phase, a chapter as it were, in his history of the German people, a history planned on a grand scale, and since his death carried forward by his worthy disciple, Professor Pastor. Grisar, too, and especially Paulus, are writing on Luther and his times in the spirit of their master, Janssen. Long before them Döllinger had published most valuable materials on the reformation period. But now has arisen a man greater than they all, the Dominican Father Heinrich Denifle, the celebrated historian. The others, if a comparison may be allowed, have been using the rattling fire of small arms, making round clean holes; his book is a modern siege-gun, which batters down the walls and smashes and tears everything to pieces. Denifle is a veteran who won his spurs a generation ago, an acknowledged master in mediæval history, having written epoch-making works on the German mystics, the universities, the devastation of churches and monasteries in France during the hundred years' war.

He tells us how he came to write the present work. "At first," he says, "I had no thought of writing a book on Luther. For years, besides my labors on the University of Paris and the desolation of churches and monasteries in France during the

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hundred years' war, I made researches on the decadence of the secular and regular clergy in the fifteenth century. I followed up the two currents which since the fourteenth century were conspicuous at least in France and Germany: the decadence and corruption in one part of the secular and regular clergy, and the current working for moral reform and revival in the other. In the pursuit of my studies on the decadence I followed it up from the fifteenth century down to the end, and there, of course, I came upon Lutheranism. It was not at first the individual Luther that attracted my attention, but rather the movement itself that bears his name. But once I had encountered Luther in the company of the dissolute friars and priests in the third decade of the sixteenth century, I could avoid him no more, and so I undertook to retrace his career backward up to his early studies and the beginning of his professorship. Then I started again inversely, were it only to control my own results, and followed him along his growth down to his final evolution. My main object was to reach the coigne of vantage from which Luther can be understood, to discover that unknown element which pushed him into the current of decadence and at last made him the father and champion of that company which represents the full measure of corruption. My sources in this study were exclusively Luther's own writings. I did not look into his biographies until after my results had been secured."

The reader will not expect that we shall give an exhaustive account of this great work. We must content ourselves to trace the general outlines, dwelling here and there with some detail upon more important points, after stating at the outset that Father Denifle often refers his readers to the second volume which has not yet appeared and which he assures us, is even more important than the first.

The book is divided into three sections of unequal length, for the author has not constructed his work on the harmonious, well-proportioned lines of a literary work of art, but has consulted only his own practical convenience. The first section, pp. 29–55, deals with Luther's Latin and theological works and subjects the Protestant editors of these works, men of great reputation, like Knaake, Buchwald, Kawerau and others, to the most scathing criticism. Whenever these men are left to their own resources, says Father Denifle, whenever there is question of

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editing for the first time Latin theological manuscripts, of correcting badly transmitted texts, of verifying citations from the Bible and from other sources, of furnishing the most necessary scientific references, of obviating or clearing up misunderstandings, of demonstrating, in a word, their science and their skill by producing a truly critical edition, they fall wofully short of the demands made upon them.

Father Denifle takes the trouble to prove his assertions in detail, and indeed the blunders of these men are often ludicrous. Speaking of Buchwald, he cries out in comical wrath: "I feel bound in conscience to protect Luther against his incompetent editor." They grope in the dark in presence of the simplest expressions, put their heads together and heap absurdity upon absurdity. "The ignorance of these editors simply passes belief," he declares in his impatience when he observes their futile attempts to interpret scholastic terms. Most instructive and at the same time amusing is his discussion of the "Lecture on the Book of Judges," attributed to Luther, which is a good illustration of the ignorance and helplessness of Protestant theologians. Father Denifle unmercifully exposes them, showing that the lecture is not Luther's at all, unless they consent to fasten upon him the stigma of a shameless plagiarist. The whole section makes most interesting reading, affording a first specimen of Denifle's vast erudition, of his critical acumen as well as of his merciless manner. A poor Catholic friar has come forward to administer to these Protestant celebrities a moral whipping, and teach these men how to read and understand their own Luther!

Section II (pp. 55–373) mainly treats of Luther's book and doctrine on the monastic vows and their estimate by Protestant theologians. Of enormous importance, says Denifle, is Luther's book on the religious vows, which emptied of its inmates the monasteries of Germany, and which he himself declared his best book and considered quite irrefutable. Kawerau says of it that, in view of its substance and success, it is the most important book that fell from his pen. It has been re-edited, but most unscientifically. Down to this day they blindly accept what Luther says, they see no sophistry, no error. What Luther pretends to be Catholic doctrine is to them Catholic; the conclusions he draws are also their conclusions.

"The world wants to be deceived," he writes somewhere.

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And this book is a master-piece of fraud. First, Luther misrepresented the doctrine of the counsels and vows, their bearing on the Commandments, and this in such a way that they appeared to be contrary to the gospel; at the same time he enkindled in the breasts of the dissolute friars, and especially of the nuns, the fire of concupiscence; deceived them into the belief that resistance to concupiscence was impossible, and that prayer, which already they had been neglecting, was useless; that God could not even assist them to be continent, since as a remedy against "the impossibility of continence" he had instituted matrimony. Finally he put the breach of the vows before them as a work pleasing to God, matrimony as God's commandment. He concludes thus: "It is absolutely evident that your vows are null and void, unlawful, impious, contrary to the gospel; it is not even lawful to discuss the question whether you have made them with pious or impious intention, as it is certain that you have vowed impious objects. Therefore, you must put your trust in the gospel, abandon your vows and return to Christian liberty." Having enkindled their passions, he told his readers: "Take a wife and it will be easy for you to be chaste." It was an attempt to drive out the devil by means of Beelzebub, since they could not take a "wife" without committing sacrilege. Alas! he himself at a later time confessed that there was no remedy against lust, *not even matrimony*, and that vast multitudes of the married who professed his doctrine were living in adultery.

But whence the impossibility for Luther and his "company"? As early as 1516 he confesses that he rarely found time to recite the breviary and to celebrate Mass. And in 1519 he writes to his friend Staupitz: "I am a man much exposed and entangled in society, drunkenness, rebelliousness of the flesh, negligence and other troubles, besides those that harass me in my official duties. "Luther's book on the monastic vows," concludes Denifle, "is the triumph of mendacity. And it is a significant fact that this wretched book, full of cynicism, sophisms, contradictions, lies and calumnies, enjoys such authority in the Lutheran 'Church.'" The infamous doctrine that the end justifies even the bad means, which the Protestants persistently endeavor to saddle upon the Jesuits, was really Luther's. "What harm would come of it if one for a greater good and for the Christian (*i. e.*, Luther's) church were to tell a good big lie?" His contemporaries knew his un-

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truthfulness and said so. Duke George of Saxony wrote in 1528: "Luther is the coolest liar that we have ever met. We are forced to say and write of him that the apostate friar lies to us like a desperate, infamous, perjured scoundrel. We have not learned from the scriptures that Christ made use of such a public deliberate liar as an apostle and that through such a one the gospel was to be preached." Some of his adversaries in the camp of Protestantism made similar charges against him. Thus, Thomas Münzer says that "he lies deep down into his throat" and calls him "the lying Luther." Father Denifle gives us a splendid exposition from the mediaeval scholastics and mystics and from Luther's contemporaries of the Catholic ideal of life, and of the evangelical counsels, against Luther's slanders. Ritschl and Harnack, as our historian shows, are no better than their master; like him, they misrepresent the Catholic ideal and simply make themselves the reformer's echo.

The third section (pp. 374–737), which is the longest, is also the most important part of the book. Here Denifle, while continuing his merciless exposure of Protestant historians and theologians, traces the genesis of Luther's evolution and the gradual development of his errors. "While I was a friar in Papistry," says Luther in 1532, "I heard not one who could have told me who was Christ, what were the commandments, the Our Father, faith; not one who could have told me whence I am a Christian, what is a sacrament, baptism, the episcopal office, the state of matrimony, the other states." And his historians believe him on his word, never doubt his veracity. "Their profound ignorance," says Denifle, "of Catholic teaching and of scholastic theology stands them in good stead and so it has come to pass that doctrines were declared specifically Lutheran which had been uttered long before Luther, nay were Catholic common places and part of the Church's teaching. One blindly copies the other, invents new phrases and catch-words, which are quickly seized by others and propagated. Such unscientific and slip-shod proceedings are not tolerated nowadays in any other science." "The scripture contains nothing more than Christ and the Christian faith," says Luther. Upon this the celebrated Dr. Seeberg, professor of theology in Berlin, is almost speechless with admiration: "We stand in presence of the greatest thought which the church and theology owe to Luther. With this thought that Christ is the

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sum and substance of the scripture, Luther is a path-finder." These words are on a par with those of Professor Loofs: "Luther has re-discovered Christianity as a religion." "Is such ignorance," exclaims Denifle, "of the period before Luther permissible in a Protestant professor of theology?" Our historian takes the trouble of quoting the Fathers and theologians, especially St. Augustine and St. Thomas, on this fundamental point in Catholic Scripture teaching. Another example is furnished by Köstlin's words: "Luther at first (before his apostasy) understood Romans I, 17: 'The justice of God is revealed in the gospel' of that attribute of God in virtue of which he punishes the sinner—it was the only interpretation he found in all the Doctors of the Church!" To which Denifle replies: "Did these men make any attempt to control Luther's statement? Did they investigate, as was their duty? Not one of them. Well, I have made the investigation for them. And the truth is that of all the Doctors, from Ambrose and Augustine down to Luther's contemporaries, not one understood the words in that sense, but all understood them in the sense of the justifying God, of justifying faith." Yet Harnack uncritically says: "The living faith in that God who speaks to the poor soul: *Salus tua ego sum* (I am thy salvation), the firm confidence that God is the being that can be trusted—such was Luther's message to Christendom!" "This discovery of Harnack's is in keeping with the uncritical procedures of Protestant scholars. A conscientious student would have investigated if the Church before Luther did really teach only a vindictive God, an angry judge who condemns; if the Church was really silent as to confidence and hope in God, so that Luther's coming was necessary to bring to the world the message of confidence. He would have found from the missal and breviary of the Augustinians, which for years Luther daily used, that rarely did the Church place before her children the angry judge, but constantly the merciful and gracious God." And here Father Denifle gives a beautiful anthology of liturgical prayers and hymns from the Augustinian missal and breviary.

To this day the Protestant theologians have not reached any settled conclusion as regards the genesis and period of Luther's apostasy. And the reason is obvious. They blindly accept Luther's later statements without going back to the earlier sources. This they will not, dare not do, in the secret fear that

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the Luther myth would be shattered. Men like Ritschl and Harnack have no hesitation to apply the scalpel of criticism to the person of Christ, the God-man, but Luther must not be touched! Denifle is not haunted by any such reverence. He cites a letter written by Luther in 1515, also two sermons preached at the end of the same year, but chiefly his Commentary on the Epistle to the Romans, begun in April, 1515, and finished in October, 1516. Of this commentary, which has not yet been printed, Denifle uses the manuscript preserved in the Vatican library. In this commentary Luther develops little by little, not without contradicting himself at almost every step, his fundamental errors on justification. Toward the middle of 1515 the turning point is passed and the change has taken place. Concupiscence is entirely invincible; concupiscence is original sin, hence original sin is not taken away, but abides. God has imposed upon us the impossible, his law cannot be fulfilled, and all our works and efforts are in vain! And what has brought about the change? The cause is a psychological one, to wit, his own sad experience. *He* did not overcome his passions, *he* was defeated again and again in the struggle, and finally falling into despair he said: It is impossible! As early as 1514, in his Commentary on the Psalms, he writes: "The passion of anger, pride, lust [these were Luther's ruling passions!], seems to the inexperienced easy to conquer when absent, but when it is present it is felt to be most difficult, nay, unconquerable, as experience teaches." (1) But here comes the good tidings: The law has already been fulfilled, viz., by Christ, hence it is no longer necessary to fulfil it!! After this begins his long series of falsifications of the teaching of St. Augustine, which Denifle shows in detail, pp. 456–500.

In this same commentary on "Romans" Luther begins his first controversy with the scholastics. As in his later years, so already now he shows his dishonesty as well as his ignorance, his dishonesty increasing from year to year after his apostasy. Seeberg writes: "We know that Luther made solid scholastic studies." And Lichtenstein: "Luther made the most laborious theological studies, of course, in the scholastics, chiefly Thomas—it is note-

(1) Passio iræ, superbiæ, luxuriæ, quum absens est facilis præsumitur victu ab inexpertis, sed quum præsens est sentitur difficillima, imo insuperabilis, ut experientia docet.

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worthy that the representative scholastic doctor contributed much to the training of the 'arch-heretic.'" Here, again, our Catholic historian (pp. 501–568) convicts the Protestant Luther-students of ignorance. He shows conclusively that Luther had made very superficial studies; that he was quite unacquainted with the classical period of scholastic theology; that in particular he had not studied St. Thomas and his school down to Cajetan, Luther's contemporary; that he did not even know the representative Doctor of his own Order, Ægidius Romanus. Also he was unacquainted with the scholastic commentaries on the Scriptures. On the questions of original sin, justification, the love of God and the keeping of the Commandments, he falsely imputes to the "sophists," as he calls the scholastics, monstrous errors, as Denifle shows in a splendid array of authorities, whose words he cites. The very interesting historical fact is brought to light by our historian that Luther's masters were the Nominalists Occam and Gabriel Biel. He boasts of being an Occamist, calling Occam "beyond doubt the prince and the greatest genius of all the Scholastic Doctors." Many of Luther's contemporaries declared him to be a sciolist, an unsolid and superficial theologian.

On the opposition, in Luther's teaching, between the law and the gospel and its application to charity, Denifle devotes an admirable paragraph (pp. 673–685): it is an important and most interesting theological exposition. Charity, says the reformer, belongs to the law: *Thou shalt!* If, then, charity falls under the law, it represents to us an angry God, a judge who condemns. But how, he cries out, can I love such a God? Love becomes an impossibility, a contradiction. Hence no one can fulfil the law of love. "Faith justifies," says Luther. But faith implies hope. For he identifies justifying faith with justifying trust *(fiducia)*, which belongs to hope. According to Luther's varying and variable thoughts faith and hope justify, only charity, which, in the words of St. Paul, is greater than these does not justify. Even in the sense of "opinion," as he sometimes understands it, faith justifies, but charity does not! "You have no other duty towards God," he says, "except that you believe, in all other things he leaves you free to do as you please." Hence prayer, interior communication with God, were done away with by Luther and his followers. After the complete breakdown of the self-righteousness of his earlier days in consequence of the

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victory of concupiscence over his will, he was conscious only of sin, regarded his soul as absolutely incapable of any inner transforming justice, and therefore concluded that justification could only be brought about by the mere imputation of exterior justice. Having, moreover, denied the liberty of the will in the work of justification, he was compelled to identify the assurance of the *objective* reconciliation *of the human race* through Christ, with the *subjective* justification *of the individual* through faith. Nothing causes such anguish to the conscience, nothing raises such doubts as to whether justification has been obtained as the consciousness of sin, for anguish of conscience is the greatest of all the sufferings of the soul. Sin, therefore, had to be juggled away by the assumption of salvation, consisting in the certainty that by virtue of faith our sin is transferred to Christ, while Christ's justice leaps over to us, thus giving us the assurance of salvation and taking from us the consciousness of sin.

But how could he make this unheard-of doctrine acceptable? By giving it out as the word of God, by assuring his followers that he had received it from heaven. And did he, at least, himself, get this assurance of salvation? Alas! far from it. He was haunted by terrible fits of sadness, melancholy, discouragement and doubt, which increased as he advanced in years and almost drove him to despair. How did he defend himself against these temptations? Had he recourse to prayer? He sought distraction and relief in buffoonery and in the pleasures of the flesh; but, by his own confession, sought it in vain.

The pivot in Luther's "Theology," says Father Denifle, is not Christ, nor justification by faith, but man, an individual man, viz.: Luther himself with his pitiful inner life, a life which he imputed to and transferred into all other men. In other words, it is Luther's self-caused sad experience which led him to say: "Concupiscence is invincible, it is the abiding original sin." He had no correct idea of the supernatural, he makes justification wholly external, excludes all vital acts, for free will is dead in the supernatural order. Of *fides charitate formata* (faith coupled with charity), a scholastic term which he never understood, he says: *Maledictum illud vocabulum "formatum."* (That accursed word "informed.") And in working out his "system" he entangles himself in a maze of contradictions. Consistency never was a thing about which he troubled himself. Yet

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he assumes an air of infallibility that is astonishing. In his diatribe against Henry VIII (1522), he writes: "I am certain that I have received my dogmas from heaven, and I have made them prevail even against him [Satan], who in his little finger-nail has more power and cunning than all the Popes, doctors and kings. My dogmas will prevail, and the Pope will fall in spite of all the gates of hell and the powers of air, earth and sea. God will see to it who shall first be defeated and overthrown, the Pope or Luther." And in the same year he writes to the Elector Frederick of Saxony: "I herewith make known to your Highness that I have received my gospel not from men, but from heaven alone, through our Lord Jesus Christ, and I may therefore, as I shall henceforth do, proclaim myself an Evangelist." What else can this mean than that he had received his doctrines by divine revelation? Yet Harnack, who finds it so difficult to accept the divinity of Christ, does not demur against this astounding assumption. He assures us that in the great hours of his life Luther spoke like a prophet and an evangelist. Fateful nemesis! Harnack, more than any one else, has contributed to set at naught Luther's prophecy and cause the last elements of Luther's "dogmas" to be done away with. "All things are possible," dryly observes Father Denifle. "Many Protestants to-day ask themselves the question: May we remain Christians? But it has not occurred to any one to ask himself: Shall we remain Protestants?"

We are only too well aware that our gleanings from Father Denifle's great book give but an imperfect idea of its importance and of the wealth of learning stored up in its pages; we regret it all the more because there is little hope of its ever appearing in an English dress.

Father Denifle has shown that two years before Luther's public apostasy, his system, if system it can be called, was finished: he was a heretic on fundamental dogmas. And the genesis of his heresies is not to be sought in the later controversies on indulgences, but in the pitiful condition of his soul.

The character of the "reformer" is damaged beyond repair. His superficial theological acquirements, his inconsistencies and contradictions, his unscrupulous dishonesty in controversy, his calumnies against the Church and wilful misrepresentations of Catholic teaching, his ungovernable violence, his shocking foul-

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mouthedness, these and many other characteristics are ruthlessly exposed by our historian. The epithets which from time to time after lengthy expositions and deductions he fastens upon Luther, are well deserved. Such a man the reformer of the Church of God, the reformer of morals, the founder of the "evangelical" religion! Such a man to be compared to St. Paul! What a contrast between him and the Catholic saints of his own and the preceding age! He had never subdued his violent passions, and after the collapse of his self-righteousness, when "the impossibility of resistance" was erected into a dogma, he no longer even tried to subdue anger, pride, lust and gluttony. Countless passages in his books, pamphlets, letters and sermons, not to speak of his table-talk, are unfit to hear or read, unfit to be printed even in patient and passionless Latin. His imagination was steeped in obscenity and he took a veritable delight in befouling and defiling the most sacred persons and objects with the filth of his language. Denifle is obliged to go down into this cess-pool, but warns his readers that his book is not suitable reading for the young. To say that the language of Luther's opponents was worse than his own is to say that which is historically untrue. The excuse has been offered that he paid his tribute to the faults of his age. The answer is, "The great reformer" ought to have been above the failings of ordinary men. Besides, were the Catholic reformers of his century, an Ignatius, a Francis Xavier, a Peter Canisius and a host of others, ever thus guilty of similar excesses?

Throughout the volume the controversy with the Protestant theologians goes on and one modern celebrity after another is overthrown. Truly, the day of reckoning has come for them, and terrible is the execution. Will it make these men more modest? Will it abate their superciliousness and contempt for Catholic scholarship?

Father Denifle is an extraordinary man. He shows himself perfectly conversant with Luther's writings, which he understands better, thanks to his scholastic training, than the Lutherans themselves; he is perfectly conversant with the literature, old and new, that has grown up around Luther; he shows an astounding familiarity with patrology and the whole field of scholastic theology; he is a consummate philosopher, historian and critic. The trained scholastic theologian will follow this master with the

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keenest intellectual delight through the intricacies of many a subtle theological question.

One may regret, as many Catholics in Germany have done, our author's plainness of speech and the harsh words he levels at Protestant scholars. In his preface he says: "I have always been a plain speaker, I have always called a spade a spade, a liar a liar; I have never used velvet gloves in controversy, and am now too old to learn these arts." He admits, however, that it would, perhaps, be a misfortune if all were to write after his manner. "But, for once, the Protestants had to listen to the unvarnished truth, no matter at what cost to myself." One may regret his manner all the more because it has given his adversaries a handle they were quick to seize. "Denifle has insulted us," they say, "therefore we need not answer him." Nay, they call upon Catholic scholars to disavow Denifle, which would be the easiest way of getting rid of him. Such as it is, with its slight blemishes, the work is of permanent value. It will never disappear from the field of historical literature and theological controversy, it is, to use the proud expression of Thucydides, Κτῆμα εἰς ἀεί—an imperishable work.

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# THE LAST CONVENTION OF THE GRAND ORIENT OF FRANCE.

IF the Grand Orient does not own France, it certainly thinks it does. We do not give laws but directions, said M. Rabier of anti-monastic fame, president of the last Masonic convention. Or, as Brother Hubbard puts it, a little less honestly, speaking in the same shrouded council: "We have the happiness of being an assembly that keeps in touch with politics, but fortunately does not engage in them directly." The knights of the square and compass are forbidden, by the fifteenth article of their Constitution, "to discuss the acts of the civil authority, or to interfere as Masons in the contests of political parties." We violate this article constantly, said a delegate of the convention; whereupon M. Rabier drew attention to a decision made in 1899, that "in certain circumstances," the article referred to might be overstepped without any blameworthy intention in so doing.

As a matter of fact, there was not an important question affecting the domestic or foreign policy of the French government which did not fall within the purview of this Masonic parliament. Education, religion, the army, the colonies, the government itself—all were considered, and a clear-cut, and usually drastic policy in regard to each was traced out. The Religious Orders, the Freemasons said, were exerting an undue influence in politics. Still worse, they were shaping the minds of youth, whereas their whole status and profession were incompatible with the conditions of modern civilization. But here we have an illegal secret society which aspires, to use its own words, to be at the head of things in France; which aims at withdrawing "the youthful intelligences from the domination of the Church;" which knows only one enemy in French colonies—the Catholic mission, and this must yield to "the absolute supremacy of the civil power"—nay, which *is* at the head of things in France, for the moment at least; for it "knows all the intentions of the Ministers," since it dictates them; congratulates Brother Combes because he carries out its intentions; and has caused "its own spirit, program and method to triumph." The propositions, said M. Massé, which



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were first "set under the mallet"—so to speak—in the lodges have become laws, and are "the honor of our Third Republic." And M. Massé went on to hope, recalling things already said, that the Republic would soon be Masonry unveiled as this had long since been nothing else than the Republic under cover.

Indeed it is interesting to notice how faithfully the Republic, which at present is M. Combes, carries out the program proposed. The Masonic convention was held in September, 1903. While helping on the "warm felicitations and hearty encouragements for Brother Combes," M. Hubbard wished to accompany these with "the clear and decided indications of what they wanted"—amongst other items, the creation of *lay* infirmarians, the abolition of oaths in courts of justice, and the removal of all religious emblems therefrom. All this, and more, is coming to pass.

The convention was held from the 21st to the 26th of September, 1903. The report of its transactions covers 400 pages. Nor is everything printed: dotted lines indicate the absence of things which should not meet the eyes or ears of the profane. The "labors" were begun by Senator Delpech, President of the Masonic Council. We are informed by Frenchmen, to whom the character of their Masonic fellow-countrymen is no secret, that the latter are, taking them all in all, men of no extraordinary intellectual attainments or even capacity. And hence we find in their speeches a certain rodomontade which even the dialect of the lodges would not justify. "Considering the energetic attitude," quoth Brother Bégnicourt in his opening address, "the language of incessant progress, the avowals of lofty protestation in favor of all liberties, of our very dear Brother President, Senator Delpech, who never ceases to sow the good word, to put in harmony, with perseverance, his Masonic sentiments and his acts which are the appanage and monopoly of great citizens." This represents the original French in which the orator uttered his soul. Amongst the many liberties advocated by the Senator, two specimens are worthy of notice: one meted out to the helpless nuns and another to all the "lying Gods," amongst whom he condescended to enroll the Founder of Christianity Himself.

The president of the convention was M. Rabier, the *reporter*, or originator, of one of the most drastic bills against the Religious Orders. He was chosen by 294 votes out of 302 to succeed M.

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Delpech, expressly "for the considerable part he had taken against the Congregations." The ex-reporter acknowledged that his work had been energetic, and of course sincere; while he referred to the political significance of this choice of himself and M. Massé, two of the most intimate and faithful friends of M. Combes.

The convention made no secret of the Grand Orient's patronage of M. Combes and his fellow-Ministers. It began by offering him its congratulations and thanks. The members of this informal parliament said they had one heart with him, and pledged themselves "to support him *jusqu' au bout* (his own word) to the very end in his combat to beat down in France the clerical reaction and the Congregation." There was to be, said Senator Delpech, no restriction whatsoever in their praise of this valiant man, who, at the age of sixty-eight years, had undertaken, in spite of everything, and with a hesitating majority, the work of laïcisation and national deliverance. The answer of M. Combes, who declared he was going "to do his duty to the very end," was received by the assembly standing, "with profound emotion."

To co-operate with M. Combes in his conscientious task, M. Lafferre, "a man of all Masonic traditions," was unanimously elected President of the Council of the Masonic Order. Amongst the things which he proposed to do, in order "to leave Masonry at the head of the Republic," was to make the organization pursue its purpose of being the bond between, "not only all fractions of the Republican block, but of all the block of free-thinkers, in the eternal combat against the oppressors of liberty." Precisely what Pope Leo said of Freemasonry.

Although the convention expressed no doubt whatsoever that the ministry and parliamentary majority would faithfully execute the desires of the Grand Orient, special measures were adopted for more methodic and efficient procedure. It was decided to remind the brethren in parliament that they violate the Masonic constitution by voting the budget of worship, and that they must make their votes accord with their Masonic engagements. They must labor to re-establish the laws of the year III and IV of the Republic relative to the separation of Church and State, and support the radical measure proposed by Brother Hubbard, or that of M. de Pressensé. Because he had always opposed

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such separation, Brother Delcassé, although belonging to the Combes' Ministry, was called to task by a delegate, M. Grégoire, who asserted that the Minister of the Exterior denied upon occasion that he was a Freemason.

The points upon which the convention was peculiarly strong were anti-clericalism, or irreligion, for with the gentlemen of the Grand Orient it means almost the same thing, and *lay* education. Questions affecting Masonic action in regard to these things were referred to the Council of the Order, as being no longer open to discussion. Amongst such questions was a projected law of the most absolute character in support of "lay supremacy," of "school neutrality," and an inhibition against all teaching by secularized Religious "for five years after their entrance into civil life." And lest it should be imagined that the Grand Orient did not claim dominion over *lay* schools, the convention preceeded to legislate for better salaries, lest the teachers may revolt, and this would be "a great danger, a very great danger, which must be averted at any cost." Meanwhile, the government must be made to insist on its recent regulations, especially the Chaumié circular, forbidding the teachers to bring the children to any religious exercise whatsoever. A discussion arose concerning "the Masonic delinquency" of sending one's children or wards to a religious school. The *reporter*, while wishing that "each Mason would free himself from every dogma of revealed religion," reminded the assembly that the disappearance of Congregational teaching would settle the matter under consideration. The lodges of the Paris jurisdiction desired that no Mason convicted of religious practices, or of allowing his children to take part in these, should be an officer of a lodge or represent it in any Masonic proceedings; and M. Thiébaud insisted that an engagement be demanded from each aspirant to the Order not to practice any religion himself, nor allow his children to do so. Others thought that "for facility of recruitment, a certain latitude should be allowed, in some places, to take part in religious service as an expression of one's philosophic opinions." "In smaller lodges there are circumstances of place, family, and trade, which must not be forgotten." Then Senator Delpech traced out a line of conduct. No practical Catholic must be admitted into French Freemasonry. A Protestant, Israelite, Mussulman or Buddhist, if quite set in his opinions, believing him-

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self to be right,—it is better not to take him either. The Senator wants no dogma; in fact there is none; "Dogmatic religions are being confounded; the gods are dying, and the people are disabused." And now Masonry, because of its free-thought, is called upon to play a great moral role. But meanwhile "shall we close our temples to the Protestants who are faithful to their ancestral worship, the descendants of those who founded the Masonic Association, and the authors of liberty of thought?"

The Grand Orient's hostility to the Catholic missions explains why M. Combes and his associates are so little concerned about the continuance of the French protectorate. The adversary of Masonry in the Far East, said a brother who had been a functionary there for seventeen years, is the Mission. Even the brethren sent out as officials neglected to some extent the lodges, although these had furnished valuable details concerning the extent of mission property. "There are old ferments of clericalism in the colonial offices." All colonial expeditions are organized under Catholic auspices. But this must be stopped, and the convention decreed "the absolute supremacy of the civil power in the colonies," with the application to these of all French laws against Congregations and religious education.

The minute, and apparently, authoritative, discussion of military questions, even to the number of men to be placed at the personal service of the officers, proves to what a degree the present administration of the army and navy is at the beck of the Grand Orient. It was stated in the convention that the masonic brethren in the army had "authorized representatives to present their causes of complaint to the actual War-Minister (General André), whose intentions we are intimately acquainted with." The Declaration of the Rights of Man (Masonically understood) must be posted up in the barracks, and the entire army, and more especially the corps of officers, must be further *democratized*.

Amongst the social questions for the settlement of which the Grand Orient feels itself responsible were "the exploitation of monopolies by the workingmen themselves," the handing over of State and departmental monopolies to artisans' associations, the increase of labors' pay, the publication of a code of labor, gratuitous administration of justice, including the service of lawyers and "democratization of the jury." The impression, however, remains on one's mind, that as far as social ills are concerned, we

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shall look in vain to the Grand Orient even for helpful counsel; it is too busy with its anti-clerical chimera, and with its various other monopolies, profitable and unprofitable.

Finally, there was an interesting "study of the practical means by which woman could be made henceforth an effective co-operator in the labors of Masonry." "All the lodges agree," said Bro. Crescent, in his report, "that, to the woman brought up on ridiculous superstitions, we must oppose the woman who has been enlightened by our doctrines and forever removed from the Church." Women cannot, however, be yet entrusted with all Masonic secrets and power, but mixed lodges, and especially those called lodges of Human Rights, are to be left to their generous initiative, and all Masons are allowed to visit them.

During the speeches at the close and during the banquet there was more room for expansive rhetoric. More secrecy was to be insisted upon and more politics. M. Loubet, "our choice," was not forgotten, nor "the good Republican and good Mason, the simple, affable citizen, our Brother Combes."

The newly-elected President of the Council of the Masonic Order, M. Lafferre, contemplated, he said, the Republic triumphant through the ministry of Freemasonry, which it now obeyed, whose conscience Masonry had become, whose governments Masonry made or marred. The anti-clerical struggle must go on. "We must not allow the powerful association of Brothers of the Christian Schools (they had not yet been condemned), with their 10,000 schools and 200,000 pupils, to beard our democracy and profit by an honor which it does not deserve." Let us have no half-measures in politics no more than in war. Let us finish with one blow. "To this work we have pledged ourselves with all the Masons in parliament."

To such a pass has liberty, with its supposed guarantee, universal suffrage, come in the French Republic, that a secret band of fanatical conspirators trample on every right, civil and religious, of the greatest of Catholic nations.

D. LYNCH, S.J.

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# THE IMMACULATE CONCEPTION.

## Its True Import.

### 1. A Glance at Some Preliminary Notions.

The dogma of the Immaculate Conception, as part of a revealed system of truths, has manifold relation with all of them, and in its clear understanding sheds light and splendor upon them all. There are two, however, with which it stands in close and immediate relation, the propagation of original sin and the divine Motherhood. Without the former the dogma would have no meaning; without the latter there were apparently no sufficient reason for its existence.

Our belief, therefore, in the Immaculate Conception presupposes the existence of original sin, and its propagation unto every man born into the world by natural generation, unless God for reasons of His own deigns to make exception in some particular case. Neither is that faith disturbed in the least because outside the Church the reality of this original sin has in various quarters been doubted, denied, ridiculed. All that was the natural, logical outcome of Protestantism cutting away from divine, apostolic Tradition and running riot in the license of private judgment. The Sacred Scriptures and Tradition alike fairly brim over with this solemn truth—"For in iniquity was I conceived," cries the Psalmist, "and in sins did my mother conceive me." Upon which St. Augustine comments. "Was David born in adultery, he of Jesse the just man and his wedded wife? What means it that he says he was born in sin except that his iniquity was drawn from Adam."

More clearly still and in varied manner is this sin set forth in the New Testament. This, Christ the Lord is proclaimed Redeemer of all, even of those who had no personal sin. Again Baptism, instituted for the remission of sin, is enjoined as of absolute necessity for all, and by Catholic Tradition (a tradition received quite largely outside the Church) it is to be bestowed even upon infants, nay, if necessary, even upon the unborn babe! Finally St. Paul has painstakingly inculcated this awful fact of sin in his Epistle to the Romans, and sets discussion at rest by



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his masterly antithesis between the old Adam and the new, Christ our Saviour. "Wherefore as by one man sin entered into the world and by sin death; and so death passed upon all men in whom all have sinned. But not as the offence so also the gift. For if by the offence of one many died, much more the grace of God and the gift, by the grace of one man Jesus Christ, hath abounded unto many. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just." (1)

Adam sinned, says the Apostle, and upon that sin followed death. Now that sin and death passed unto all men because through Adam all were made sinners even they who had not, could not have personal sin. But as Adam through his disobedience made all men sinners, so Christ through His obedience has satisfied for all, that through Him all might be made just. This same doctrine the Fathers of the Church, the channels of Tradition, have voiced copiously and none more faithfully than those of the Greek Church, even before the birth of Pelagianism, Irenaeus, Origen, Athanasius. There can be no doubt of the spirit and mind of the Church after her conflict with Pelagianism. Saint Augustine, writing to Julian puts it well. "I have not *fictioned* original sin, for Catholic faith believed it of old time but you who deny it are, doubtless, a new heretic."

The awful reality of original sin is thus placed beyond all sane doubt. Small wonder that some of the heathen philosophers guessed vaguely at such an evil, divined some such universal catastrophe of the race, so to account for the existence of evil, of human suffering and sorrow and death. Indeed, there are Catholic theologians who argue thus, as did Saint Augustine, and maybe Saint Paul in his Epistle to the Romans. The fact, then, was always clear; but the manner of propagation, the way that sin is transmitted down the race of man, puzzled for a long time even the greatest minds. There were many elements going to make the question difficult. Thus, the nature of that evil thing sin, the subject to which it clings, whether soul or body

(1) Romans 12, 19.

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or the nature composite of both; the spirituality of the soul and its origin, whether by direct creation or by generation; all these added their difficulties and darkened that mystery until even the great soul of Augustine faltered in its exposition. Still, as in many another case, the answer of Catholic Faith was growing with the growing years. Long and profound discussion had sifted the question down to its absolute elements; terms became more clearly defined, more fixed in their meaning; absurd or impossible hypotheses gradually dropped out; until at length, in the Council of Trent, this truth was ripe for definition in language explicit and precise. "This sin of Adam, one in its origin, is transmitted unto all, not by imitation, but by propagation; so that it is in each one as his proper sin." It is not, therefore, the mere effects of sin, proneness to sin born of evil example that are transmitted; not the actual sin of Adam, but the state of sin, an habitual sin; it is a sin of nature, not a personal sin; resides in the soul, begins to exist only when the individual nature of a man is adequately constituted by union of body and soul; it is transmitted even as that nature is transmitted; it is propagated, or, as the Council of Melevis teaches, it is transmitted by generation. Holding, then, as we must, that the soul of man is for each individual directly and immediately created by God, that it is so created at the moment of its infusion into the body which has first been fashioned and prepared by nature's process in the mother's womb, it can make no difference to our dogma what is the period of time required for the body's apt formation. This is a question for science and science as yet has no answer for it. We do not know the exact moment of passive conception, the moment of animation by the human soul.

Catholic teaching and reason alike demand this much, that the individual nature have a twofold efficient cause,—God, on the one hand, originating, creating the soul, still breathing the breath of life into prefashioned clay, and on the other hand, parental generation,—the hidden forces of nature moulding the body, developing it into a proper subject for union with the soul. Now when we say that the individual human nature is propagated by generation, it cannot be meant that the soul, the nobler element, is so transmitted from parents to offspring. Catholic faith, as was said, teaches that the soul is created immediately by God. At most, then, our phrase can only mean that the complete

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nature, body and soul united, is the scope and term of the process of generation that nature's intent (and so God's intent) in that process is to develop the body to such perfection that it shall have physical exigency of the soul's union with it. So that God would do violence to nature, would contradict Himself were He then to create no soul for such body. Now if that human nature so propagated, should from the beginning by God's high decree have some peculiar state of beauty and sanctity affixed to it, so to be transmitted to each individual, the complete term of generation would be the individual nature so estated and sanctified; and that state would with equal accuracy be said to be transmitted by generation. In like way, if from any secondary cause, and in despite of God's wish, human nature in its origin were deprived of that estate, that privation would in like manner be said to be transmitted by generation. The nature so deprived of its glory would be the complete term of generation, and consequently that privation would truly be propagated by generation.

It is in this sense that we understand original sin to be propa gated by generation. The individual nature infected with sin, in its origin, *i. e.*, in the state of sin, deprived of gifts that by God's will belonged it, shorn of its sanctities and so defiled, is transmitted to each of the children of men coming down by natural descent from the primal source Adam. Whence comes it, then, that the individual nature at the very first moment of its existence is infected with sin, that it is conceived in iniquity? God is not the originator of that sin, could not be; the parents are not, they are the mere medium of its transmission; and so we must look for some other creature as its cause. Catholic faith ascribes the origin of that sin to the first man Adam—to that act of his free will by which he disobeyed God's law, and such is the clear voice of Revelation. "By one man's sin death entered into the world and so unto all men death has come in whom all have sinned." "For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift and of justice, shall reign in life through one Jesus Christ. Therefore as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men justification of life. For as by the disobedience of one man many were made sinners, so also by the obedience of one, many shall be made just!"

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only and whose very existence must be learned from God's revelation.

Perhaps we may come at a better knowledge of this supernatural state, this state of Original Justice, from its close analogy with the state of pure nature. For just as in this latter, as was said, we may view man in his nature, composite of body and soul; in his faculties springing from that nature and chiefly his spiritual powers, will and memory and understanding; in his actions by which he was to achieve the purpose of his creation to know, love and serve God in this life and possess Him at its term; so in this higher state we may view him in a corresponding series of superadded endowments. Thus, there is here a new nature which we call "sanctifying grace," the bond of a closer, holier union between the soul and God, by which the soul is made sharer in analogous participation of the divine nature itself, as St. Peter declares; (1) "By whom he has given us most great and precious promises; that by these you *may be made partakers of the divine nature.*" And from that new nature there springs that higher love, the love of friendship, which God bears His just ones; there arises, too, that sonship by adoption, with its right and title to a share of the Father's possession. There are besides, in this supernatural state, new faculties, new activities proportioned to that higher nature, Faith and Hope and Love, and the host of moral virtues; there are consequently new vital acts, supernatural acts, corresponding to these higher faculties; and by these, man is proportioned unto that higher end and destiny the blessed vision of God, "the seeing face to face," the love and fruition of God springing from this full and clear intuitive knowledge of Divinity.

Now the higher state, the state of Original Justice, consisting concretely in these and similar gifts, is in Catholic thought, a supernatural state, inasmuch as these gifts are above and beyond all created nature, human or angelic, are the gratuitous gifts of God's bounty; and so can be known as reality, not by reason or experience, but only through God's revelation of them. It is then a state of superadded gifts, but let not the terms mislead us. These gifts are not dull, inert things, mere adornments of the soul. They are gifts of life and light; they are the forces,

(1) II Epistle, 4.

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energies, activities by which a man must achieve his salvation; they are one or the other, the formal sanctities of the soul, its glory and its beauty in that new estate. In these only shall we find "the new man who was created by God in justice and in the sanctity of truth." (1) "The Fathers of the Church have called this state a 'new creation.'" It is not meant that at different times, or by different acts, God established man first in the natural state, and then raised him to the supernatural. There is dissension here of minor importance among Catholic theologians, some requiring such succession of the two states, but almost in the same instant of time; others holding the creative act, and that elevating man as one and the same; but all alike deny any duration of time in which man existed in a purely natural state.

Now it was in this state beyond nature—this state of Original Justice—that Adam was appointed moral head of the race. Physical head of the human family he was, First Parent; and he contained in himself that nature which was to be multiplied in his posterity. Such he would also have been in the state of pure nature had it existed; but in this higher state God made him the moral head also of the great human family, precisely for the preservation or loss of those superadded gifts to the whole race of man. To understand aright this momentous appointment it is not at all necessary to conceive any compact between God and Adam, such as some older theologians fancied; but we must see in this designation God's positive law for transmitting that State of Justice to Adam's posterity. And whilst it seems needful that Adam should know of his exalted office, and thus know of the grievousness of his transgression, it was not left to him to accept or reject God's proposal. There was no formal pact; but God uttered His law and its sanction: "Of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (2) By that law Adam's will was freighted with the well-being or ruin of all his posterity; by it the race generated from him as its source shall descend adorned with Heaven's best gifts, holy, sainted or darkened by their loss, tainted with sin, dependently upon the will of this one man.

There is a difference here among theologians as to the true

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(1) Ephesians, 4. (2) Genesis ii, 17.

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import of this moral headship! Whether it meant that our wills were morally included in the will of our first parent, so that the actual sin was morally ours, or whether, as others maintain, his will was representative of the wills of all his descendants, without the need of such moral inclusion. The difference is slight in reality, but appears again, as we shall see, in other phases of this subject. In both these opinions illustrations have been given of this moral headship; as in the king or ruler, whose official acts are imputed to the whole body, or in the guardian, whose acts in their legal effects rest upon his wards; but such illustrations go haltingly in a very essential element. They exhibit only a moral union between the head and its members; there is need here of physical union. Original sin is verily a sin, and not the sin of Adam imputed to us by mere extrinsic imputation. The Council of Trent teaches that this sin "is in each individual *as his own sin*"—quite as much as the death he dies, as effect of this sin is his own, not surely the mere extrinsic imputation of death. It was necessary, therefore, for this moral headship that Adam should be physical head of the race, that the individual nature of each should be one with him, contained in him; for not otherwise can we conceive the individual nature as tainted in its origin by sin, and thus tainted, transmitted to each, so that the sin be in each as his own. Thus, then, the free act of this moral head, his obedience or disobedience, was not a mere *condition*, to which God attached the state of justice or its loss for all mankind; the state of original justice was not to be *decreed* unto each individual dependently upon Adam's will; but while actually, absolutely decreed, nay, and *bestowed* upon each in him and independently of him, its propagation to each with the nature was dependent upon him, its loss hung upon his disobedience to God's mandate. The necessity, therefore, of this moral headship arises from that voluntariness that is essential to all sin. There can be no such thing as sin unless it be voluntary, without the free, deliberate inflow of the will into the sin. Personal sin requires the consent of the personal will; the sin of nature required consent from him whose will stood to God for the wills of all his descendants, and whose free act could thus taint the individual nature of man physically contained in its moral head.

We can now see the true force of this moral headship. Original sin, like every true sin, is voluntary, must be so; not, how-

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ever, by the personal wills of those who derive their nature from Adam, but by the will of that nature's head, a will thus intrinsic to human nature. In this sense we may, with St. Augustine, speaking of original sin, call nature itself sinful, the sinner; or say, with St. Ambrose, that in Adam infection of sin passes from the person to the nature; in us, as regards original sin, nature *infects* the person with sin.

Here, then, is the first great truth of Catholic teaching presupposed in the Immaculate Conception. That God did uplift man to a supernatural state, to a condition of being far beyond and above that merely natural condition which we can know from reason and experience; that this higher estate consisted concretely in superadded gifts that were nowise due his nature, nor in the power of any created nature to produce or to merit, gifts of light and life, a new nature, higher energies for higher works, by which he was to merit the blessed vision of God, the goal of his creation; that God did appoint Adam as moral head of the race of man in this new estate, and precisely for the preservation or loss to all mankind of these precious gifts of that higher life. Now, such headship consisted primarily in this: that his will stood to God for the wills of all his descendants, whether we say our wills were morally included in his, or that his will was representative of all others. This being so, it must follow that his sin, his transgression of God's law, producing the state of sin in him, did infect in like manner that whole nature which was united with him, contained in him; that sin was to be transmitted by generation, as the nature itself is transmitted and becomes the dark inheritance of nature, the proper, peculiar sin of each individual descending from Adam by natural generation, unless God should make exception in some particular case.

What, then, is the nature of that sin thus transmitted by generation in the human race? Supposing the difference between actual and habitual sin we have seen that it is not the actual physical sin of Adam that is propagated. Actual sin is a transient act of the will violating God's law, and has been defined by St. Augustine as, "word, deed or desire against the law of God." Such actual sin begets the state of sin in the soul, and this state is called "habitual sin." Such is the original sin transmitted. Catholic theologians are somewhat at variance as to the essential definition of habitual sin; but the difference here, at least, is prac-

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tically of no importance. Thus they who hold that our wills were morally included in the will of the first parent, hold also that each individual will did morally elicit the actual sin of disobedience, and that such act, morally persevering in its effects and chiefly in the privation of sanctifying grace, is that original sin which is propagated in Adam's posterity. On the other hand, they who reject this inclusion of wills, and who teach that Adam's headship consisted in the fact that by God's appointment, his will stood as representative of our wills, teach consequently, that original sin was wholly the work of Adam's free will, but as representative of ours, was numerically one act; that it generated the state of sin in the whole nature as it was in him —and that such state of sin consists in the privation of sanctifying grace induced by Adam's actual sin, and transmitted with the nature to each of his descendants. In either opinion the practical result is the same; in both alike we catch a glimpse of the awful thing sin. Sin is in its essence, or carries with it, the loss of that state of justice; it is the privation of sanctifying grace and, by right, of all its accompanying gifts. Now we have seen that these superadded gifts which make up the state of original justice are not more dull adornments of the soul; they are gifts of life, they are spiritual energies quickening the soul to the duties, the functions, the offices of its higher, supernatural life, the life of faith on earth by which it must win its life of glory—the vision blessed in Heaven. It is no metaphor, therefore, to call sin "the death of the soul"; that is absolute truth. Shorn of these supernal graces, the soul is shorn of its high energies, is separate from its principle of higher life; the soul is dead to its higher life, dead to God; it can place no works that merit heaven, is as incapable of them as the corpse is of natural life works. Again we have seen that sanctifying grace is also the bond of friendship between God and the soul, and in its loss that friendship is broken, God's love is lost. and instead of friendship there arises enmity; the soul reft of grace is made the object of God's hate, of his loathing, is defiled, stained in His fair sight—and is subjected to captivity to him "who is lord of death—the devil." Furthermore, we have seen sin is destruction of God's adoption of the soul into Sonship unto Him, the perishing of its right and title to possession of the Father's kingdom; it is the severing of all those deep and holy ties that bind the soul to God

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in that elevation to the supernatural state; and as this bliss of Heaven, the vision blessed of God is the only end for which man was created, that sin is the blasting of all his hope of a blissful after-life, the darkening of his ways, of itself, and without the Redeemer, the gloomy, cheerless, hopeless state that awaits the lost. Farther still, we have seen that the supernatural state is not only not antagonistic to the natural, but presupposes it; nay, it is, in its lesser gifts, the perfection of the natural; for in this new estate God healed the weakness of nature, remedied its inherent defects. Man's very nature was here made immortal; concupiscence was restrained, and the tumult of its passions hushed; suffering and sorrow and human tears were not, nor any of the ills of life—God so making a paradise within man in keeping with that paradise of delights which was planted for him without. Sin despoiled man of all these. Original sin is the origin of all evil, for these did but follow upon the trail of that sin which, hand in hand with death, has tracked out the children of man from the gateways of Eden.

All this and more is contained in that decree of Trent: "If any one does not confess that the first man Adam when he had transgressed God's command in Paradise straightway lost that state of justice in which he had been constituted, and incurred by such prevarication the wrath and indignation of God, and therefore that death with which before God had threatened him, and with death slavery unto him who is lord of death, that is, the devil, and that the whole Adam was by offence of that prevarication changed for the worse—body and soul—let him be anathema."

We have said that without the existence and propagation of original sin there could be no question of Immaculate Conception as a special privilege; but in the awful reality of this hideous thing the question of one being preserved from it has full and clear meaning, has momentous import. God deals very lavishly with His holy ones, and since holiness itself is or implies remoteness from sin, it has always been looked upon as a special favor that some have been removed further and further from the touch of it. Thus it is told unto the glory of some of the saints that God caught them up in their infancy and shielded them from sin so that they carried their baptismal robes unsullied till death. Again it is recorded in Holy Writ that St. John the Baptist and maybe

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Jeremias were sanctified in the mother's womb, not surely from personal sin of which they were incapable, but from that original sin that clings to fallen nature. If, therefore, sin be of such evil feature that God uses extraordinary means to shield His dear ones from it, to liberate them speedily from contract of even that original transgression, the question at once arises: How did God deal in this respect with the most blessed Mother of the Incarnate Word? Was there any special regard due her? Was she held safe from remotest contact with sin, not personal merely, but even original?

The question could have been asked concerning many of God's saints were it not for that universal sentence of condemnation chanted so solemnly by the Apostle: "Unto all men death, because all had sinned." If therefore there be an exception to this universal law, it must be through a very special privilege and for a very special reason; so that there is scarcely any discussion of the question with regard to anyone save only the Blessed Mother of God. The sole reason for exception in her case was that other great truth of Catholic teaching, the Divinity of Christ and by consequence her divine Motherhood. Outside of Catholic teaching there is to-day in the religious thought of the world a glaringly shabby, loose and indefinite way of speaking of Christ's Divinity. Arianism is not all dead nor its cunning nor its shallowness. Catholic thought tolerates nothing but the absolute Divinity of Christ, His Deity, His true Godhood. Some of the fiercest struggles of the Church were waged in defence of this truth; but she fought them bravely; she won. Her truth is the Christian world's truth to-day, the touchstone of Christianity. There is no ambiguity in her language, not a shadow of doubt in her concept of His divine character. Christ the Incarnate Word of God is true God as the Father is true God; of one and the same numerical nature, consubstantial with Him, co-equal in majesty, co-eternal in glory.

Now, just as all metaphor and figure of speech are excluded when we speak of the Divinity of Christ, so must they be excluded when we speak of the Maternity of the Blessed Mother. As Christ is true God, so must she be truly the Mother of God. Not surely in the sense that the divine nature was born of her; such a thought were madness; but because the human nature of Christ, which, from the moment of its conception, was united in

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closest personal union with the Divine Word, that nature which was owned and possessed by divine personality and for whose acts and aspirations and achievements that divinity was responsible, was born of her, was fashioned of her, virginal substance so that Christ the Lord in His humanity is verily the natural Son of God and of this Virgin Mother. Here we catch a glimpse of that supreme dignity of her whom all generations call blessed, a dignity beside which the glory of brightest saint or highest archangel pales, and before which the world's great heart, the same intellect of man has bowed in loving, gladful reverence and awe.

Keeping in mind these two truths with which the Immaculate Conception has close and immediate relation, the propagation of original sin and the Divinity of Christ, we are now in a position to understand the true meaning of this dogma. Like many another formulary of Catholic doctrine, the term Immaculate Conception has been grossly misunderstood, grievously misinterpreted; sometimes, maybe, from sheer lack of mental capacity to grasp any great truth; oftener, it would seem, from an evil spirit of perversity. Immaculate Conception does not, of course, mean virginal birth, birth without tarnish of the Mother's virginity, nor does it describe that divine and marvellous operation of God in the begetting of Christ, which is implied in the overshadowing of the Holy Spirit, and means that the human nature of our Saviour was begotten without intervention of man. The perpetual virginity of God's blessed Mother is also an article of our Faith, but quite distinct from the Immaculate Conception. The former regards only her active conception, her share in bringing Christ into the world; the latter, her passive conception. Immaculate Conception has nothing to do with the sinlessness of the Blessed Mother in her immunity from all actual or personal sins, even venial; much less does it imply the absence of sin in her parents in the active generation of her nature. Immaculate Conception has to do with original sin only. It signifies the exemption of God's holy Mother from the taint of that primal sin, and it declares that this exemption had place at the moment of her passive conception, at that moment when her sacred body, fashioned by nature's process and made fit for union with the soul, was so united to that soul new created of God. There can be no question of any sin infecting a nature before that nature exists, and the individual human nature begins to exist only at

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the instant when God creates the soul and infuses it into the body prepared in the mother's womb. And as this is properly the instant of passive conception, so is it the instant at which original sin begins to exist in the individual that falls under the common law, so must it be the instant of immaculate conception, of freedom from that sin in her for whom God makes an exception from this universal law of the propagation of original sin.

Here, then, was the privilege of Immaculate Conception bestowed by God upon her who was to be Mother of the Incarnate Word, and precisely in view of this exalted dignity. That descending as she did by natural generation from the head of the race, not by miraculous begetting or special creation, the blessed Mother was verily a child of Adam, and was therefore proximately or remotely subject to that universal law of the propagation of original sin: that by God's high power she was, through special privilege, exempted from that law, was from the moment of her passive conception. the first instant of her human existence, freed from the least touch or stain of that primal sin, and from all its dread effects. There was, therefore, no instant in which her soul was shorn of sanctifying grace or the splendid energies of the higher life. She lost not any one of them by reason of Adam's sin; there was no instant in which her all beautiful soul was at enmity with God, and so captive to the powers of darkness, or at all the object of his hate or displeasure; there was no instant in her existence when her soul was not caught up in God's dearest love, pure, unsullied, immaculate, the child of His adoption, and crowned with every grace or adornment that befitted her superb dignity, Mother of the Christ to be.

ALOYSIUS P. BROSNAN, S.J.

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## FROM LA CAVA TO SORRENTO.

"It's the nearest thing to ambrosia which has ever been invented," declared Madame.

We were at the Hotel de Londres in La Cava, and Madame had a moment before unwound the most mysterous looking edible we had ever seen. She was now undisguisedly enjoying its contents.

"The outside looks like tobacco, does it not? But it's fig-leaves—the waiter said so. Whoever, outside of an Italian, would have thought of putting grapes to dry inside of fig-leaves, and making raisins fit for—" Madame remembered the Youngster and broke off abruptly. It would not do to say "gods," because a few days back it had taken much patience and grace to convince the small person that there were no gods, in the face of all the temples and idols in Italy.

"If the Signora wishes to get to Amalfi before dark, it is time to start," said the host, gently. He had been hovering about all through our luncheon, which was late, and therefore impromptu, but wholly delicious.

"Oh, and I did so want another one!" rising unwillingly.

"You'll get them again," returned the husband.

"No, I've a presentiment we never shall." And we never did.

A few minutes later we were dashing in great fashion along the street in La Cava. It was hard to leave the place, so fresh and green and hilly, after a hot and dusty time about Pompeii.

"Molto bello! Molto bello!" cried the driver, presently "Ecco, signora! Vietri!"

Indeed it was very beautiful, lying in terraced hills yielding gradually down to the sea. And only a little while ago we were almost a thousand feet above this bright blue water, with peaks and precipices rising again far above us.

"I smell lemons," said the Youngster, decidedly.

"I should fancy so. Isn't it as though some one were cutting a thousand lemons at once!" asked Madame.

There was in fact a strong, stimulating perfume in the atmosphere, coming from the fruit hanging in astonishing abundance upon the lemon and orange trees which crowded upon one an-



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other in the gardens. Then the flowers upon all sides, munificently garlanding the poorest habitation as gaily as the stately villas which nobility and wealth have built at Vietri, gave their sweetness to the pungent lemons, while the sea sent up its cool breeze, and the sun mellowed and tempered all.

"La Città di Salerno," bowed the driver back to Madame.

"St. Matthew's buried there!" said Madame, softly.

She ordered the man to stop, and we waited quite a bit, looking back in silence over the sunny, rippling water to the old city built in the curve of the bay.

"If only we had time for everything!"

"That would take not time, but eternity."

"And we must reach Amalfi before dark," regretfully "Avanti!"

"Lemons, oranges, wine and oil," said the Italian throwing out his arms ecstatically. "Molto bello, Signora?"

"Si, si," smiled Madame, heartily.

They glory in the beauty of the land, these Italians, and appreciation from foreigners spurs them to devoted attention. Our Pietro picked up the reins, personally gratified by Madame's enthusiasm. He must have sent some magnetic message to the rather meagre beasts who were taking us along the magnificent road, because they suddenly lifted their weary heads and doubled their pace. A pity it is, in lovely Italy, that most of the dumb animals seem half-fed and ill-treated. They are sadly out of harmony with the luxuriant nature surrounding them. In the long run, cats seem to be accorded the best care and the most affection. Horses and dogs have a hard and thankless existence. As for the donkeys—we saw one eating an old mattress with an appetite born of starvation, while four other unfortunate beasts, securely tied and helpless, brayed wildly for a bit of the generous feast. No wonder the Youngster said:

"Poor donkeys! Is there a heaven for them when they die?"

The road along the Gulf of Salerno follows the outline of the jagged coast; viaducts abounding. Sometimes we were high above the glistening sea, again we were down close to the wave, upon the beach. Traveling along the near side of a promontory, the road appears to end abruptly at the point; arrived there, the carriage turns the angle, and proceeds in the opposite direction along the edge of a deep ravine. This occurs every few minutes,

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VIETRI.

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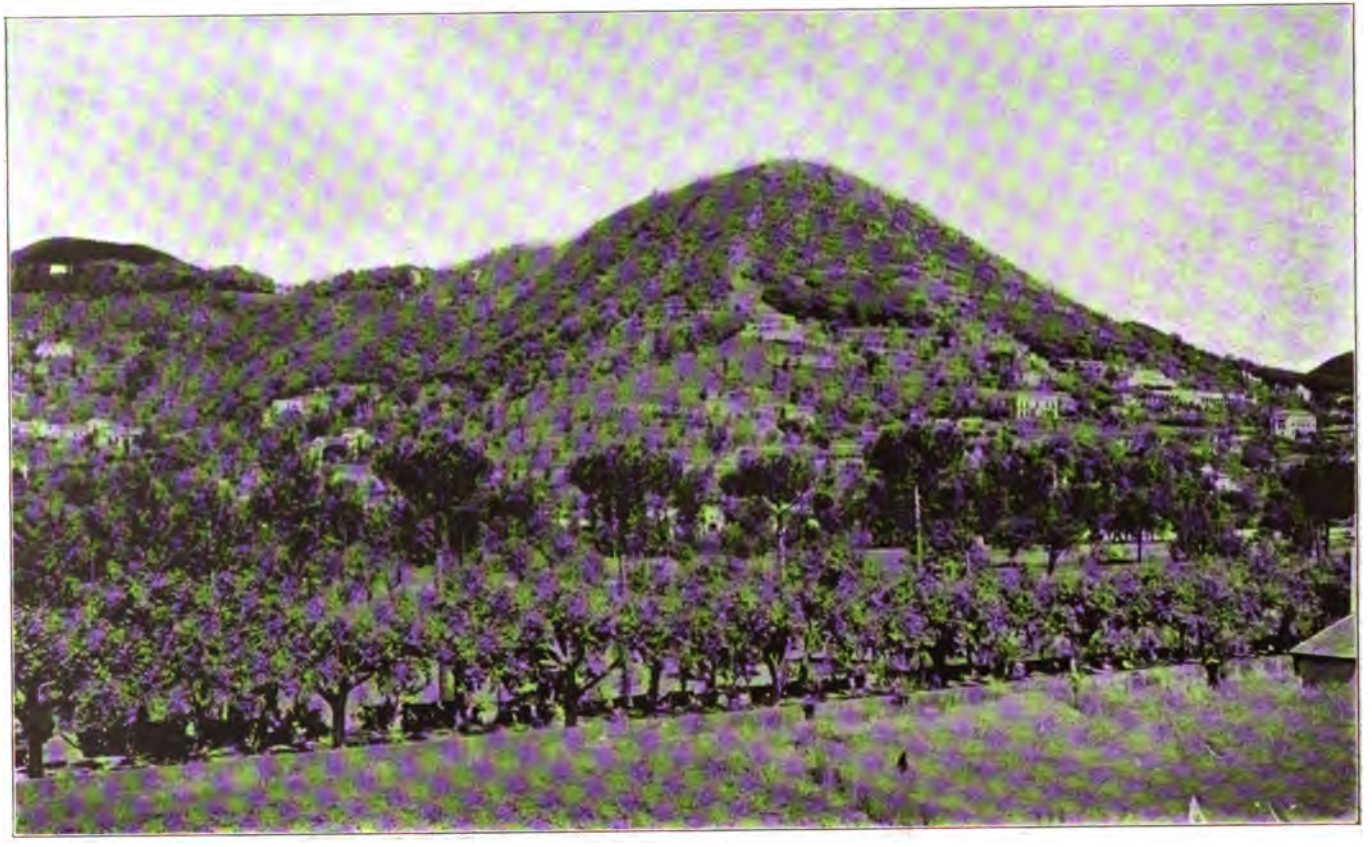

THE CAVA.

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for the greater part of the way. At the bottom of the ravine is an enchanting little bay, and nearly always this bay is dotted by fishing-boats belonging to the tiny village snuggled into the curve at the foot of the hill.

There are ruins, too; palaces, monasteries, most numerous of all, the square watch-towers. These, passing them as we did so closely, as a rule between our road and the sea, attracted the Youngster's attention and, of course, brought forth the question why they existed. When told that they had been built in the days of the Emperor Charles the Fifth, and that people then watched in them because at any hour the Saracens might be coming over the sea, she said with supreme dignity:

"I don't know the Saracens."

The towers are strong structures still, and in many of them families were living, entirely unconscious of how odd it was to see them there.

The glorious afternoon retired graciously in favor of an even more beautiful evening. As we reached Atrani, the last town before our desired Amalfi, it was twilight and the moon was already palely visible. Atrani is breathlessly built on cliffs and ledges, directly opposite Amalfi, and overlooks one of those bay-embracing ravines. At the top of the eminence which separates Atrani and Amalfi, we saw the ruins of the Castello Pontone—a fair, white vision in the mingled dusk and moonlight.

"Amalfi, signora!"

We rattled through the lower town, past the cathedral where St. Andrew is buried. Presently we stopped. Madame looked about, dazed.

"Where is it?" she asked Pietro, vaguely.

"Here, Signora."

Pietro faintly smiled. He had before often conveyed foreigners to the Albergo Cappuccini-Convento.

"It's at the top," I said at last. "See all those steps? But those porters over there are willing to carry you up, if you like."

Madame glanced at the men, provided with the same sort of chairs to be had when going about Pompeii, then up at the tall cliff with its hundreds of steps.

"If you please," said she, demurely, "I'd prefer to walk."

The Youngster, half asleep ten minutes before, also protested against being carried, so we sent her and her maid ahead, and

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slowly dawdled up in our own dreamy fashion, while the twilight became more dark, the moon more bright, and the waves talked more persistently to each other of mysteries we could not understand.

The old monastery, now a hotel, is one of the most interesting places we ever saw. Our rooms were the former cells, with white-washed walls and stone floors. For dinner we had to be guided to the refectory, there are so many confusing passages, and such a vast uncertainty as to which is upstairs and which down. The building hangs on the edge of the cliff and the respective stones end in the most unexpected places. The refectory is fascinating, with a wide stair-case coming down directly into it, and wonderful lights and shadows played about, like curious, gentle ghosts seeking stolen glimpses at us of the twentieth century. Before dinner we found the chapel, still preserved as such, and then were shown the ruined cloister, where a few years ago the landslide worked such havoc. Looking downward and outward in the sea below, we could distinguish the very rocks which had that day hurled themselves into the sea.

The moon, so faithful in appearing at places and times best suited to our travels that our moonlight was becoming proverbial, was shining in full splendor long before dinner was over. Wandering in the orange gardens, or along the famous old Monk's walk above the sea, with its partly mutilated pillars and roof, and its wholly beautiful flowers, we were in a world of light and fragrance, silent for the most part, but occasionally softly disturbed by gentle laughter and low voices. Boisterous tourists do not flock to Amalfi. Those who come appreciate the place and do not destroy its romantic beauty and peaceful dreaminess by crude criticism raspingly uttered, and the latest slang and music-hall melodies, sent echoing through halls and arches which generations have held sacred.

Some dark, ragged clouds began threatening the moon. The surf was growing louder, more insistent. A cold, brisk breeze rustled the trees and sent showers of rose-petals to the ground. Leaning over a bit of the old wall, Madame saw the men down at the Marina Grande, pulling the fishing boats higher up upon the beach. There are storms, even at Amalfi.

"It's late, and growing cold. I think we must go in."

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Entering the building by the upper corridor we met our interesting host—and his cats. Of these he had eleven. The patriarch of the tribe, but recently dead, graced the wall, done, life size, in oils.

"You had a good dinner, Signora? Ebbene! May I have the honor of giving the signora a little glass of wine? No? Liqueur? No? My cats. Yes, I love them. The grandfather, he is dead. That is his picture. He was beautiful—beautiful. I have also a very little dog."

This last presently appeared, a tiny, curly thing, fearfully affectionate. We left next afternoon; he wriggled down all the steps to the carriage after Madame, to the great excitement of the old Padrone, and had to be sent for and carried back against his will.

In the morning it was showery. The eleven cats were most accommodatingly grouped about the sun-dial, when the first sprinkle sent them scampering, and the photograph we had counted upon became an impossibility.

"This afternoon will be good weather," declared our host. So we deferred our departure gladly, to linger a few hours longer among the oranges and roses in the old monastery garden.

Early in the afternoon the excuse of uncertain weather was definitely removed, and we reluctantly bade good-bye to our host and Amalfi. By many the drive from Amalfi to Sorrento is considered the most entrancing portion of the entire trip, and we consoled ourselves with this reflection, while doubting whether the opinion of others would prove to be our own.

It is difficult to determine. We met more people, saw more life, and nature was as lovely as before. At Positano a crowd of children followed us, trying to sell lemons and flowers. They were interesting specimens of the youthful population, bright, quick, full of merriment. Madame presently had an inspiration. We would photograph them.

They were naively complimented and delighted. Madame grouped them amid much laughter, they eagerly watching the performance of preparing the camera. Afterward we distributed "centesimi" among them—the whole treat amounted to about a franc—and made them supremely happy. The way they showed their gratitude was very touching. When we were again established in the carriage, going slowly, the children followed us,

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singing. They had first held a hasty consultation, and began suddenly in perfect tempo a lively chorus beginning "Viva il Re!" Such smiles and good-will accompanied the music that we shall always remember those children with peculiar pleasure.

At last Pietro was obliged to touch up the horses and we soon left the children behind us. Then their shouts of the only English word they knew, "Good-bye, good-bye!" came after us till we were out of earshot.

The journey along the sea came presently to an end. The road to Sorrento turns sharply inland, and by crossing the peninsula greatly shortens the trip. We drove amongst groves and gardens, a wealth of fruit and a lavish growth of flowers. We could no longer see the water, but an elusive odor of the sea still reminded us that the strip of land, though high and fertile, is in truth very narrow and the Gulf of Salerno, left behind us, is geographically but a few miles separated from the Gulf of Naples.

The shadows were long when we arrived in Sorrento. We had been in Sorrento before and our host of the Tramontano greeted us as old friends. Our former rooms were awaiting us on the top of the cliff, facing the sea. In a couple of minutes the Youngster was out racing on the terrace, saying she remembered running there before. Perhaps she did. Any way, Madame and I remembered everything—the garden, where one did not even hear the surf; the terrace on the other side of the building, where the Youngster was truthfully declaring she was "at the seaside"—the almost tropical flora, the cool ocean breeze; the color, the life, the loveliness, above all the unaffected, impulsive welcome of fascinating Italy.

"They are dancing the Tarantella here in the garden to-night, signora," said Signore Tramontano.

Sorrento, the Tarantella; moonlight! Our cup of joy was full.

As soon as night had settled upon us the Tarantella dancers arrived. They were an interesting group of respectable townspeople, all occupied with trades in the daytime. The barber, the carpenter, the baker, the silk-worker, after a day's labor, more or less hard, they had spirit and gayety enough left to don the picturesque costumes of a "Festa" and perform the fascinating but exhausting dance which every foreign visitor at Sorrento should not fail to see. We sat in the wicker chairs under the arcade that surrounds three sides of the court-like

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THE MARINA GRANDE AT SORRENTO.

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THE POSITANO CHILDREN.

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garden, and listened with amusement to the innumerable exclamatory remarks going on about us. Early in June most of the guests are either English or American. Later the Italians flock to Sorrento, as they did even in the days of ancient Rome. The quantity, size and variety of the flowers, the cool air, the huge oranges and lemons on the trees and upon the dinner-table —these called forth the most animated comments.

"They have come! I hear the tuning up!"

An expectant hush went quickly around the arcade. In a side corridor the musicians were preparing; the girls went flitting about, laughing, chatting, even occasionally giving a surreptitious turn of a tambourine. They were as eager, as in earnest, as though giving a first performance.

Suddenly they came with a rush, out into the centre of the garden. Every known color was represented in their clothes, and yet the whole effect was artistically pleasing. The music was as lively as the costumes, well played, in perfect tempo. The dance itself is decidedly strenuous, calling for much physical endurance, and probably only those trained to it from early childhood could ever succeed in doing it gracefully. This set of dancers is the pride of Sorrento, and well worthy of its reputation. The first portion of the Tarantella was carried out with the assistance of castanets and tambourines; the second with beautiful silk scarfs, of the sort made and sold in great abundance at Sorrento. There are many tableaus, but changing so rapidly that one does not realize them as distinct and individual pictures.

Our host was back of Madame's chair. During the intermission he gave some interesting information concerning the personality of the dancers.

"The second young woman, Madame, was married three weeks ago to the third young man. Eight years they were engaged, and always some sorrow interfered just before the time set for the wedding. Death, a long sickness, loss of employment, death again—and now they are at last married. That was faithfulness, Madame, was it not? Oh, she is a good girl. So true! And the fourth dancer is her grandmother, Madame."

"Grandmother!" repeated madame, astonished.

"But yes, madame. She is very strong."

"I should think so! And how old is she?"

"The bride is quite old now—twenty-three" (Madame smiled);

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"because, you see, she waited eight years for Carlo; and the grandmother is fifty-four."

"Do they sleep all day to be able to dance like this at night?"

"No, madame. Carlo's wife is a seamstress, and the grandmother has a fruit-shop on the Piazza."

The Tarantella began again. Madame shot a glance at me full of sudden pathos. But the music was gay, the faces beamed with pleasure and content. Beatrice was married to Carlo, after eight long years; the grandmother's heart was as young as any, throbbing at the sound of guitar and mandolin in the Italian moonlight. Why should one sigh over people so unfeignedly gay?

The Signore Padrone, exceptionally quick at perception, divined madame's mood. He waited till the Tarantella was over, till the collection had been taken up, several photographs of the dancers had been sold. Then he spoke with a charming dignity:

"Madame, they have all the best things of life—health, spirit, content—would madame wish them anything more?"

And very sincerely madame answered: "Indeed, there is nothing left."

DALTON DARE.

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# THE ANSWER OF A RUSSIAN THEOLOGIAN.

IT will be remembered that in the autumn of 1903 Bishop Charles C. Grafton, of the Protestant Episcopal diocese of Fond du Lac, went to Russia, with a view of arranging some sort of a union or *modus vivendi* between the Russian Orthodox and the American Episcopal churches. He was received with great courtesy by the Metropolitans of St. Petersburg and Moscow, and his communications were laid before the Holy Synod and submitted to various theological bodies, with a view of ascertaining the points of difference between the two churches.

Among others, the Bishop's proposal for a reunion or *rapprochement* were submitted to the professors of the theological seminary in Moscow, and one of them wrote a lengthy article in criticism of the matters contained in them.

This article was entitled "An Answer to the Call (Otklik na prizyff), and was published in the "Bogoslovsky Viestnik" (Theological Messenger) of Moscow, early in March of this year, and was written by Professor Vassili Sokoloff of Moscow. I have made my translation directly from the Russian.

In the first part of his article the professor treats of the fundamental differences between the Anglican or American Episcopal Church and the Russian Orthodox Church in regard to the very idea of the Church as an organized, teaching, infallible body, and after elaborating and pointing out those differences, the professor continues as follows:

As to one of the questions requiring an explanation, Bishop Grafton says: "There appears the disuse by us of the term *transubstantiation*," whereupon he has undertaken to explain the teaching of the Anglican church concerning the Sacrament of Communion (Tainstvo Prichastcheniya), and shows why he does not employ the term *transubstantiation* (presustchestvlenie). "This doctrine," says he, "was introduced into the Articles of Religion. For, although Anglicans never look upon these articles as a confession of faith, and one of them, that concerning General Councils (the 21st) is omitted in America, and they are not acknowledged by any obligatory subscription to them by members of the hierarchy, yet it is possible to speak of them as



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an explanation of the doctrine contained in the catechism required for all." In conformance with such a view of the meaning of the Articles of Religion, Bishop Grafton, in his explanations, likewise concentrates his attention pre-eminently upon the interpretation of the 28th and 29th articles, where he speaks of the Sacrament of Communion, in which the substance of his argument leads him to point out that the Anglican articles of faith acknowledge the objectivity of the body of Christ in the Sacrament. "Our church," says he, in conclusion, "believes in a change or *metavoly* accomplished by means of the consecration. Until this act the elements are simply bread and wine; after it, however, according to the word of God, they are His body and blood. This change is accomplished by the power of the Holy Ghost and is a divine mystery. * * If you would make clear to us that your use of the term *transubstantiation* does not contain the dogmatic obligations of the Council of Trent, we do not see any reason why we should not be in accord."

And so Bishop Grafton is disposed to think that the American Episcopal doctrine concerning the Sacrament of Communion is really near to the Orthodox one; that if we exclude the term *transubstantiation*, they might be completely in accord. Is he right, however, in this case? As far as concerns the mere question of a real presence of the body and blood of Christ in the Sacrament of the Eucharist, and merely in this one regard, the Anglican articles of religion, according to our opinion, do not arouse doubt; but before we come to all this, the variance of the Anglican doctrine from the Orthodox is not merely limited to the use or disuse of the term *transubstantiation*. We may repeat to Bishop Grafton in this case what was said by us to Dr. Holly. The matter altogether is not one of terms, but is of the very essence of that doctrine which is expressed by them. If, for example, we lay aside the word *transubstantiation*, and take in its place, for the expression of the Eastern doctrine, the word *transposition* (prelozhesie), the essential difference between Orthodoxy and Anglicanism would not thereby be in the least removed.

The Orthodox church teaches that in the Sacrament of Communion "our Lord Jesus Christ is present, not symbolically, not figuratively, not by a superabundance of blessing, as in the other sacraments, not by an indwelling, and not through an impenetration of the bread; but truly and really, so that after the

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consecration of the bread and wine, the bread is transposed, transsubstantiated, transmuted and transformed into the very identical body of our Lord, who was born in Bethlehem of the Ever-Virgin, who was baptized in the Jordan, who suffered, who will appear in the clouds of heaven; and the wine is transmuted and transubstantiated into the very same blood of the Lord, which at the time of His passion on the cross was shed for the life of the world. After the consecration of the bread and wine there remains no more the same bread and wine, but the very body and blood of our Lord under the appearance and form of bread and wine."

Here then is the Orthodox doctrine concerning the transposition, transubstantiation, transmutation or conversion of the bread and wine into the body and blood of our Lord, which the Anglican church positively rejects. In the 28th Article of Religion, it says:

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith."

The truth, Bishop Grafton says, is: "Our Church believes in a change or *metavoly*, accomplished through consecration;" but this change, according to the idea of the Anglican symbolical teaching, consists not in the conversion, but only that in the bread and wine, which "continue to remain in their natural substance," there are present the body and blood of Christ. In the Book of Common Prayer, in the end of the Order of Communion in a special note (the so-called black rubic), we read that the direction for kneeling at the time of communion is not to be misconstrued, "that thereby no adoration is intended or ought to be done either unto the sacramental bread and wine, there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians). And the natural body and blood of our Saviour Christ are in heaven and

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not here, it being against the truth of Christ's natural body to be at one time in more places than one."

According to this idea and exposition of the faith, and the explanation of its interpreters, the Anglican Church, opposing transubstantiation, confesses merely the doctrine of a real presence of Christ in the Eucharist, yet such presence is not corporal, but spiritual. While striving to define in a more exact manner the nature of this presence, a great diversity of opinion is usually admitted among Anglican theologians, and among other things that appeared with great clearness a short time ago (1900) in the discussion concerning the reservation of the Consecrated Elements and their arrangement for this purpose by the Lambeth conference (zasiedanie) of archbishops and the Fulham congress of Anglican theologians, when the question of the "real presence" was brought up for special consideration. Striving to clearly express (razyasnit) what was properly understood by the "real presence" of the body and blood of Christ in the Eucharist, the theological idea of contemporary Anglicanism sometimes so far deviates from the truth that it reveals even an inclination to ascribe to it merely a subjective meaning in the mind of the believer. In such a situation of the matter it is manifest that it is useless to declare that as to the question of transubstantiation, the difference between Anglicanism and Orthodoxy consists merely in the use or disuse of a term.

As regards the American branch of Anglicanism, it is worth while to remark that in it the question concerning the Sacrament of Communion reveals in some degree a considerable approach to the doctrine of the orthodox Church. This may be seen from the fact that in the American Book of Common Prayer (*a*) in the order of Communion, there has been added the prayer containing the invocation of the Holy Ghost upon the elements, which is not contained in the English book, and (*b*) the well-known black rubric containing the exceedingly plain and bitter expressions against the received doctrine of the Orthodox Church, concerning the transubstantiation or transposition of the bread and wine into the body and blood of Christ is omitted from the American book. Apparently, to attribute to this very well-known change any particularly important meaning, we, however, do not think would be right, for, on the one side the 28th Article of Religion, positively rejecting "a change in the

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substance of the bread and wine" in the Sacrament of the Eucharist, remains in full force in the American Church; and on the other that Church, in its preface to its Book of Common Prayer, declares positively that it "is far from intending to depart from the Church of England in any essential point of doctrine." In view of these circumstances, we are disposed to see in the changes indicated merely some considerable approach of the American Church to Orthodoxy, in comparison with pure Anglicanism; but that is all.

Bishop Grafton closes his own explanation of "transubstantiation" with this observation to us: "If you can make clear to us that your use of this term does not contain the dogmatic obligations (dogmaticheskoi obyazatelnosti) of the definition of the Council of Trent, we do not see any reason why we should not be in accord." We think that we cannot give him, much to our regret, such a clear explanation, for the reason that in the definitions of the Council of Trent concerning the conversion and transubstantiation of the bread and wine in the Sacrament of the Eucharist there is nothing at variance with the doctrine of the Orthodox Church.

ANDREW J. SHIPMAN.

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# ANCIENT AND MODERN LIBRARIES.

WHEN collections of books were first made no one can tell, but the librarians must have followed close upon the heels of the scribe. Assyria supplies the oldest instance at present known; Layard, in his excavations at Nineveh discovered in the royal palace two connected rooms, the floors of which were covered to the depth of about a foot with tablets and cylinders of baked clay, inscribed with cuneiform characters. These formed the library of a great monarch and consisted of no less than ten thousand distinct works and documents, recording historical events, religious and political transactions, decrees or lists of tributes and offerings. These tablets were methodically arranged and catalogued; in another collection, in what was apparently a record chamber, they were laid on shelves of slate. From these libraries many lost pages of history have been revised, and much has been learnt of the astrology and religious belief of ancient times. In Egypt the invention of papyrus marked the age of books —rolls, that is, of parchment or papyrus. Two thousand years before Christ the temples were the libraries and the priests librarians, when they were acquainted with the art of writing and reading. The sacred books of Thoth formed an encyclopedia of religion and science. One of the Ptolemies is said to have caused all books brought into Egypt to be seized for the benefit of the libraries which these kings were forming at Alexandria, the owners being obliged to content themselves with copies in exchange for the original works. There were two great libraries at Alexandria, the most celebrated and important of the ancient world. When Cæsar set fire to the fleet in the harbor of that city, the flames accidentally extended to and destroyed the larger of the two. Antony endeavored to repair the loss by presenting to Cleopatra the library of Pergamon—which began to be formed nearly two centuries before the Christian era, and which ultimately consisted of some two hundred thousand volumes.

The Romans were too warlike and restless to devote much attention to collecting books. Not until the last century of the republic do we read of libraries in Rome. The first public library dates from the age of Augustus; others, to the number of



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BODLEIAN LIBRARY.

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BODLEIAN LIBRARY—INTERIOR.

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twenty-six, were formed by subsequent emperors. The compilation of the *Annales maximi* was the duty of the pontifices of ancient Rome.

Of the libraries of Greece we have little knowledge. They were mostly private collections. Plato is known to have been a collector, and the library of Aristotle, bequeathed by him to his disciple, Theophrastos, was concealed underground to avoid the literary cupidity of the kings of Pergamus.

There were private libraries, also, both in Rome and in the provinces. One was discovered in Herculaneum in 1754 during the earlier excavations. It was a room about four yards long, probably a "book closet," where the books were stored in presses, rather than a study in which they were read. A large number were recovered written on papyrus, which have since been unrolled and deciphered. The allusions in literature, as well as chance records in frescoes and sculpture, enable us to form a fair idea of the fittings of a Roman library, in which the *codex*, or book in the modern sense, was also known, and it appears gradually to have displaced the roll or earlier form. The famous Vatican Library, erected by Pope Sixtus V towards the close of the sixteenth century, reproduces on a grand scale the main features of an ancient Roman library. The public libraries were under the charge of regular officials and were frequented by the *literati*.

The Jews were accustomed to preserve their books in the temple. We read that Moses, when he had written the words of the law for the guidance of the Israelites after his death, said to the Levite: "Take this book and put it in the side of the ark of the covenant of the Lord your God" (Deut. xxxi, 26). And our Lord when He had opened the book of Isaias and read his words, rolled it up with reverence and gave it again to the minister. In the third century it became a rule to attach to every church a collection of books necessary for instruction in Christian doctrine. The library of Cæsarea mentioned by St. Jerome, contained several thousand volumes. Saint Augustine bequeathed his collection to the church of Hippo, with special instructions as to its careful safekeeping. The sacred vessels and books were preserved in different parts of the same building. Paulinus, Bishop of Nola in the fourth century, describes a basilica having an apse with recesses, over each of which was an inscrip-

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tion indicating their use. On the right: "Here are the sacred vessels stored and the peaceful trappings of our holy rites;" on the left: "Here he whose thoughts are on the law of God may sit and ponder over holy books." The Rule of Pacomius, for the anchorites of Tabennisi in upper Egypt in the fourth century, provides that books should be kept in cupboards or recesses (fenestra) in the thickness of the wall. Any monk might have the use of a book for one week, on the promise to handle it gently and never leave it open when he went to church or meals.

The removal of the capital to Byzantium was a serious blow to literature. The Church discouraged the study of pagan writings and the irruption of the barbarians swept ancient learning and libraries from the soil of Italy. We hear of collections of books in the north of Europe in the sixth and seventh centuries; the Irish monasteries contained many valuable manuscripts, and seven hundred volumes are said to have been destroyed by fire in Croyland Abbey, in Yorkshire. Charlemagne encouraged the collecting and transcribing of books, but for a considerable period book preserving and producing was almost entirely restricted to the clergy, especially the monks; they continued to write and to copy until the invention of printing handed over to the world at large the duties they had performed so well.

Thus for centuries learning was almost a monopoly of ecclesiastics. Every monastery, and many a church, possessed a library. The Benedictine Order enjoys a prominence amongst those who kept alight the lamp of literature in the middle ages. Study was enjoined by the founder upon its members, and the duty was upheld by the offshoots of the Order, the Cluniacs and Carthusians. The rule of the latter ordained that each monk should receive from the library two books for reading in his solitary hours, and he was warned to take the utmost care that these volumes "be not soiled by smoke or dust or dirt of any kind," for books, he was told, should be most jealously guarded, as the "perpetual food of our souls." And as books were multiplied a special officer was appointed to take charge of them called, the *armarius* or *custos librorum*. In the rule of the English Benedictines (1070) the keeper of the books is directed on the Monday after the first Sunday in Lent to lay a carpet down in the Chapter house, and carry in thither all the books in the library; after which the brothers shall bring in the volumes borrowed in the previous year, and all

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be carefully examined, the librarian sending a list of all to see that none be missing or damaged in any manner. And the monk whose conscience accuses him of not having read through the books entrusted to him was bound to fall on his knees, confess his fault and entreat forgiveness.

Wherever a monastery arose, not only of Benedictines, but also of Dominicans, Augustinians, Carmelites, there a library came into being. Even the Franciscans formed no exception, though prohibited by their founder from owning even a breviary; this rule had to be relaxed, since books were found indispensable, and many of the friars became distinguished scholars. *Claustrum sine armario, castrum sine armamentario*—a cloister without a library is a camp without weapons—was the general opinion. The first endeavor was therefore to provide the monasteries with books of a theological and spiritual nature: Holy Scripture, commentaries, the works of the Fathers of the Church, homilies, the lives of the saints. The most valuable and rare books were not to be taken out of the presses where they were kept, the place of which was at first in the cloisters; there the monks sat and studied summer and winter. Presently, when the larger religious houses accumulated many hundred volumes, a special room was set apart for them, with seats and shelves, to which some of the volumes were fastened by chains. One end of the chain was secured to the cover of the book—when they were bound in boards covered with leather or parchment—the other fastened to a ring running over an iron bar in front of the shelf or of the desk on which the book rested. The ordinaries of St. Victor prescribe the manner in which the presses or bookcases were to be constructed; they were to be lined with wood, lest the damp should injure the parchment or warp the pages, and furnished with shelves on which the books were to be laid flat, not stood up; great care was to be bestowed on the glazing of the windows and arrangement for the transmission of light. The first instance of bookcases at right angles from the wall is that of the Escurial, about 1584. In the cathedral of Hereford some very ancient bookcases are still to be seen possessing in working order the system of chaining books to desks, so that they can be read but not removed, and in the University of Zutphen, in Westphalia, a library in its original state may still be seen, in which, upon very ancient oak

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desks, between benches, for the reader, a number of old volumes are laid, fastened by chains in the manner described.

In the eleventh century it became usual to have two sets of books, one for reference, the other for lending to the monks and to others. In 1212 a Council, which met in France, ordered religious houses not to refuse to lend books to those in need of them out of the house, since to lend was enumerated amongst the principal works of mercy. One abbey was always lending to another for reading or copying, but as the books were not always returned within the appointed time, a strict rule was made that no book should be let without the consent of the Abbot, or without a written promise that it should be kept with the greatest care and returned within a fixed time. In case of a stranger borrowing a book, he was required to deposit a book of equal value as a hostage. Every volume had a high value set upon it, in order that the borrower might be fearful of losing it, and stringent penalties were imposed for wilful loss or failure of restitution.

On account of the scarcity and costliness of the manuscripts, orders were given to handle them delicately and gently. The mode of holding them was even prescribed by law or at least by general custom. When the monk was engaged in reading, unless the book rested on a desk or stand, he should, if possible, hold it in his left hand, wrapped in the sleeve of his tunic or resting on his knees; the right hand should be uncovered to hold and turn the leaves. Practical injunctions as to cleanliness were given at Monte Cassino: Quisquis quem contigerit, sit illi lota manus, which may be translated thus:

Wash, lest touch of dirty finger
On my spotless pages linger.

In almost all monasteries there was a scriptorium, a room set apart for the monks who were employed in copying manuscripts, and furnished with desks and benches. Sometimes these were partitions dividing the room into little cells for one, or at most, two writers. The copying was no easy task. "Three fingers hold the pen, but the whole body toils," says a copyist, speaking of the amount of pains his work cost him. It will be understood how great the care and application which was necessary to secure perfect accuracy in transcription and prevent errors from

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creeping into the text. In spite of all precautions occasional mistakes were inevitable, owing to too great haste, a moment of heedlessness, or perchance the flickering light of a faulty lamp. To guard against distractions, strict silence was enforced in the scriptorium, nor was any one allowed to enter except the Abbot or Prior and the librarian. The latter had charge of the materials required by the copyist; parchment, ink and pens, in all of these then expensive necessaries the greatest economy was observed. The copying of books for wealthy individuals was a source of income for the house; at Fulda no fewer than four hundred monks were employed in this manner. Holy Scripture was first and foremost to be transcribed, a copy being found in every religious house; besides this and other works, exegetical and devotional, the classics of Greece and Rome were also transcribed and carefully preserved. Not only care but skill and good penmanship was required in the copyist. The monks were also employed in chronicling the events of their time and writing the annals of their Order for the benefit of posterity.

To these monastic institutions the Reformation was a wave of destruction; the treasures of their libraries too often became the spoil of the rapacious and ignorant, and choice and valuable manuscripts were wantonly destroyed. Some were saved from the wreck, and students have succeeded in piecing together much scattered information concerning the libraries of former days, both in conventual institutions and in churches. At Salisbury, Worcester, Lincoln and old St. Paul's the library was built over part of the cloisters, but in several other cathedrals, a part abutting on the church, commonly called the North Walk, was screened off, glazed and fitted with bookcases. The several bays were called carrels, and formed the studies of the older monks. Perhaps the floor was boarded, but the pursuit of knowledge during winter time must have been chilly work; our forefathers were, however, less sensitive to cold than ourselves. The cathedral library at Troyes, built in 1477, was at the south-east angle of the transept; it was called *la Theologale*, because lectures in theology were given in it. The desks were taken down in the eighteenth century and the whole structure swept away in 1841 by the zeal of the departmental architect in course of thorough restoration. In the records of Worcester cathedral we read that about the year 1464 Bishop Carpenter built and

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endowed a library, causing certain books to be chained there. A dwelling house was also erected for the chaplain, who was to celebrate Mass daily in the adjoining chapel of St. Thomas the Martyr, and to take care of the books, to preserve them from the ravages of insects or decay. He was also to deliver a public lecture weekly and to explain difficult or doubtful passages to the students, for whose benefit the library was open for two hours before noon and two in the afternoon. A catalogue of the books was to be kept and the value of each set down. Once a year the contents of the library were to be compared with the list, and if anyone had disappeared through the carelessness of the keeper, he was to replace it within one month or pay the value of it.

Private collections of manuscripts and books were from an early date not at all uncommon. Some belonged to ladies of high rank and were fitted up with elaborate desks for the convenience of the reader. High prices were paid for books by the wealthy at a time when they were rare, oftentimes for the mere pride of possession. In an old book dating 1507 there is a woodcut representing a bibliomaniac who treats his books as mere curiosities and derives no mental improvement from them. He wields his feather brush to dust the leaves of the folios, caring more for the exterior than the contents of his handsomely bound volumes. The following lines are added:

> Who clothes his books in Tyrian dyes,
> Then brushes off the dust and flies,
> Nor reads one line to make him wise,
> Spends lavish gold and folly buys.

This is no new thing. Even nineteen centuries ago, as Seneca complains, there were collectors who purchased books for show and not for use, not as instruments for study but as ornaments for rooms. So that the most unlearned might possess all that historians and orators had written and "yawn among his thousands of books," deriving his chief pleasure from their bindings and titles.

The public libraries have, however, been largely enriched by the gift of private collections, sometimes in the lifetime, more often as a bequest of the owner. This is largely the case with the British Museum in London, which has absorbed many minor

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libraries, and possesses an extraordinary quantity of rareties. Founded in 1753, it now contains 1,550,000 printed volumes and 50,000 manuscripts. The collection of the latter in European languages dates from the second century, besides thousands in the Hebrew, Chinese and other Oriental languages. The American books in the museum are not equalled in value and number by any library in the United States. In its cosmopolitan character it is without a rival, and ranks in importance before all the great libraries of the world, with the single exception of the *Bibliotheque Nationale* of Paris, which has the advantage over others in length of time in accumulating books, and the zeal shown by kings and great men in adding to it. The collection of Charlemagne is said to form part of it. Paris is also better provided with great public libraries than any other city in the world.

The famous Vatican library of Rome, opened for the first time to students by the late Pope Leo XIII, contains more precious and rare manuscripts than any other. It is arranged, as has been said, after the manner of an ancient Roman library and occupies four rooms in the Vatican palace. These are the Latin library, the Greek library, the bibliotheca secreta or reserved library and the bibliotheca pontifica, containing the papal archives.

The libraries in the United States are, as one would expect to find in a country where intelligence and education are widely diffused, extremely numerous and rapidly growing. The oldest is that of Harvard, founded 1638. It was destroyed by fire in 1764; active steps were taken for its restoration, and it has been enlarged by many private donations. At a subsequent period it was removed to Gore; it now contains some 259,000 volumes, the annual increase of which amounts to 7,000.

The college libraries of Oxford and Cambridge are valuable and extensive. They are almost as interesting for their fittings as for their contents. In the former university that of Merton College is remarkable. It was built about 1377, but the cases in which the books are kept belong to the early part of the seventeenth century; these are arranged to form stalls, often, with a desk or lower case adapted for reading in the middle. The Bodleian is the great library of the university, founded in 1602 by Sir Thomas Bodley, who obtained a grant of a copy of every work printed in the country. It now contains 400,000 printed volumes and some 30,000 manuscripts. In Oriental manuscripts it is superior

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to any other library. The grand room, with its elaborately decorated ceiling and elegant carvings, is one of the chief sights of the city, also the long hall, with desks and bookcases at right angles from the walls, fitted with every convenience for readers. It is open to all graduates of the university, and to others for the purpose of study by special recommendation.

There are many more libraries deserving of mention, amongst others St. John's College, Cambridge, which, built some three centuries ago, has completely retained its original aspect; the cases, of dark oak, are richly carved. Trinity College, Dublin, a contemporary of the Bodleian, contains 192,000 volumes, to which 3,000 are added every year. Germany is the home of large libraries, as in the middle ages it was of learning, and Italy can boast the oldest existing library and the rarest manuscripts in Europe. That of the University of Zutphen, already mentioned, is of greatest interest to the antiquarian as a specimen of the ancient libraries, with some three hundred volumes chained as of yore to the desk on which they lay. The same may be seen to this day in the Laurentiana of Florence, where each chained volume rests on a separate desk.

What would the scriptors of old, who spent long years and devoted infinite pains to creating copies of the Holy Scriptures and other writings of immense value to the theologians and savants of every age, say were they to behold the numbers of books, good, bad and indifferent, daily issued from the press in the present day in all lands, the great majority of which only serve to while away the passing hour and then to be thrown aside as worthless?

ELLIS SCHREIBER.

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# MASAGO.

## A Tale of Christian Days in Old Japan.

### I.

A NEW century had dawned upon Japan; the great *Taiko*, the horse-boy who had elevated the soldier's water-gourd to the height of an imperial standard, was dead. He had been honored by the Son of the Gods with the loftiest titles in his gift, and the empire had been for a brief time at peace under the *Golden Calabashes*—his plebeian ensign that now figured among the *mons* of the haughtiest nobles in the land. He had been a great man, a resplendent commander of the brilliant warriors of Nippon, and at first he had been favorable to the New Religion introduced into the country by diplomacy of Nobunaga. Afterwards he became its determined opposer.

Perhaps the injudicious zeal of certain mendicant Spanish friars had somewhat to do with his first decree of expulsion, for when it was issued, in 1587, it is recorded that "the Jesuits closed their churches and chapels, ceased to preach in public, but carried on their work in private as vigorously as ever, averaging ten thousand converts a year until 1590." They were not disturbed as they were not disturbers. But a persistent public preaching in the face of the Taiko's decree, again directed his attention to the unfortunate Christians. His fierce antagonism once roused was not to be disarmed. In 1596 six Franciscans, three Jesuits, and seventeen converts were taken to Nagasaki—and crucified. The persecution, however, was not vigorous. Several of the foremost generals of the Taiko's army openly professed and practised their Christianity. Hideyori, the young son of the *Taiko*, was looked to at his father's death as the hope of the Christians. He was under the tutelage of Iyeyasŭ, a border-lord, who had married the sister of the *Taiko*. This lord, the first of the great Tokugawa dynasty of Shoguns, taking advantage of the youth of the boy intrusted to his care, eagerly seized the first opportunity to make himself supreme. The terrible battle of Sekigahara, in October, 1600, made him sole ruler of Japan. He was named Shogun three years later, 1603; in



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1606 he issued an edict forbidding the exercise of the Christian religion, under pretext that its professors were traitors to the empire.

In 1615 hundreds of Christians were deported in junks. In 1615 the unscrupulous Shogun pushed matters to an extremity with his ward, Hideyori, whom he also considered his only rival. This young man was entertaining some Jesuit fathers in his castle at Osaka, and the Shogun, who was seeking ground for quarrel, now called out the troops of Kiushiu and the Kuanto and laid siege to the castle. A fierce and bloody engagement ensued, and one long protracted, for many of the stones of this celebrated stronghold were forty feet in length, ten feet high, and many feet thick. The citadel was finally burned, Hideyori, and thousands of his followers perishing in its downfall.

The cause of Christianity in Japan received its death-blow. From this hour up to 1637 an unrelenting persecution of the Christians ensued. It remains for a Protestant historian to chronicle: "All the tortures that barbaric hatred or refined cruelty could invent were used to turn the converts into carcasses or ashes. Yet few of the natives quailed or renounced their faith. The annals of the primitive Church furnish no instances of sacrifice or heroic constancy in the Coliseum or the Roman arenas, that were not paralleled in the dry river-beds and execution-grounds of Japan."

Many feudal lords who were not Christians opposed the political ambitions of Iyeyas. After the battle of Sekigahara the country was not only embittered by terrible religious persecutions, but almost torn in pieces by constant civil wars in which the Tokugawa Shogun conquered, province by province, castle by castle, not rendering desperate those whom he defeated, yet confiscating territory enough to reward his own adherents.

The empire was, therefore, in a wretched state at the beginning of the Tokugawa regime, and many persons of once powerful condition were reduced to poverty; especially those who held out against the conquering Shogun.

It was in November, 1628. The feudal Lord of Omura had sworn by the graves of his ancestors an undying enmity to Iyeyasŭ. He was, one might say, a fierce adherent of the New Religion, and it is asserted that he compelled his vassals and dependents to adopt his faith. The fact that his castle was on the

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extreme southern edge of the empire and well guarded by the pick of Hizen *samurai*, rendered him immune to inquisition.

All over the province, however, the undefended common people were compelled to trample either on the cross or its representation, or go to the execution-grounds. The great majority did the last, and, it is also said, cheerfully,—which somewhat detracts from the confidential statement that they had been forced to adhere to their faith.

For sometime Omura had been apparently overlooked, but now, in the latter part of 1628, the troops of the Shogun invested the castle. Iyeyasŭ was resolved to reduce this contumacious lord to servitude. Among the many people in the castle was a gentleman-soldier, Nakamura, who had been for many years the Shogun's instructor in the Chinese classics, and who—although owing allegiance to the Daimio of Omura, held Iyeyasŭ in admiring remembrance.

He was now an old man, and had with him an orphaned granddaughter, Masago, named in honor of the famous wife of the great Yoritono. This young girl—whose mother had belonged to the noble family of Minamoto—was beautiful in face, elegant in figure, and well acquainted with the contents of the *Bunko*, or Japanese Lady's Library, books which set forth the moral duties of woman founded upon the Confucian classics, and which she, thanks to her grandfather, was able to read in the Chinese characters,—a rare accomplishment for a woman.

Nakamura, never wealthy at best, had been impoverished by the continued wars, and Masago had come to the castle with but one frock to her back, and that a common cotton one, much too short for her. As she did not therefore present an appearance either dignified or aristocratic, she was not invited to attach herself to the Daimio's family, but had quarters—that is a space on the floor for her quilt and neck-pillow—with the wives and children of the *samurai*. They were allowed to watch the fighting from the high tower of the castle. Omura was fortunate in possessing a piece of ordnance, and whenever this was to be fired notice was given the watchers aloft, that they might not be frightened out of their wits. As the siege progressed, the women found plenty of occupation; there were wounded men to be cared for, lint to be made, bullets to be cast. After every sortie the fighting-men would come in with heads to be prepared for the Daimio's inspec-

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tion. These must be washed, and now and then the teeth must be blackened, so that Omura would suppose the head to be that of a distinguished enemy. Usually only married women blackened the teeth, but it was a foppish practise sometimes affected by young men of noble families.

At first Masago sickened at sight of these bloody and grewsome trophies, not of victory but of prowess; but a Japanese woman of any rank must keep her scruples and emotions to herself, and the young girl soon learned to dress the heads as well as any of the women, and even admired the sharp, clean line of neck that showed how unerringly and with what lightning force the superb blade of the Hizen clansman had been wielded. She learned also to sleep dreamlessly and soundly with unwashed heads lying near, rolled on the floor like so many balls, filling the air with the smell of blood. Her soul retired deeper into the cavern of consciousness, her whole body became a mask thinly lacquered with insensitiveness.

After a month or more, when the inmates of the beleagured stronghold were beginning to feel the cruel pinch of hunger, when the fighting-men drew their swordbelts tighter and the women took from their own mouths to fill the children's, the besiegers mounted a battery. The reduction of the castle advanced steadily and Omura saw that in a very short while the alternative of death or defeat would be presented. The investing army was commanded by Matsudaira, the sixth son of the Shogun, a young man whose personal valor made him an object of idolatry to his *katamoto*—flag-followers.

He, knowing that Nakamura was in the castle, ordered a skillful bowman to let fly an arrow to which was affixed a letter written in Chinese characters, trusting that it would fall into the old teacher's hands. By means of the battery a wide breach had been made in the outer defences of the castle and the letter informed Nakamura that the place would be carried by assault on a certain night and urged him to seek safety in flight, promising him a place of refuge and immunity from punishment if captured. The gilded trefoil traced upon the bit of parchment gave authenticity to the note. Nakamura's first feeling on reading it was one of triumph. His illustrious pupil had not forgotten him. He had given orders for his protection. His second thought was one of despair. Leave Omura he could not. True, he was no fighting

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man, but allegiance he owed to his feudal lord and that allegiance he would render. It was true, again, that he was a Confucian and utterly despised the "corrupt sect," to whose tenets the Daimio subscribed, deeming these new religionists the stealthy betrayers of the nation, having but one object in view, its subjugation by a foreign power. He would fight for Omura, he would die with him, but he would not give him warning of the intended assault. Let the Christians look to their God!

A sudden resolve pierced this thought. He knew that the foreign priests had declared themselves desirous of the crown of martyrdom; many of them gaining it voluntarily in the blood-pits of the execution-grounds. He would assist the Jesuit, Father Sotelo, who was in the castle, to obtain his, and a thorny one it should be. He drew the priest aside, and without speaking of the communication from Matsudaira, asked him to assist Masago to escape from the castle.

"Masago?" exclaimed Father Sotelo, looking piercingly at the old man, "Does she wish to make the attempt?"

"I wish her to," replied Nakamura, "she will be safe if once she gains the tent of Matsudaira."

"But until then?" murmured the priest.

"Of course she runs a risk," said the other impatiently, "that is why I ask you to go with her. With you to protect her, in the guise of a samurai," he laughed ironically, "she will be safer. Besides, you know the way to the camp; she does not."

"If her safety is dependent upon my going, I will go," answered the Jesuit calmly, "but why to the camp of the enemy?"

"It is absolutely necessary that she sees Matsudaira," insisted Nakamura; "he and he alone can be of service to us."

"You would, then, betray the castle into his hands!" exclaimed Sotelo. "I know Masago, yet also I know the position of woman in this country. You will make use of her and she must obey."

"Betray the castle!" said Nakamura, falling into the trap, "then little do you know the position of man in my country. Let Matsudaira take it, if he can. I only desire Masago's safety.

He emphasized the name. The other smiled.

"I know well enough that you are no traitor, Nakamura, I only wish you to know that I understand to what you would send me. But I go—and gladly."

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Nothing was said to Masago until the fatal evening fell in darkness. Nakamura led her to the moat at a point where he thought a crossing might be made, the priest following with bare feet that made no sound. Shuddering and recoiling from the dismal, slimy water, she came face to face with him.

"Grandfather, is Father Sotelo going with me?"

"He is," said Nakamura, curtly; "he goes – I stay."

"Since you command me, I must go," she whispered, "but spare him."

"You fool!" muttered Nakamura in her ear," "do you think he will live—here? The castle will be taken to-night."

"He will die, then, but quickly," she urged, "whereas now, he will go to torment—to certain torture if captured—as he will be."

"Sh!" hissed Nakamura, thrusting her into the tub in which the crossing must be made. "Silence! or you shall stay—to remain alive in the tent of some common soldier. Will that please you?"

He put a dagger into her hand.

"If they take you and refuse you audience with Matsudaira, stab yourself. Do you understand? Strike hard here, under the rib, and save the honor of your family."

Having made the perilous passage of the deep moat in a vessel that threatened to capsize at every moment, the two fugitives found themselves in a treacherous paddy-field where the soaked ground shuddered beneath their benumbed feet, and mosquitoes preyed upon them like wild beasts. In the dense darkness they were separated, the young girl wandering about aimlessly, almost bereft of her senses. She had wit enough, however, when face to face with one of Matsudaira's swordsmen, to hold out to his inspection the letter on whose pages glittered the Shogun's crest in the dim light of dawn, and to pronounce the magic name of the writer. She was at once conducted to the tent of Matsudaira.

During the night the castle had yielded to the assault: men, women and children had been put to the sword. The booming roll of cannon across the misty marsh had affrighted the ears of the wanderers for long hours, and when that thunder ceased and distance threw a veil of silence over the ensuing carnage—the reeking flight and savage fight from space to space—imagination

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quivered upon the ruined battlements and saw the panting horror of the scene.

## II.

The victorious general sat on his stool in his tent, well pleased with the outcome of the siege. When Masago was brought before him he recognized the letter as his own, and questioning her, discovered her relationship to the old man whose life he desired to save.

"And so he stayed—and died! Bravo, Nakamura! May he never behold the face of Ema! Your name?"

"Masago, lord."

Fortunate she was in being obliged to prostrate herself before the questioner, for her weariness was so great she would have fallen at his feet even if etiquette had not required it.

Matsudaira glanced at her unspeakable cotton dress, slimy with mud and mire, at her disordered hair which fell in tangled masses on the ground, at her bare feet black and bleeding, and doubted that she was the woman she represented herself to be.

"You passed the night wandering in the rice fields?"

"Yes, lord, it was a hideous dream," she added, in a lifeless voice, as of one not yet awake.

The prince smiled to himself as he drew from his girdle a woman's mirror, brilliantly polished. He was a fastidious fop as well as an invincible swordsman.

"Masago, I will buy your dream," he said distinctly, and held out to her the disc of silver.

She, sitting on her heels, waited a moment as if weighing these words, then gave a ghost of a smile, lifting her heavy eyes to his attentive, inscrutable face.

"Prince," she replied, "the price you pay is not little." He was charmed at her reply, for only an educated woman would have known the story of the original Masago, or would have remembered the price paid for her dream.

He placed the silver mirror in her hand and struck the gong beside him. To the orderly who immediately appeared he gave brief, emphatic directions and left the tent.

There were presently brought in a lacquered bath-tub, a splendid ivory cabinet, and the requisite number of silk robes for a woman of rank; also a roll of wadded silk quilts and a woman's neck-

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pillow. When Masago had taken a bath in water hot enough to boil a fish, she dressed her hair simply (having neither hair-rolls, pomatum, nor jewelled pins), sitting before the cabinet looking carefully into the silver mirror which reflected a face as of one dead from loss of sleep. Then sank into the pallet of quilts and a sleep that knew nothing of the trampling of warhorses, the shouts of swordsmen returning with dripping heads, the piercing scream of conch-shell bugles, the metallic ruffle of drums. All day she slept and none disturbed her. On either side the entrance of the tent two warriors in violet-lacquered armor stood at guard as if the Prince himself was within.

Toward nightfall Matsudaira drew aside the tent-flap and entered. Masago, sitting up on the *futons*, rubbed her eyes like a child and wondered where she was.

"You must eat," said the young general, "for to-night we march." She would have saluted him in the customary manner, but he held up his hand:

"Rise—or rather—sit. We have no time for ceremony."

When food was brought in he was quietly observant of her mode of eating knowing how long she had endured semi-starvation, but his fastidious taste was not repelled by her repression. He ate with her, urging her to satisfy her hunger.

"Though we have no time for ceremony we have ample time for eating. Do not stint yourself, I implore you. Be refreshed by this hot tea."

When the meal was finished the prince's *norimono* was brought to the tent, a large box, like a palanquin, of gold-lacquer, upholstered with rich blue brocade and hung with flexible curtains woven of bamboo-fibre. The long supporting bar which passed through the roof was slightly curved to denote the high rank of the possessor. Inside there was plenty of room to sit comfortably. Four stalwart men-at-arms took the pole upon one hand and a padded shoulder, the man at each end grasping in his disengaged hand a stout stick to balance the unequally distributed weight.

"Enter," said the prince to his guest. She sank upon her knees and placed her forehead between her flattened palms, but the young general lifted her to her feet and assisted her to seat herself in the *norimono*. A box of food was placed beside her, a scroll of poems in her lap, so that she might refresh both body

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and mind under the dim light of the oiled-silk lantern depending from the padded roof. But the young girl, now wide awake, peered eagerly under the bamboo window-blind, filled with shivering astonishment at sight of the "whitehilts"—the fierce *samurai* of the Shogun—who were forming rapidly in marching order under command of officers arrayed in victorious armor, decorated with crests, gilt tassels and glittering insignia, the whole scene lighted by flaring torches of pitch held aloft in metal baskets on long bamboo poles. The Prince himself was in chain mail of lacquered iron, with a very tall helmet above the visor of which curved two curious horns of enamelled brass. He had removed the shoulder-guards—wide, heavy brassarts to deaden the fall of the two-handed swords—and had cast over his mail an outer cloak of dark purple silk lined with pale saffron and embellished on sleeve, back and breast with the *mon*, or crest, destined to be mistaken two hundred years later by Western barbarians for that of the Imperial house—the gilded trefoil of Togugawa.

In his girdle were thrust the two swords, one of which had a hilt of solid gold, carved like lace and frosted as with ice, and a gleaming blade as trenchant as that of the celebrated "Cloud-cluster."

Three or four grooms came up leading the general's horse, a spirited bay, magnificently caparisoned. Its tail was encased in a bag of brocaded satin tied to the root by cord and tassels of scarlet silk. The clipped mane and topknot were separated into many tufts bound with ribbons, which made them stand upright like pom-poms. The saddle, which resembled a chair of state, was elaborately lacquered, gilded and ornamented with the trefoil-crest; from its vast flaps depended stirrups—bronze boxes inlaid with silver and gold. A scarf of pale-blue silk served for a bridle, the straight bit was a bar of gold and the head-stall was of perforated silver fringed with tassels of gold. To Masago, whose weary eyes had been filled so long with scenes of hideous carnage and bitter penury, this gorgeous animal seemed to have stepped from fairyland.

The young prince lightly vaulted to saddle, shook off his sandals and shoved his mittened feet into the bronzed boxes, seized the silk bridle-scarf and by pressure of his strong knees directed his champing horse past the *norimono* and a few paces in front of

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it. His immediate staff, in costumes as superb, and on mounts but little less adorned, trotted in the rear.

The conch-shells sang along the ranks of sworded *samurai*, clappers rattled like hail, drums muttered—the confused sound of wooden clogs fell into a steady cadence, the rhythmic patter of thousands of strained feet. The march to Uyeki had begun.

Masago, no longer able to see the outer world, for darkness had descended, drew down the curtains of her palanquin, took something from her breast where it hung suspended on a cord, pressed it to her lips and leaned against her cushions, gazing at it, while her eyes filled with tears and her lips moved.

## III.

Matsudaira was now intent upon taking up winter quarters in Higo, whose powerful lord, Hosokawa, hating the neighboring Satsuma, took sides with the Tokugawas chiefly because of this hatred.

The young general pushed across the peninsula from Omura to Uyeki, and there the army crossed the narrow inland sea leisurely to encamp upon the plain under the frowning ramparts of Kunamoto, within whose exclusive walls the aristocratic officers of the Shogun's army hoped to spend a merry winter, for the fame of the Higo beauties had been spread abroad.

To the comprehending smiles of these latter pleasure-seekers Matsudaira's preoccupations offered no mystery.

For all his prowess as a warrior the general was young, and being young, was more or less susceptible. Masago's ready wit, even when she was half dead with fatigue and hunger, compelled his respect; her appearance in the clothes and condition suitable to her rank inspired his fastidious admiration. Frequent conversations on the march to Uyeki, in which wearisome pilgrimage she displayed the courage and uncomplaining patience so characteristic of her countrywomen, and when her wit and cleverness shone more brightly as her bodily strength increased, completed Matsudaira's subjugation.

The young prince had no hope of ever succeeding to the shogunate, which had fallen from his father's aged hands into the strong grasp of his eldest son, and so he felt himself under no compulsion to please anyone in his marriage but himself. The wife of a sixth son might be a peasant girl for all the court and

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country cared. However, Masago was of the noble Minamoto family—that nursery of heroes who "loved to fight"—but that made no difference. Had she been a beggar-maid Matsudaira would have loved her. Her starlike soul placed her far above the mere accident of birth. Her position in his immediate following was too remarked—he would marry her at once. At Uyeki, while the troops were crossing into Higo, on the very day of his arrival, he entered Masago's tent and abruptly announced his honorable intention of making her his wife forthwith.

The young girl who had fallen on her face at his entrance, now rose to her full height and stood at gaze, pale and trembling, her lips refusing the words she would utter—for in her impulsive rising something fell from her bosom to the floor and lay, just between her and Matsudaira. His eyes seized it instantly. It was a crucifix.

An expression of incredulity and horror immediately stamped itself upon his handsome countenance. He looked up, encountered the agonized eyes of Masago. Her confession was unnecessary. "You!" exclaimed Matsudaira in a low voice of pain, "a Christian! One of the accursed sect who desecrate the tombs of their ancestors?"

She clasped her hands upon her breast and bent her head. "I will not believe it," said the young prince steadily. "You have not said it. It is not so. It will never be so. Come, Masago." He held out a hand. To go to him would be to step upon the crucifix. She shook her head slightly and remained where she was. For a moment his face darkened; fierce anger flashed in his eyes then repressing the crushing words that quivered upon his lips, he advanced a step in her direction, placed a foot squarely upon the crucifix. Then stooping, grasped it, broke it into many pieces, which he threw contemptuously from him. Taking Masago by the hand he led her from the room. Women were waiting to attire her for her marriage with the brilliant and successful general, and they wondered at her appearance, whispering among themselves. It was gossiped in Higo that Matsudaira was bewitched; that his beautiful pale bride with skin like cherry-blossoms in April, with lips like scarlet hibiscus flowers, and eyes like dark lakes in the purple shades of Fuji—was a fox-woman!

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Matsudaira did not consider it necessary to mention the subject of religion again to his wife. It was enough that Masago should fulfil the duties of a wife, according to the strict laws of the land. She had been well trained; the "two obediences" of daughter and spouse were second nature to her, despite her intellectual independence and unusual education. Apart from this she was deeply in love with Matsudaira; in her eyes he was flawless. But this overmastering affection far from tranquillizing her mind, only intensified her mental anguish and turmoil of soul.

At the castle of Omura she had listened with alarm, then with curiosity, then with absorbed interest to the discourses of the Jesuit. Her grandfather, who was a Confucian, attended with but half an ear to her theological questions, and told her it was a matter of small moment what women believed, provided they scrupulously practised the precepts of the *Onna Dai Gaku* (Woman's Great Learning), the moral duties founded on the Chinese classics. But Masago's heart was no cramped receptacle for the storage of preserved maxims, cold, hard and dry. Her's was no well-regulated, icy, narrow, Chinese mind, squeezed like the foot of superior caste. She had all the glowing imagination, subtlety and understanding inherited from a long line of Japanese poets, soldiers, statesmen, men and women of fine culture and learning. The simple story of the Lord of Heaven moved her to passionate tears; the new life offered her by following Him enchanted her soul. The acrimonious and bloody disputes of the Buddhists and Shintoists concerning the True Path of Believers were solved for her by the sublime "I Am the Way."

She became a Christian by a process as natural as the evolution from bud to flower. She had begged the Jesuit to baptize her. The wife of Omura had been her godmother. Her grandfather, thinking them all doomed to certain, swift, and bloody death, offered no objections. He despised the new religion, but he thought all earthly matters of no importance in a beleagured castle at its last gasp. When the opportunity—or forlorn hope—of saving Masago's life presented itself, he did not imagine for a moment that she would publish abroad her new faith, for when he spread before her unsparingly the awful sights of the execution-grounds as he had witnessed them. she had cried out, shuddered, wept, and covered her face of terror with her hands.

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As for the foreign priest, if he wished to die on a cross he should have every opportunity to do so.

The morning that Masago was carried before Matsudaira, the poor missioner, in as slimy and miserable a plight, fell in with some peasants who gave him food and shelter for several days. When the castle fell, the swordsmen of Mito overran the surrounding country and either killed or maimed all who offered the slightest resistance. In cases where they suspected the new religion the cross was thrown on the ground and the captives invited to trample upon it. In case of refusal, they were shackled and led away to receive whatever sentence of torture and death it should please the Daimio of Higo to select for them.

The Jesuit had discovered Christians in the poor people who befriended him, and although his very heart bled for them, he upheld them in their refusal to dishonor the symbol of their faith.

A great number of Christians were thus taken to Yamamoto, following in the rear of Matsudaira's army. Their trials, before judges of Higo's appointment, were at once begun. These trials were brief. The accused readily admitted their guilt and offered nothing in extenuation. Some few quailed and recanted, were scourged with bamboo, branded and set free—in many cases to die. But the others with—to their judges—incredible obstinacy and perversity, persisted in their allegiance to their "criminal god." They were sent from day to day to the execution-grounds, some of the women carrying infants and young children in their arms, and the encamped soldiery and populace went in thousands to the show. There were numbers of priests and friars among the condemned; many Jesuits, and some Franciscans, Dominicans, Augustinians and native catechists and priests.

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The wife of Matsudaira moved about her house as in a dream, indifferent to the curious looks of visitors and servants, and not aware of their whispered comments. Fortunately for her she was the mistress of the house, having no relations-in-law to exercise tyrannical authority over her. She was polite to everyone, but it was with difficulty that she roused herself to understand conversation even when addressed directly to herself. To Matsudaira's slightest word, however, she turned a listening ear;

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her eyes followed or forecast his every motion. He was submerged in military affairs, eaten up with ambition to forward the plans of the Shogun, and having married the woman of his choice, knew that she sat supreme in his house,—and was content.

A thousand times Masago longed to cast herself at his feet and weep out her heart,—when the recollections of his face above the broken crucifix turned her into a scarce-breathing image of ghastly apprehension. Her maids pronounced her as haughty as the *Kisaki;* perhaps, indeed, she desired a place in the household of the Son of the Gods? Gossip picked her to pieces. Sidelong eyes devoured her, feature by feature, enviously. The wife of Higo, also beautiful, was of those who declared Matsudaira bewitched. One of the kitchen-maids exclaimed one evening that she saw a white fox run across the lower part of the garden.

Masago's *femme-de-chambre*, just entering the kitchen, shrugged her shoulders.

"She is not in her room."

"I saw her walking in the garden but a few minutes ago," whispered another girl, "and she carried a white scarf on her arm."

A visitor coming in began to talk of the execution of the Christians and a party was made up for the afternoon's entertainment. Masago's maid had never seen this sight and was urged to go. When she saw her mistress entering the house from the garden she forgot her fear of the fox-woman in her desire to obtain leave of absence, and having arranged Masago's hair for the evening, flattened herself on the mats and humbly requested the coveted permission to accompany the other servants.

"What are you saying?" inquired Masago, rousing herself from abstraction.

"That I wish to see the punishment of the Christians, honorable mistress."

"Where? Who is being punished? What are you saying?"

"The honorable mistress does not know, then? Why, there are thousands of the horrible creatures being killed every day. Many foreign devils among them. Their priests, they call them. They expect their God to help them. But, of course, he never does. Straightway they behold the face of Ema!"

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"Where is the place of execution?"

"Near the river, honorable mistress. Perhaps the honorable wife of our Lord Matsudaira would like to go also? Many honorable ladies of high rank go in their *norimonos*. Have I permission to order that of my mistress?"

Masago hesitated, then, to the astonishment of the maid, she asked:

"Can you arrange my hair like yours?"

"Like mine, mistress? Like a servant's?"

"Yes, yes; arrange it like yours. Quickly! Put in pins like those you wear. Hasten!"

The maid scrambled up from her knees, her eyes as round as marbles.

"Oh, the honorable mistress would go as a maid-servant!"

"Exactly. Hasten, Oka; lend me one of your cotton dresses and color my face like yours. Bring me a head-scarf, also, and a pair of clogs." She looked deeply into the maid's eyes. "Above all, Oka, say nothing. Do you understand?"

The frightened maid bent to her very feet.

"Honorable mistress, I will say nothing."

When the girl returned with the dress Masago dismissed her and sat down at her writing box. The writing finished, she put on the common gown, covered her head and part of her face with the cheap gray scarf and went unobserved into the streets, where she was swept into the stream of chattering folk slowly flowing toward the river.

Among those to be executed this afternoon was the Jesuit, Father Sotelo. He was going to his death with a face like a ghost's, it is true, for life is strong and the fear of death is the heritage of the living, but his soul was aflame. To die, perhaps, like his Master! To drink of the same cup! To testify to his faith in the eyes of these thousands and thousands of pagans! What had he done to merit such signal favor from Heaven?

He spoke to a young man on one side of him and was answered with a rapt smile. Turning to the woman on the other side, he found himself looking into a face he had never thought to see again.

"Masago! Agnes! You!"

"Yes, father. Pray for me. Let me walk with you?"

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"You have not been with the others, Masago. Where have you been?"

"Father—I am the wife of Matsudaira—Oh, father, give me your crucifix."

He put it at once into her hand. She pressed her lips upon it. They had to wait a long, long time. There were so many. So many to die on the cross, to be buried alive, to be hung head downward over smothering pits of fire, to be flayed, to be burned.

Evening began to purple the river banks as if the sick day would veil her face. The very executioners were weary; their dripping garments clung to them and impeded their movements.

The populace were reluctantly leaving, and here was still a group of criminals to be disposed of. Should these be kept for the next day?

No; put them to the sword. Dispatch them quickly. Have done with them.

They were already on their knees. The executioner walked rapidly from one to another scarcely pausing a second, yet in that flashing second a head fell, another, another,—all was over.

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Shortly before dark Matsudaira entered his house and found it absolutely untenanted. The gate-keeper with his nose in a book could tell him nothing except that all the servants had had permission to go out. Much puzzled and somewhat uneasy the prince entered Masago's sitting-room. In the middle of the mats held by an upright dagger which had been driven through it, was a piece of paper inscribed with Chinese characters. Releasing the knife he read the letter almost at a glance, so clearly had the marks of the brush been made.

"To the Most Honorable, Lord Mutsudaira:

"Permit me humbly, my lord, to recall to your honorable remembrance the fact that Nakamura, my grandfather, while unable to forget the great kindness of his master, the most noble Iyeyasu, nevertheless was obliged by honor to render allegiance to the Lord of Omura. Thus it is with me, my lord and benefactor, who am your wife by a condescension unparalleled and far beyond all merit of mine. I am unable to forget your extraordinary condescension; I would not if I could. I could never offer requisite return though I should serve you faithfully for many centuries. Nevertheless, my lord, I owe allegiance also and above all to the Lord of Heaven

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and I go gladly to render it. Mindful of my duty to your lofty station and illustrious name, I offer my life as one unknown. I dare not ask you to forgive me. I am not worthy of your notice. I am the most insignificant of created beings. If my death offends you, my lord so beloved, remember that I am nothing. My lord,—adieu. I embrace the ground beneath your honorable feet. Forgive me that I pray for you—Masago."

Her tears had blurred the last beautiful characters . . . Matsudaira flung himself face downward on the mats in agony so intense it seemed that the soul must separate itself from the body.

A few hours later a man dressed like a prince, with the face of a corpse, holding a sword in one hand and a lantern in the other, made his way over the field of blood. The hideous scene in itself had no horrors for him: but he thrust the lantern into every dead and dying face of those above ground, on the crosses, on the heaps of half-burned wood, on the edges of the blood-pits.

The air was filled with the sobs of the dying, but he heard them not. His soul was in his eyes. At last he reached the spot where Mercy had wielded his sword. Three heads were lying together. He lifted one, then another, at the third he paused transfixed. Masago's eyes were there, her lips, her hair, her very smile. His gaze clung to the face as if he could not behold it with sufficient intensity; as if he would fain forever see those lovely features, deathstruck, yet placid.

Then placing the head in a bag, he walked rapidly away, rejoining a group of retainers who were waiting for him on the river bank. At midnight, having made all the arrangements required by etiquette from one of his exalted station, he bade his friends adieu and quitted the world in the manner prescribed by the Japanese Code of Honor.

Five of his personal retainers, unable to endure existence without him, and desirous of doing him honor, died in like manner.

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Ten years later the last of the Christians were hurled from the Rock of Pappenburg and Japan was closed to the world.

CLAUDE M. GIRARDEAU.

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# EDITORIAL.

## FEDERATION IN NEW YORK.

FOR four years the leading Catholic societies of this country have been forming a federation, with a view to facilitating and strengthening union and concerted action among all the members through the officials of their respective associations, under the direction of National, State and County Boards of Advisory and Executive Officers. These advisory and executive officers exercise no control or jurisdiction over the various associations, every one of which keeps intact its own organization and autonomy. The advisory boards, composed usually of prelates, priests and laymen, who are considered most competent to judge of Catholic interests, inform the executive officers of their views on subjects of importance to Catholics, and recommend the course of action to be taken or avoided, and the executive officers make this known to the various associations through the national, State and county officials, leaving to all perfect freedom to act or not act as they choose. The usual time for expressing such views is at the annual conventions, or whenever an emergency may demand immediate action. The resolutions adopted at the national conventions, which have been held in Cincinnati, Chicago and Atlantic City, indicate the nature of these views, and a mere glance at them is sufficient to satisfy any reasonable inquirer of the benefits of this great and truly Catholic movement. We are a vast body of men and women, scattered over an extensive territory in parochial and social organizations, which, howsoever closely they may unite some, very often create barriers to the active union of all. Our spiritual advisers preach the same doctrine, and our newspapers, with few exceptions, give sound and timely advices on Catholic topics; but there are many questions they have no means of answering, and many applications of doctrine and advice, which cannot be made without information, which they are often unable to obtain. We should not forget the consternation which prevailed among Catholics two years ago, when it was impossible first, to obtain authentic information about the affairs of the Church in the Philippines, and, later,



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to circulate this information, when it was finally obtained, in such a way as to satisfy not Catholics only, but others very sadly in need of it, the newspaper fraternity especially, who, until they were correctly informed, grew more and more abusive daily to the Church which was responsible for the many evils they falsely attributed to the friars. When at length the truth became known and it was desirable to promulgate it speedily the length and breadth of the land, no better medium of communication could he found than the American Federation of Catholic Societies then in session in Chicago. The true story once divulged through the many channels of publicity at their command, we were soon spared the newspaper vilification to which we had submitted a year or more. All this was done with little or no labor or expense, merely the circulation of a few thousand pamphlets through the Federation. Whereas a short time before, when it was necessary to warn Catholics against a publication in which they had been unfairly treated, four months of unremitting labor and at least $1,500 had to be expended. This is only one instance of the many services already rendered to the Church by the American Federation of Catholic Societies; but it would be wrong to conclude from this and other instances that its object is to seek redress for grievances, or that its scope is limited to interests which concern Catholics only. As Catholics we need have no grievances; indeed, if we have any at all the chief grievance is with ourselves, our own apathy, the lack of intelligent interest in the affairs of the Church and of the commonwealth, and a lack of energetic and united action when we could contribute to the progress of our religion and welfare of our fellows. And this grievance is with Catholics united in Societies more than as individuals; for too many people imagine that their individual capacities and activities are in some way or other enlarged by membership in a society, when too often individual iniative and effort cease with such membership, or, at most are extended only so far as the scope of each organization permits. This is why certain societies never inculcate a truly Catholic spirit. With this grievance removed no other need trouble us very long. Now Federation alone will enable us to cultivate a truly intelligent interest in Catholic and public affairs and to act together energetically and harmoniously for all the good objects which the various Catholic societies severally keep in view. This advan-

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tage of Federation was clearly and ably set forth in the great mass meeting at Carnegie Hall, New York, June 12, His Grace Archbishop Farley presiding. Now that the Empire City is to have its County organization, which will be effected July 21, the movement will receive a new impetus throughout the country.

## EVIL, PAIN AND FREE-WILL.

For men who are conscious of will power and freedom there is no mystery of evil or pain. The owners of the vessel which carried so many human beings to destruction in New York waters a few weeks ago had the means, and the power and freedom to use them, to provide competent, conscientious and well-disciplined officers and men, with necessary precaution against accidents and every preservative of human life. The officers of the steamboat had the power and the freedom to accept or decline their grave responsibility, and, in the emergency, to cope with disaster, to incur personal risk and, so far as they were obliged, to sacrifice themselves to save others. The officials of the government had the power and the freedom also to accept or to decline their responsibility, to examine closely the working apparatus and life-saving appliances of the steamer; and their superior officers had, or should have had, sufficient knowledge to judge of the qualities needed in subordinates, and the power and freedom to choose or to reject candidates. Finally, as members of an intelligent community, the organizers of the excursion, and the unfortunate excursionists themselves were, or should have been aware, of the risks of such outings, and conscious of their own power and freedom to go or remain at home. In view of this indisputable fact, it is blasphemous to rail at the Almighty who created man free and endowed him with sufficient intelligence to exercise his freedom for his own preservation and welfare. It is idle to speak of the mystery of evil and pain, when both are the result of delinquencies, not on the part of the victims, who as a class were distinguished in our great city as law-abiding, thrifty and neighborly people; but, as it would seem from the evidence now before the District Attorney, on the part of the steamboat company and its employees and of the Federal officials. Surely these men were at least as capable and free to provide for the safety of the public as the whole nation is to execrate their disre-

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gard for human life and sympathize with the sufferers, or as the officials and subordinates of the various municipal departments were in hastening to their rescue and relief. Considering the magnitude of this disaster, and the enormous difficulties to be overcome in rescuing those who were saved and in recovering the remains of those whose lives had been so wantonly sacrificed, never before in the world's history have private and municipal agencies acted so promptly, so efficiently or so generously. It is regrettable that some of this self-sacrifice has not been employed by the parties responsible for this calamity in averting what can never be repaired. There were needed but ordinary fidelity and vigilance to prevent what the most heroic labor cannot remedy. Deplorable as the tragedy was, it would become vastly more so if it should be made an occasion for shifting the blame from guilty human agencies to the Giver of the one great gift, free-will, which alone intelligently exercised can enable us to foresee and avert similar catastrophes in future.

### A NEW JOURNAL OF RELIGIOUS PSYCHOLOGY AND EDUCATION.

The *American Journal of Religious Psychology and Education*, edited by G. Stanley Hall, is the very latest periodical publication on subjects which have a strange fascination in a country which is considered hopelessly materialistic. It must strike the reader that the combination of these two subjects is peculiarly characteristic of our countrymen, much as we strive to keep the two apart in our school curriculum. The *Journal* is not for the multitude apparently, but for specialists; nay, to some it will seem esoteric, if not queer. The man in the street is not accustomed to hear of the Passion of Christ described as "the world's most pathetogenic train of events"; or, that "defectives are lacking in sympathy partly, at least, because they are insensitive, analgesic, and more or less disvulnerable;" that sympathy "like phobias, tends to focalization;" that the chief characteristic of woe is "the pathos of resonance." So far as the two words can be with propriety juxtaposed, they would seem to characterize this utterance: "For the old, who have lived out a fully rounded life to the end, who have finished their work, who have fortified themselves with good deeds, perhaps now even by Weissmannism, which has sources of consolation not

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yet utilized, who have risen to the largest ideas, and in so doing are deindividualizing themselves and dying the death of Platonic philosophers, in whom the great Biologos has accomplished its work of involution," etc. This sentence is resonant enough surely, and it is pathetic also to find such vain attempts at eloquence from such a source. The essay abounds in this language, if it really deserve the name, and one can read page after page without learning what the writer is driving at. It may be that "mythopœic forces perform and predetermine the direction of psychic activities in great crises" and it reassures one to hear that the soul, "far wiser and truer than it knows," "clung to what concealed worth for itself through dark ages and persecutions in a way our philosophy is too small to explain and which forever makes us treat even superstition and the blindest and narrowest orthodoxies with sympathy and, if possible, with the hebamic art which Socrates praised. Socrates was needed there as a gloss to hebamic; but what does it all mean? It reads like Mallock's "Veil of the Temple" ready made. The writer calls his essay an "imperfect and sketchy conflation of psychological view-points." Why offer the public anything imperfect, sketchy or conflated on such sacred subjects? Why assume in an imperfect, sketchy conflation that the real Christian view of the Resurrection is monstrous crassly material, that, "an intelligent man who affirms that he holds this belief can hardly know what intellectual honesty means." When we read that: "Such a fact so unique and out of relations with everything we know must forever be no less antagonistic to the higher activities of faith than it is stultifying to science and common-sense. Even if it ever had any value, this has ceased to exist for modern culture, and it is no longer needed, but is a grievous encumbrance to modern ethics;" and again: "It is extremely hard for us to put ourselves in the place of simple minds before the dawn of science," we are strongly reminded of a sentence in an admirable essay in the *Atlantic Monthly* for June on "The Great Delusion of Our Time," by John H. Denison: "Too much magistracy had begun to impair the finer workings of his mind."

In this same periodical Jean de Buy has tabulated a comparison of five religions: Mohammedanism, Confucianism, the Religion of Jesus, Buddhism, Vedanta Philosophy. The value of

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the table may be estimated from such items as the following under the heading, "The Religion of Jesus." The central idea is "To become children of our Father and brothers of our fellowmen." "That they may know Thee, the only true God, and Jesus Christ whom Thou hast sent," would seem to be the central idea in the mind of Christ. Prayer is a voluntary communion, though Christ bade us *pray always*. This religion has "no priests, no forms." It is a religion "for the adolescents, for perennial youth." The only other essay is by James H. Leuba, Professor of Psychology and Education, Byrn Mawr College, also styled "Monist" in the list of his books reviewed under "Literature."

## BAGOT'S END OF CONTROVERSY ON CHURCH MUSIC.

Our readers will breathe freely when they learn that there need be no more dispute about the music in our churches. The Pope apparently knows very little about the subject, and he is bent more on mediævalizing, or even on forcing the Church back to the dark ages, than on improving its chant or liturgy. He was guilty of a grave oversight in not consulting Richard Bagot before he issued his famous *Motu Proprio*. Mr. Bagot is not a musical expert, as he tells us in an essay in the *Nineteenth Century and After*, and he frankly admits his lack of technical knowledge; but he is capable of lecturing the Pope for all that, and ready, with his "Roman Catholic protest," against the regulations which Pius X has issued. He knows, by experience, doubtlessly, that "the waste-paper basket at the Vatican is capacious;" and, judging from the prominence Mr. Knowles gives his article, he has reason to believe that the *Nineteenth Century and After* can ill afford to waste or reject even articles from writers so confessedly inexpert and ignorant as himself. Inexpertness and ignorance are euphemisms in this instance; imagine a man protesting to the Pope that *L'Arlésienne* and *La Traviata* are quite suitable sources of adaptation, and that songs and choruses produce devotion as well as artistic effects. There is devotion and devotion, good, bad and indifferent. The incongruity between such music and the liturgy is not a circumstance to him. How could he appreciate or perceive it at all, since he cannot perceive his own inconsistency in presuming to correct the Pope, and to admit in

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the same breath that he is not a musical expert; that he has no technical knowledge of the subject? The fact is this self-styled Roman Catholic would, likely as not, have attacked the Sovereign Pontiff had he insisted on retaining some of the execrable music we are compelled to listen to now. And it is also a fact that competent musicians everywhere have applauded the Pope's action, and that the more educated people are, whether Catholic or Protestant, the more they commend it. It is very doubtful if Mr. Bagot has read the Papal documents on Church music; it is certain that the Vatican authorities will not read his.

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# THE CHRONICLE.

## HOME NEWS.

***Visit of Cardinal Satolli.***—On Thursday, June 9, a number of the New York clergy welcomed Cardinal Satolli on his return to America. The following evening a reception was tendered him at the residence of Archbishop Farley, whose guest he was while in New York. Three hundred of the clergy and laity of the city attended the reception, and in their name and that of the diocese, Monsignor Lavelle, V. G., delivered an address of welcome. Among those present on the occasion were the city's Chief Magistrate and several prominent city officials. On Sunday the Cardinal visited Cardinal Gibbons in Baltimore, and on Monday, the feast of St. Antony, he celebrated Pontifical High Mass in the Church of St. Antony, New York. He will visit the Louisiana Exposition before his return to Rome. Receptions on a grand scale have been tendered to him in Philadelphia, Washington, Chicago, St. Paul, Buffalo and other leading cities.

***Chinese Converts.***—On Pentecost Sunday, May 22, sixty-two Chinamen were received into the Catholic Church, in St. Patrick's Church, Montreal. The pastor of St. Patrick's, Rev. Martin Callaghan, administered the Sacrament of Baptism. Father Callaghan began his apostolate among the Chinese of Montreal two years ago, and already he has converted one hundred and forty, while he has nearly three hundred under instruction. He has applied to Archbishop Bruchesi for a missionary from China, and arrangements are being made by which a Jesuit for this purpose is expected soon in Montreal. The Rev. Michael H. McCarthy, of the Transfiguration Church, New York City, has taken up the work among the Chinese in the vicinity of Chatham Square, and has at present half a dozen neophytes.

***Military Mass.***—On Sunday, May 29, a solemn High Military Mass, in memory of our dead soldiers, was offered on the campus of the Marine Barracks, in the Brooklyn Navy Yard. Nearly 15,000 visitors were on the campus, while a body of 3,000 uniformed soldiers occupied the place of honor in front of the altar. The Reverend Chaplain of the Navy Yard, Father W. H. Reaney, celebrated the Mass, and was assisted by the former chaplain of the Maine, Rev. John Chidwick, and by the present chaplain of the Sixty-ninth Regiment, N. Y., Rev. W. Daly. At the close of the Mass Father Reaney preached a short sermon. The choir was composed of members from several of the choirs of Brooklyn churches.

***Federation in New York.***—Under the auspices of the American Federation of Catholic Societies, an enthusiastic meeting of the Catholic Societies of New York city was held in Carnegie Hall, Sunday evening, June 12. The great hall was crowded with representatives from various churches and societies. His Grace, the Most Reverend Archbishop of New York, presided and delivered the opening address. He was followed by Mr. Walter



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G. Smith, of Philadelphia, who answered "Objections to Federation." Mr. Alphonse G. Koelble reviewed the "History, Plan and Scope of Federation," and Rt. Rev. Mgr. Mooney, V. G., explained it "From the Clergyman's Standpoint." At the conclusion of Mgr. Mooney's address, the Hon. W. Bourke Cockran, in an eloquent speech, set forth the "Purposes and Aims of Federation," and the meeting closed with a statement of the "Results" of Federation by the President of the American Federation of Catholic Societies, Mr. T. B. Minahan. On July 21 the organization of a County Federation will be formed by delegates from the various societies.

***German Catholic Societies.***—The Ninth Annual Convention of the Federation of German Catholic Societies of New York State met in Rochester, on Sunday, May 29. At 9.30 A.M. a procession, formed by members of the Staatsverband and their friends, numbering 3,000, marched to St. Michael's Church. A temporary altar had to be erected in the parish hall, where the Holy Sacrifice was offered for those who could not enter the church, whose seating capacity is but 2,000. Rt. Rev. Bishop Colton, of Buffalo, celebrated Pontifical High Mass, while Bishop McQuaid occupied the Episcopal throne. At the conclusion of ceremonies, the latter delivered an eloquent address on Federation of Catholic Societies. Previously, after the Gospel, the Rev. Alexander von Ascheberg, S.J., had spoken on the same subject, taking for his text "Going into the whole world, preach the gospel to all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

In their State Convention in Springfield, the Illinois German Catholics drew up the following resolutions, in reference to the school question:

"The whole future of the Christian social life lies in the Christian family. Therefore, we pledge, at all times and everywhere, with all our power, to work for the founding, continuing and forwarding of our Catholic parochial schools in line with the oft-repeated advice and instructive words of our bishops, that such schools are a necessity.

"We, as citizens, have the absolute right to protest against the double burden of taxation for the public schools and the support of the parochial school carried by us.

"We consider it, therefore, a just demand, especially since through the erection of parochial schools the State saves each year untold sums of money, and the accomplishments of our schools at least equal those of the public schools, that denominational schools which fulfill every demand in the education of children required by the State schools are entitled to aid from the State, and this without any regard to the denomination which has charge of the schools."

Serious consideration was also given to the labor question, and the formation of societies among workingmen similar to those at present in Germany was urged. A committee to organize such societies was appointed.

The German Catholic Societies of Michigan and Ohio adopted resolutions similar in tone to those of Illinois.

***Missouri Catholic Union.***—On Monday, May 9, the Catholic Union of Missouri met in convention at Jefferson City. The social and religious questions were earnestly considered and important resolutions adopted. Having quoted the farewell address of Washington, a resolution on the school ques-

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tion was adopted protesting "against the taxation of Catholics for the benefit of a school system, the use of which, save under excusing circumstances, conscience denies to them, a system wherein religion and morality are altogether excluded, a system in which the most important thing of all, formation of character, is absolutely impossible. We therefore demand our just part of the school fund raised by general taxation." The evils of Socialism are deplored, and the earnest study of this question along the lines marked out by Pope Leo XIII insisted on. The repeal of the present divorce law of Missouri was demanded and the legislature was respectfully urged "to recognize, defend and act upon the great moral principle that true marriage never is and never can be disrupted by law."

***Convention of Catholic Educators at St. Louis.***—The annual convention of Catholic Educators will be held this year in St. Louis on July 12, 13, 14. The conference will be opened by Solemn High Mass in St. Francis Xavier's Church, and the meetings will be held in the Hall of St. Louis University. Archbishop Glennon, of St. Louis, will deliver an address of welcome to the delegates.

## ROME.

***The Papal Protest.***—It is amusing to notice how docilely able editors over sea repeat the little phrases of the European radicals: "The Pope has made a diplomatic blunder; he is no statesman; Pope Leo would not have done it; the august secular power will not stand his meddling." As a matter of fact, the victor in the fight is the Pope; the meddlers and the beaten are the French anti-clericals. Beaten, too, in diplomacy; for, as the *Osservatore Romano* asserted, and Delcassé proved by his inaccuracies and contradictions in the Chamber of Deputies, the anti-clerical politicians violated all diplomatic etiquette. The *Temps*, which, although hostile to the government, yet supported it against the Holy See, now proves by its Roman correspondence the scrupulous correctness of the attitude of Pope Pius and the jugglery of Combes, who demanded explanations which he was determined to reject, and, fearing to receive them, broke off negotiations. The French Ministry was guilty of the indiscretion of handing over to the radical journal *l'Humanité*, not the copy of the Papal protest, as was stated, but a notification that it was sent. A quarrel was fastened on the omission from the protest sent to France of a sentence which had reference only to other countries. The debate in the French Chamber was characterized by the *Univers* as being "charged with perfidy, ignorance and insolence." The Pope, said M. Delcassé, brought before other governments what was purely a French affair. This was untrue: the affair was far wider and greater. What the Holy See desired chiefly, said M. de Navenne, of the French Embassy at the Vatican, was to prevent the forming of a precedent, which all heads of Catholic States might follow, believing that the Pope had relinquished his independence and thankfully accepted Italian citizenship. What he condemned was not friendship between Italy and France which he desires, but the approval of the spoliation of the Holy See. The Papal protest has been repeated since the seizure of Rome, and Pope Leo and Car-

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dinal Rampolla were about to renew it, when President Loubet was thinking of his anti-clerical feat some time ago. The last people in the world to disregard the Papal protest against usurpation should be the French, who, through just the same number of years and with immensely less justice, keep up their cry of revenge over Alsace and Lorraine. The Papal note, said most justly the London *Tablet*, is a model of precision, moderation and vigor. It is a legitimate and necessary protestation, formulated with an energy and clearness that defies all equivocation, and with a dignity and correctness that nullifies criticism. Even the Italian nationalist papers, like the *Perseveranza*, of Milan, thought the protest reasonable because of the Concordat; and the Italian minister, Signor Giolitti, acknowledged in the Parliament that it was simply the continuing of a policy which had existed for thirty years, and that Italy need take no further steps in the matter.

## ITALY.

***Cardinal Svampa and the King.***—The official part taken by the Cardinal-Archbishop, at the desire of Pope Pius, in the official reception of the King in the former Papal city of Bologna, has been considered, and is, very significant. The cardinal was escorted from his palace by soldiers and received at the city palace with military honors. He blessed the troops and was received in state by the King, with whom he had an interview of seventeen minutes. As he departed, the King accompanied him to the entrance and kissed his hand. At the banquet in the evening, which was of meagre fare, because it was a day of abstinence, the cardinal sat at the King's right hand, and His Majesty conversed the whole time of the meal on the clergy of Bologna, art and history, but not politics. This happened at the end of May, and after M. Loubet's anti-clerical mission to Rome.

***Ecclesiastical Politics.***—The government has announced its legislative measure to increase the salaries of parish priests from nine hundred francs to one thousand. Most of the politicians called for this measure, it being according to their programme of supporting the "lower" against the higher clergy. But the bill, whatever its purpose, commits a new injustice. In 1866, the Italian government sacrilegiously appropriated legacies bequeathed for religious and charitable purposes under the pretext that it would constitute therewith a fund for public worship. It is from this fund that the parish priests will receive their increase of salary; and, furthermore, the official administrators of the fund are now empowered, as they had before claimed the right, to disregard the will of testators regarding Masses to be said and kindred religious functions to be performed. Thus, a large number of special pious works will cease, and the parish priests will lose more than they receive.

***Catholic Social Work.***—Count Grosoli, the leader in Christian social work, has completed a second tour of the southern provinces of Italy. He spent four weeks in Apulia, gathering the most precise information and giving the most opportune instructions. At the end of May he started to visit the provinces of Salerno and Beneventum. Our Italian brethren are, evidently,

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in earnest about their social organization, and the presidency of the congresses for social work is no sinecure. Cordial and encouraging messages have passed between the directors of workingmen's circles in Italy and France on the occasion of the anniversary celebration of Pope Leo's great Encyclical *Rerum Novarum*.

***The Lombard Bishops and Pope Pius.***—According to their custom, the Bishops of Lombardy met before Pentecost to deliberate on the spiritual needs of their dioceses. The remarkable good resulting from such episcopal conferences is well known. Last year, for instance, the bishops published a joint letter on ecclesiastical studies. To Pope Pius, "who had brought to these meetings, in other years, the large and fraternal tribute of his prudent zeal," the bishops, before separating this year, offered "the homage of their filial devotedness and the assurance of their perfect and unalterable obedience." In returning them his blessing, the Holy Father recalled the delightful memory of former meetings of his brother Bishops of Lombardy.

## FRANCE.

***The "Block" Shakes.***—By the secret vote of the Chamber, the Budget Commission contains a majority hostile to the Ministry. The dictator Jaurès, in a recent vote, showed that he numbered only forty-seven followers, and his anarchical theories were condemned by an overwhelming majority. M. Combes, senior, has found it convenient to give an *amnesty* to M. Besson, a radical, who accused the virtuous Edgar Combes, the Premier's son, of offering to *authorize* the Carthusians for a consideration of a million francs. M. Combes alone benefits by the amnesty, says M. Besson, my accusation stands. Universal indignation has been aroused by a wild march of the army, organized by the ministerial *Matin*, with the connivance of General André. In consequence of the ridiculous and cruel exhibition one soldier died, another is dying and eighty are in the hospitals.

***The Progress of War Against God.***—The law of 1873, which officially consecrated France to the Sacred Heart, is about to be repealed: the Chamber has supported a motion of urgency for the repeal. Catholic processions are being forbidden more generally; the prohibition was issued in some places on the plea of not interfering with free-thought congresses. A church was wrecked by a mob at Toulon, because the pastor refused to allow to approach Holy Communion children who were made to sing infamous songs in radical assemblies. There have been grave disorders in various places, notably at Brest and Lorient. As has been remarked, the real Republic is endeavoring to rule in these places.

***The New Schooling.***—M. Ferdinand Buisson, former non-Catholic Minister of Education of Catholic France, lately chief strangler of the Religious Congregations, otherwise President of the Commission for their suppression, has written a preface for a pedagogical work by M. Alfred Moulet, atheistical professor at the Teachers' Normal School in Lyons. The title of his work is, *The Idea of God and Rational Education*. It condemns whatever idea of God yet lingers in French schools, as being "subversive of the rights of

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atheists;" and demands that the schools teach the "absurdity of religious dogmas." The children must be "initiated in the rights and duties of free-thought . . . and the enemy (clericalism) pursued into his last intrenchment, which is the idea of God . . . that thus the scaffolding of dogmatic absurdities may crumble down . . . and man substitute himself for God, his last idol." M. Moulet wants "no metaphysical shadings but such as constitute the conceptions that deny the God of believers. This," he says, "is practically essential."

***The End Justifies the Means.***—An official organ of French Freemasonry referred last April (*Univers*, June 8,) to "the famous maxim, *the end justifies the means*, which, since the seventeenth century, has aroused so much indignation against the Jesuits. Whence it follows that you may steal, burn, slay, with a good intention, that is, with an intention that you yourself consider good." As usual, of course, no reference was given to any Jesuit authority. The *Univers* proceeds to point out how truly the famous maxim has become the working principle of French Freemasonry. The brethren stop at no violation of law or justice in their violence against the Religious Orders and educational rights of parents, because, in their view, the end justifies the abominable means. In fact, in the conventions of the Grand Orient, this doctrine has been repeatedly stated in so many words, and with the solemn approval of the Masonic brethren present—the officials, namely, of French Freemasonry. The Pochon proposition, for instance, was discussed in the convention of September, 1891, that "No Frenchman be allowed to discharge any public function, or even receive a university diploma, unless he have passed two years in the State schools." This was urged with a brutal frankness by M. Bourgeuil, who employed precisely as his chief argument this, that *the end justifies the means.* The project, he admitted, was contrary to liberty; but, he continued, "we are sectarians who desire first of all the safety of the Republic. *Whatever may be the means that we shall employ to save it, we shall find them all good.*" (Bulletin of the Grand Orient of France, August-September, 1891, p. 433, fourth session of the General Assembly.) There were only three voices against the otherwise unanimous vote of the convention in favor of this doctrine and the violent and most unjust measures proposed for its enforcement.

***Echoes of the Municipal Elections.***—The Socialist domination is broken, says the *Temps*, in most of the great Republican centres, where the issues were squarely put before the people. We ask, it adds, nothing better: let Parliament take note of it. There is no attempt to conceal the official dishonesty in the elections. M. Julien Caron wrote to Henri Rochefort that 450 citizens appeared, as if by a miracle, in the dense population which he represented and loyally helped out the friends of M. Combes. People came to M. Caron personally to tell that, pressed by necessity, they sold their votes. He needed only thirty-seven votes; but sixty, because there was a slight mistake in writing his name, were rejected. He knew of 120 men, stationed as guards, who received illegally voting cards, and voted where they were not registered. The *Gaulois* explains why the upper votes in the

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urns were favorable to the government, by stating that these were handed round to be used at the last favorable moment.

***Reparation in Brittany.***—Ten months ago a few thousand functionaries, "imperiously invited," came to see a monument dedicated in front of the church at Tréguier to Renan, who had apostatised from Christianity. The pontiff on the occasion was Premier Combes, who was surrounded for his personal safety by a triple line of bayonets. The Bretons, to repair this uncalled-for insult to their faith, have erected a magnificent Calvary in the same square. The ceremonies, which were to be attended by a vast multitude, were denounced by the anti-clerical freethinkers, and were accordingly forbidden. The people were not allowed to approach the Calvary. It was impossible, however, to restrain the enormous assembly. They came as near as they could, and carried out a most impressive program of dedication, speeches, poetry, etc.

## GERMANY.

***The Jesuits in the Prussian House of Lords.***—The repeal of Section 2 of the Jesuit law, as was reported in the May and June numbers of THE MESSENGER, caused long and heated debates, both in the Reichstag and in the Prussian House of Representatives. On May 12 the question occupied the attention of the Prussian House of Lords. Two speakers, Count York and Professor Löning, of Halle, especially the former, gave violent expression to their fear and hatred of the much maligned Society of Jesus. They also expressed their abhorrence of the Sodalities, declaring that they were a sort of "affiliated Congregation," directed and ruled by the Jesuits. Cardinal Kopp, who is a member of the House of Lords and a speaker of great distinction and perfect urbanity, made an excellent reply, which was listened to with undivided attention and made a great impression. "The two speeches we have just heard," he said, "aim at undoing again that which has become an accomplished fact, namely, the repeal of Section 2 of the Jesuit law and the re-admission of student sodalities. It was the wish of the Catholics that the whole law should be repealed. But in view of the feelings and prejudices of our Protestant fellow-citizens, we set aside for the present some of our wishes and have contented ourselves with the repeal of Section 2. But to demand of us Catholics that we should renounce for all time all further wishes, is asking too much of us and altogether inadmissible." His Eminence than allayed the fears of the Protestants by showing how very little had been conceded to the Catholics by the repeal of Section 2. Finally he read a letter he had received from the general of the Jesuits, in which the latter explained that the Sodalities did not depend upon the Jesuits, that the general of the Jesuits had no power over them, that they were the creations of the Diocesan bishops, and that the aggregation of sodalities to the Roman *Prima Primaria* had for its object the gaining of the spiritual favors and privileges granted by the Sovereign Pontiff to the Roman mother-sodality. When the cardinal closed with an appeal for religious peace he was cheered in all parts of the House.

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***Anti-Polish Legislation.*** (See MESSENGER, June, p. 725).—The new bill against the Poles, already passed by the Prussian House of Lords, is now before the House of Representatives. Dr. Rören, a member of the Centre-party and one of the most distinguished jurists in the House, made an admirable and unanswerable argument against the bill. This speech so angered the Minister of the Interior that in the opening words of his reply he said that Rören had "talked rather big," for which he was greeted with hisses and cries of "shame." He quickly recalled the expression and explained that he had meant no offense. The wretched bill will probably be passed by a coalition of the Conservatives and National-Liberals against the Centre, the Poles and the extreme Left.

***Imperial Finances and the Centre-Party.***—The finances of the German Empire are of a rather complicated nature. In all financial questions the rights of the Empire, the rights of the several States, and the right of the Reichstag to hold the purse-strings have to be considered. It is very difficult to adjust all these claims without overburdening the particular States or curtailing their sovereignty; without starving the Empire or letting it float in wealth; without sacrificing any of the rights of the Reichstag. There are in Germany Unitarian parties whose aim is to do away with States rights; and there are Particularist or centrifugal parties. The Centre-party has always stood up for State rights and for the maintenance of the terms of the pact under which thirty-three years ago the Empire was established. A financial reform had been repeatedly attempted, but had failed through the opposition of the Centre-party. In view of the fact that the reform, the necessity of which was admitted by all, could only be made with the co-operation of the Centre, Baron von Stengel, a financial specialist of great ability, a Bavarian and a Catholic—three very desirable qualifications—was appointed Imperial Secretary of the Treasury. With the co-operation of the Centre-party under the leadership of Dr. Spahn he has succeeded in passing a law by which order has been re-established in the finances of the Empire.

***The Socialists Losing Ground.***—Since the elections of last summer, when the Socialists polled a phenomenal vote and largely increased their membership in the Reichstag, they have been steadily losing ground. First came their Congress, held in Dresden, in the flush of victory. The German Socialists are divided into two factions fiercely opposing each other: the old Radical wing of "Irreconcilables" led by Bebel, Singer and Kautski, and "the young men" or "Revisionists" as they are called, led by the Bavarian Baron von Volmar, who is an ex-officer of the army, and the able Jewish publicist, Bernstein. The "Revisionists" are for renouncing out and out opposition and for positive legislative work; they are very strong, very able, and to them belongs the future of the party, but they are as yet in the minority. At the Dresden Congress the two factions fought a fierce battle and "washed their dirty linen in public," to the intense delight of the parties of order. After the congress some of the Revisionists were ostracised, others even expelled from the party. The newspaper fight between the two wings is still

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being carried on with great heat. All this has greatly weakened the party, so that in three bye-elections recently held they have lost three of their seats in the Reichstag. In the "red" Duchy of Koburg-Gotha they have also just suffered a severe defeat. In the legislature of Koburg they have lost the only seat they had; in that of Gotha, where they held nine, they have lost three.

***Congress of the Caecilienverein—Edward Elgar in Germany.***—The Thirty-fifth Annual Congress of the Society of St. Caecilia in the Archdiocese of Cologne, was held at Essen on May 26, under the presidency of Cardinal Fischer. In the opening session the cardinal made a noteworthy address in the course of which he said that the Pope's *Motu Proprio* on church music, was a code of laws, and he was going to petition the Holy Father to have it translated into Latin, so that it might be officially promulgated. "In the Archdiocese of Cologne," said his Eminence, "the prescriptions of the *Motu Proprio* have been in practice for a considerable number of years, in part even more strictly than the Holy Father demands. As soon as the new editions of Plain Chant shall be published, they will be adopted by us at once." The cardinal sent this telegram to the Cardinal-Secretary of State: "The *Caecilienverein* of the Archdiocese of Cologne assembled today under my presidency, humbly offers its homage to the Holy Father, and promises faithful obedience to whatever the Holy Father has already prescribed on the subject of church music or may hereafter prescribe.

"CARD. FISCHER."

"The woman question" in church choirs does not exist in the Ecclesiastical Province of Cologne. The great Provincial Council held in Cologne in 1860, enacted a law excluding women from church choirs, which law was at once carried into execution throughout the province.

The Eighty-first Musical Festival of the Lower Rhine was opened in Cologne on May 25, with the production of Edward Elgar's oratorio, "The Apostles." Two years ago, when the festival was held in Düsseldorf, the same composer's "Dream of Gerontius" was one of the chief attractions. A German critic says of this Catholic English composer: "Thanks to Elgar, we are beginning little by little to have respect for English music. His art to translate mystical ideas into musical expression is very great. For this purpose he has created for himself a style of his own, a proof of his strong personality." Of "The Apostles" and its production, the same critic says: "This was the first production of 'The Apostles' in Germany, it had been prepared with great care and the rendering was artistic and beautiful. The oratorio is finely wrought, many parts produce a deep impression, are always interesting and never tedious. The scene 'on the way-side,' the Sermon on the Mount, the event at Cæsarea Philippi are painted in a masterly manner."

***Deaths in Reigning Families.***—The widowed Grandduchess Pauline, of Saxe-Weimar, died suddenly on May 17, on a railroad train between Rome and Florence. The deceased princess was well known in Rome, where she frequently resided, moving chiefly in Vatican circles. Though not a Catholic, she did not conceal her sympathy for Catholic institutions, and showed the warmest interest in all things Catholic.

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On May 20 died Duke Paul Friedrich of Mecklenburg. His father, Duke Paul Friedrich, uncle of the reigning Grandduke, married the Princess Windischgrätz, of Austria, and soon after his marriage was converted to the Catholic religion, renouncing at the same time his rights of succession to the throne for himself and his children. The young prince—he was only twenty-two years old—was an officer in the navy, and universally beloved for his childlike innocence and amiable yet dignified simplicity. He died suddenly from an accident.

On May 24 occurred the death of Princess Isabella, wife of Prince Johann Georg, of Saxony, to whom she was married in 1894. Prince Johann Georg is the brother of the crown-prince and of the prince-priest, Max. The princess belonged to the Catholic branch of the House of Württemberg. She died suddenly as the result of an operation.

***Death of the Painter Franz von Lenbach.***—The celebrated portrait-painter Lenbach died in Munich on May 6, aged sixty-seven. He was the painter of popes and prelates, emperors and kings, princes and princesses, soldiers, statesmen, scholars and artists. He possessed a unique genius for seizing and fixing upon canvas the characteristic features of his subjects, while neglecting details. He was one of the few intimate friends of the late Prince Bismarck. In 1896, at the time of his second marriage, upon which he entered in defiance of the laws of the Church, Lenbach publicly abandoned the Catholic faith without, however, joining any other denomination. It is stated that a Benedictine monk visited him on his deathbed, but the dying man refused to be reconciled to the Church. Hearing which the Prince-Regent sent his court chaplain to the painter's bedside, who met with a like rebuff. His funeral was a civil function.

***Hoensbroech versus Dasbach.***—The Reverend G. Dasbach, member of the Reichstag, had offered last year a reward of 2,000 gulden (about 4,000 marks) to any one who should bring forward incontestible proofs from accredited Jesuit authors that they taught the doctrine of "The good end justifies the bad means." The (judges) umpires were to be University Professors, Catholic and Protestant, to be agreed upon by the parties. The ex-Jesuit and apostate Catholic Count Hoensbroech came forward and claimed the reward. He declared that all those who heretofore had undertaken the task, had all failed to prove their point, but that he had discovered the doctrine. Catholic theologians teach that in certain cases when a person is *fully determined* to commit a very great evil it is lawful to advise him to do a smaller evil instead. A case in point is the story told in Genesis, ch.37, v. 20-24. Joseph's brethren are determined to kill him. Ruben advises them not to kill their brother, but throw him into a pit. This advice, Catholic theologians claim, was a good action. Hoensbroech, on the contrary, maintains that such advice is always sinful. Dasbach addressed himself to several Universities, but all the Protestant Professors to whom he appealed declined to serve. Hoensbroech, in the meantime, claimed the reward, as he had in his opinion clearly proved his point. Upon Dasbach's refusal to pay the money he was sued in the civil court of Trier. The court

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gave sentence on June 7, dismissing the case with costs. The court, without entering into the merits of the controversy, found that this was not a prize-problem but rather a wager, and wagers, according to German law, are not actionable.

## ENGLAND.

***Conscription.***—This hated method of forming a national army is recommended by the Army Reform Commission, and seems to be regarded generally as inevitable, seeing that all European States have had recourse to it. The recommendation of the Commission, however, has been received, as might have been expected, with general and decided hostility. The Commission declares that the militia and volunteers are unfit to meet a regular army, whereas the promised force of 350,000, raised by conscription, would be less expensive. One year in the ranks is considered enough for training, with a few weeks of annual service for two or three years. It is said that no new legislation is needed for the recommended changes, since the King has the legal right to demand men for the defence of the homeland, Malta and Gibraltar This right is suspended annually by a special act of Parliament, the omission to pass which is sufficient for the end in view.

***The Mission to Thibet.***—The "mission" of Colonel Younghusband and his troopers to Thibet has developed into a war, with the loss of many lives, chiefly Thibetan. The English losses up to now are said to be only 57. Their force is small, their communications are threatened, and they have fortified themselves at Gyangtse, whither reinforcements are being sent. The London *Times* piously explains that the war is not against the common people, but against the priestly caste. The Thibetans are as children in war; they cannot shoot; and have, consequently, been mowed down by British war machines. The cost of the mission up to March was £308,500 out of the British purse.

***Disbelief in the Creed.***—A large and influential body of Anglican clergymen, headed by Bishop Welldon, requested the Archbishop of Canterbury to allow the omission of the Athanasian Creed from the Church of England service. We believe in it, they said, but our people do not. The vast majority of the laity do not. The archbishops sympathized with the feelings of the clergymen, recognized the opposition of the laity, and rejoiced that culture had taught them such opposition. No Anglican bishop, he said, had a word of condemnation when the Creed was expunged from the American Prayer-book; but he himself, being an official of a State Church, could not change what an act of Parliament had sanctioned; no, not even a rubric. The London *Times*, in a leading article dealing with this incident, said that the terms of the Creed, *persona*, *substantia*, etc., had come down from a race of intellectual giants, and few of the present ministers were able even to explain them.

***The Decay of the Protestant Alliance.***—A correspondent of the anti-Catholic *Rock* communicated to the editor, on May 16, the information that "the great fifty-year-old Protestant Alliance is represented by about twenty persons or less, in a small room which will hardly hold them. There

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committees are made and unmade, and secretaries are firmly established for another year of mess, muddle and make-believe." The official organ, continues the correspondent, has a circulation estimated variously at from ten to twenty thousand. "The great Protestant demonstrations" of the Alliance are "copiously padded with music," and made fervid by unsuspecting preachers from country parishes. No matter though subscribers drop off and odium is incurred, the legacies keep the movement going. To the publications of the Alliance we may justly apply the words said of similar printed matter by the non-Catholic, Rev. Washington Gladden, D. D.: "The depth and density of that popular ignorance which permits the use of such documents is certainly appalling."

***Former Protestant Ministers Ordained.***—Toward the end of May, two former clergymen of the Anglican Church of St. Michael, Shoreditch, London, Rev. Mr. Evans and Rev. W. W. Hume, received sacred orders in St. John Lateran's. A large number of their former parishioners have followed them into the Catholic fold. At the same time were ordained Rev. C. F. Norgate, formerly Anglican curate of Sutton-on-Plym, and Rev E. R. Grimes of the "Cowley Fathers," Rev. H. Benson, son of the late Protestant Archbishop of Canterbury, and two other English converts, Rev. Sidney Williams and Rev. W. H. Drage. Very many of the congregation of All Saints', Plymouth, followed their curate, Mr. Drage, in his submission to the Holy See. Messrs. Evans and Benson will be ordained priests before the end of Summer.

## BELGIUM.

***The Elections.***—In the recent elections, the Catholic party lost 3 seats in the Senate, and 3 in the lower house, their majority being now 20, or perhaps 22, that is 93 against an opposition of 73. Their majority is a safe working one—10, or 12, in the Senate; and 10 in the Chamber. The loss is accidental, due to the union of adversaries in places formerly lost through their disunion; due also to local dissatisfaction, as for instance concerning the duty on alcohol or with office-holders; and again to local disunion of the Catholic voters. The gain was in favor of the Liberals, who disavowed Combism, and declared they had no hostility to Catholic ideas or practices. The real defeat was for the Socialists, who lost five seats, and whose vote has gone down over the whole country to 346,230, while in 1902, when they were so badly beaten, it was 486,757. On the other hand, the Catholic vote has been increased in two years by 59,617, their majority over the anti-clericals being now 114,425. The Liberals have gained 9 seats while the Catholics lost 7 and gained 4 from the Socialists in the Chamber. The new Chamber consists of 43 Liberals instead of 34, 28 Socialists instead of 34, 2 Dissident Christian Democrats, and 93 Catholics.

## AUSTRIA.

***Preparation for War.***—Seventy-three million, seven hundred and fifty thousand dollars are to be spent, mostly in one year, for military purposes. Nearly all of this sum is voted above the ordinary credit. There are to be

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new field-guns, new battle-ships, torpedo boats and submarines. Whether this is merely to come up to date, or because there may be actual war, has not been explained. The matter is all the stranger, because a loan is not easy to get, and new taxation is not easily allowed without necessity. Count Goluchowski made a threat against the Sublime Porte, but he probably fears rather other possible and more dangerous adversaries, especially if in a coming upheaval Austria thought she had a right to hold her own or get more.

## AUSTRALIA.

***Bishops Protest Against Protestantism in Schools.***—It has been proposed to submit to the electors of New Zealand a system of religious instruction for the public schools, which, while it omits the fundamental doctrines of Christianity—for instance, the Incarnation itself—is, as to what it retains and the methods it proposes, a system of Protestantism, to be imposed on all children alike—Jew and Gentile. There are Scripture lessons, with hymns and prayers, to be accompanied by "simple explanations of a literary, historical and ethical character." The Catholic bishops, while they desire to see the Bible in the hands of children, both Protestant and Catholic, and in use in all denominational schools, condemn the unauthorized interpretation of the Sacred Text by teachers who are appointed for secular education. The proposed system of religious instruction, which is due to an association of Protestant ministers, thus attributes to the State the right to make and teach its own religion. "Un-sectarian" religious instruction, say the bishops, is a fiction: it means a positive Protestantism. The doctrines proposed, the hymns, the prayers, the methods, are all Protestant: and Protestant, too, would be the "coloring" given to the explanations. The real character of the proposed system was concealed from the electors in 1896.

## THE WAR.

Kinchau, Nanshan Hill, Wafangow, Telissu—these have been the theatres of hard-fought fights since the last days of May. Military skill and heroic valor have been shown by both sides, and the Russians have been driven back from their positions in each case, but by sheer weight of numbers. Frontal attacks, which people imagined had gone out of fashion and even possibility, since the days of General Buller in South Africa, have won costly battles for the Japanese. They, themselves, admit losses twice as great as those of the Russians, and the New York *Herald* correspondent states that their uniform custom is to reduce their reported losses by two-thirds. Hence, the 12,000 slain or wounded at Kinchau and the fearful Nanshan heights may not be so far away from the truth. There are, of course, the usual contradictions. From Nanshan, for instance, we are told the Russians fell back slowly and in order, carrying their guns; yet there were some fifty field-pieces captured. These, we are assured, with probable truth, were old-fashioned instruments, abandoned because not worth taking away. The Kinchau-Nanshan battle lasted for the greater part of two days, the Japanese,

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who were aided by their fleet, being at least three or four to one. The frontal attacks on Nanshan Hill were continued all day; and when evening fell and ammunition was exhausted, the Japanese attacked with the bayonet. Column after column was literally annihilated, but on they went to the trenches and took them, a gap having been opened by the guns of their ships. The Russians, under Stoessel, fell back towards Port Arthur, and the Japanese occupied the ruined port of Dalny. Farther north, at Wafangow, about fifty-five miles north of Port Arthur, and still farther away, at Telissu, there was fierce fighting on June 14 and 15, between the third Japanese army and the first Siberian army corps under General Stakelberg, who in each case was forced to retire. The Japanese who were enormously more numerous than the Russians, admit the loss of 1,000 men. It was the story of Nanshan over again—a very costly victory. Meanwhile, Russian bands, and especially Cossacks, have been harassing the scattered Japanese corps, seizing supplies and gathering information. They have also advanced into Korea. The Vladivostock fleet under Admiral Skrydloff sank at least two Japanese transports with 1,000 men or more, and with horses, ammunition and various other military supplies. A Russian cruiser and ten torpedo boats sallied out from Port Arthur and attacked the Japanese ships. There have been various rumors of the loss of Japanese warships and of repulses on the land. After all the gigantic preparations, after all the fighting and sacrifice of life, the Russians are just about where they expected to be and foresaw when the war broke out that they would be. They hold Port Arthur, and their main force keeps aloof, awaiting reinforcements and awaiting the Japanese. The latter, notwithstanding their great numbers, have not been able to surround their adversaries nor cut off their retreat.

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# THE READER.

*The Old Riddle and the Newest Answer.* By John Gerard, S.J., F.L.S. Longmans, Green & Co., New York.

Herr Hæckel swore he had solved the Riddle of the Universe. Herr Du Bois-Reymond (who, in spite of his patronymic, is a German, and Hæckel styles him "the all-powerful Secretary, and dictator of the Berlin Academy of Science,") says he has not. To do that, he avers, seven things must be explained, and you cannot explain them. They are: 1st, The Nature of Matter and Force; 2d, The Origin of Motion; 3d, The Origin of Life; 4th, The Order of Nature; 5th, The Origin of Sensation and Consciousness; 6th. The Origin of Rational Thought and Speech; 7th, Free Will.

"All that is easy enough," says Hæckel. 1, 2, and 5 are settled by our definition of substance; 3, 4 and 6, by the theory of evolution; and as for free will, it is an illusion.

The study of these alleged solutions make up the chief subject matter of Father Gerard's book. To Hæckel's claim that the doctrine of Evolution will answer the difficulties about the Origin of Life, Consciousness and Thought, the author replies in part by showing what a battle royal is going on between the chief expositors of that theory. "Evolution," says Huxley, "is based on palæontology." "Evolution," says Dawson, "is based on biology." After a survey of palæontological botany, Mr. Carruthers affirms: "The whole evidence is against evolution, and there is none in favor of it." Simultaneously, after a discussion of palæontological evidence, Huxley exclaimed: "The whole evidence is in favor of evolution, and there is none against it." While Huxley was exulting over the perfectness of the theory, Darwin himself was bewailing the gaps that exist in the record, but immediately Hæckel bids him dry his tears, and furnishes an entire evoluted series, with every one of its twenty-two steps from the *Monera* to *Talking Man*. How did he find them out? "He did not find them out at all," says M. de Quatrefages. "Not one of the twenty-two creatures exhibited in this pedigree has ever been seen, either living or fossil. Their existence is based entirely on theory. Wherever a branch or a twig is lacking on his genealogical trees, wherever the transit from one type to another would appear too abrupt, were we to restrict ourselves to creatures actually known, Hæckel invents species and groups bodily, to which he unhesitatingly assigns a place in phylogeny, often a part in phylogenesis."

Why did Hæckel fill in these gaps? To deceive? Not at all. Hæckel is an honorable man. They are all honorable men. Thus Huxley preached in public what he disclaimed in private. But no one thought the less of him for that. Professor Lloyd Morgan describes this mental peculiarity in the *Contemporary Review*, June, 1904, in this fashion: "Unquestionably," he says, "this evolutionary scheme goes beyond, in many points, what has been definitely proved. But I am ready to concede that it does not go beyond what *may* be proved by further advances in scientific *interpretation*. Personally, I believe that all this, not perhaps exactly in this form, but in some such form, *may* hereafter be proved. And I am not ashamed to confess that



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my *belief* in the evolutionary *interpretation* outruns the existing limits of assured certainty. This scientific creed suffices for me."

Thus Professor Lloyd Morgan, who is typical of his class, tells us "they are sure of what passes the limit of assured certainty;" they have "a scientific creed," though supposed to accept only what the senses certify; they have a belief in "evolutionary interpretation," though the world thought they based their knowledge on investigation; and on the whole we discover they are continually emitting greater acts of faith in themselves and their associates than your vulgarest Christian in Almighty God. It is a pity that such unquestioning faith in the future is not supplemented by a little faith in the past.

The misery of it all is—or is it a comfort?—that science can never solve the Riddle of the Universe; because science insists upon experience alone as the source of knowledge. To know anything about a First Cause you have to be there to see, and manifestly you cannot. To reason about it is metaphysics, and that is barred. Prof. Morgan thus learnedly puts it. "The reason *why* there is any experience at all, and *why* the sequence of events is what it is, does not concern science as such. This is a metaphysical question. It constitutes the Riddle of the Universe. Its answer, if given at all, must be formulated in terms of Causation differing altogether from the relative antecedence with which scientific causation is concerned."

The whole business seems scarcely to be serious, or if it is, then it is like the trick of a dishonest clerk who has himself tied so that the till may be robbed.

*Reformation and Renaissance.* By J. M. Stone. E. P. Dutton, New York.

This book has been set down as the work of an author who is one-sided, prejudiced, partial, ignorant, etc., etc. But it does not follow that it is so. The same reproaches might be urged against a lawyer, for instance, who to amuse himself, let us say, for he could hope for no practical result, would attempt to prove that the old abbeys and monasteries and priories of England which are now baronial, ducal and other residences, have flaws in their titles and really belong to certain old monks who were robbed and murdered long ago. Their actual possessors would laugh at such a claim and the claimant would be regarded as somewhat intellectually short. So there are facts and phases of history so long settled in the public mind that any attempt to discuss them is sure to evoke a storm of indignation, with showers of pity and contempt for the lack of scholarship, the bias, the prejudice, the party spirit, etc., which can dare to call in question the verdicts which history has long since accepted.

Thus no one is ever permitted to fancy that there was any learning or intellectual culture in England prior to the Reformation, and yet here comes this book on the *Reformation and Renaissance* which informs us, and furnishes the properly accredited authorities, that the great apostle Henry VIII. swept out of existence eight hundred libraries. Canterbury alone had 18,000 volumes. These were not our shabby, flimsy, modern machine-made books, but wonderful illuminated volumes on which lives had been spent, and were often worth a king's ransom. What became of them all? Old John Bale tells us that "men used them to scour their candlesticks and rub their boots. Some they sold to the grocers and soap sellers and some they sent over sea to the book binders, not in small numbers, but in whole ships full, to the

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wondering of foreign nations. I know a merchant man, that shall at this time be nameless, that bought the contents of two noble libraries for forty shillings price, a shame it is to be spoken. This stuff has he occupied in the stead of waste paper, by the space of more than ten years, and yet he hath store enough for many years to come."

Here is another shock: "The popular picture of Wycliffe sitting alone in his study at Lutterworth and making a complete new translation of the Bible with his own hands is one of the many popular ideas which will not stand the test of historical inquiry." This is not the utterance of our "prejudiced" author, but has come from Sir E. Maunde Thompson, Forshell and Madden. What has been called the Wycliffe Bible was, after all, only the authorized version circulated in that troublesome individual's lifetime. The very MSS. displayed in the British Museum as "The English Bible, Wycliffe's Translation," had been illuminated for Wycliffe's enemy, the Duke of Gloucester. Dr. Clarke, who formerly possessed this MSS., considered that it was not a Wycliffe production, and yet the British Museum vouches for it. The encyclopaedias generally put down Wycliffe as receiving his death stroke while he was celebrating mass. "The Chronicle of England," by Capgrave, says it was when he was hearing his curate's mass. The chronicle thus comments on the occurrence: "In the IX year of this king, John Wycliffe, the organ of the devil, the enemy of the Church, the confusion of men, the idol of heresy, the mirror of hypocrisy, the nourisher of schism, by the rightful doom of God was smit with a horrible paralysis throughout his body."

It is somewhat consoling to hear, though it contravenes previous conviction, that much that was said about the corruption of the clergy is calumny. The boot, in fact, is on the other foot. "Writers on the pre-Reformation period," we are told, "are wont to lay much stress on the corruption of ecclesiastical institutions of the fifteenth century, ignoring the rottenness of the whole body, social and political, so as to make it appear that a world thirsting for righteousness had found the cisterns of the Church empty and dry. If the Church was in a sorry plight it was because of its too close contact with a society from which every semblance of justice had departed."

Among the things that possibly vexed the critics may be the shattering of a famous idol by this uncomfortable book; that, namely, of Margaret of Navarre, the patron saint of the Huguenots. She was not such a saint, after all, if her imitations of Boccaccio's indecent poetry be taken as a criterion; nor was she even a Huguenot, except for political purposes, and only temporarily, if we are to believe the words of her brother, Francis I. It is a pity that Catholics should be obliged to claim her as well as that other interesting woman, Catherine de Medici, who also comes in for a notice in *Reformation and Renaissance,* but singularly enough, not as a poisoner, but only as a practiser of sorcery and divination. Perhaps those charges may disappear also like the accusations about poisoning. History is using a searchlight at present.

*Quebec Under Two Flags.* By Doughty and Dionne. Quebec News Co., Quebec.

The two flags are the French and the English, and as the authors of this history, for such it is, are librarians of the Legislature of Quebec, they naturally have access to all the documents necessary for a correct and a complete work. Because there are two flags to be spoken of the announcement that an edition

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of this work, under the title *Quebec sous les deux Drapeaux,* does not come as a surprise.

In the early chapters, where the glories of the white banner, with its fleur de lys, are recorded, there are some interesting facts worth noting. One is that Champlain was an explorer in the Gulf of Mexico before he went to Canada. That was about the year 1567. It was only seven years later that he went north as the Lieutenant of Aymar de Chastes, the Viceroy whom Henry IV sent out. He wrote a narrative of his travels in the Gulf and we find there a suggestion about cutting the Isthmus of Panama. How long a time has lapsed since then! No doubt the old Spanish warrior who before that "stood silent on a peak of Darien" had the same thought; and only now the work is being done. The slowness with which events are shaped is seen in Champlain's own career.

It was a hundred years after he sailed past the mouth of the Mississippi that his compatriots came back there to take possession of the land, and they did so from the colony far in the north which he was going to establish.

School-people, who exult so much on the great strides that modern education is said to be making, will be somewhat mystified to hear that Corneille's masterpiece, *Le Cid,* was produced by the students of the Jesuit College of Quebec, in presence of the Governor, Viscount d'Argenson, in the year 1646. This was only one of a series; but what is more striking still, a Huron-Algonquin drama was also presented. To produce a play in the native tongue at that early date was a scholastic feat that would be difficult to surpass. Lovers of linguistics will also note that fifty years after the founding of the colony the French spoken by the Canadians was, according to Charlevoix, "remarkably pure and no accent was noticeable." Where did the subsequent change take place? In Canada or France? Finally, in the same matter of pedagogy, we are told that: "The College of the Jesuits, which had been established over half a century, possessed a faculty of fifteen members, and that a course of study was prescribed which gave prominence to mathematics and physical science. The young Canadian, therefore, received a practical education which specially qualified him for the duties of his station." There was no call in these days for any other studies, for we are told that when Qeubec had sixty priests to look after its spiritual interests only two of them were native Canadians. The woods had too much of an attraction for the young colonist born on the soil, not only in not letting him in, but in drawing him out of the Seminary. Even Joliet was a *prêtre manqué.*

The book is full of useful information and has many valuable historical illustrations.

*The Crossing.* By Winston Churchill. Macmillan Co., New York.

In this book there are pictures in plenty of fights with savages, of shootings and scalpings, all out in the dark and bloody ground of old Kentucky, years ago when the white men were little better than the red in quarrelling and robbing and murdering. Of all this *The Crossing* gives us a surfeit as it tells us of Colonel Clark's capture of Kaskaskia. But in spite of the author's ability to depict such scenes in a vivid and sometimes unnecessarily coarse fashion, there is not in evidence an equal skill in captivating the reader with a story whose interest begins in the opening chapter and keeps him panting till he reaches the end of the book. In spite of the uninterrupted action the narrative drags. But perhaps it is only intended to be a panorama. Is it a

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geographical slip in these historical tableaux that describes as a Dutchman "Hans Köppel, who was born in Saxe-Gotha?" Saxe-Gotha is a Duchy, but its inhabitants do not "lapse into Dutch" when they speak their own language.

## *LITERARY NOTES.*

The names Rosencrantz and Guildenstern, which are used by Shakespeare in *Hamlet* to designate two Danish noblemen appear to have belonged to real characters living at that time in Denmark. Professor Strong says that Shakespeare found the names on the title page of an astronomical work by Tyco Brahe, which had on it sixteen Danish escutcheons surrounding a picture of the great astronomer. Among them were those of the two gentlemen whom Shakespeare made more famous than Tyco Brahe ever could. But might not the poet have known them in some other way than from the title page of a chance book? Denmark is not so far from England.

The *Fortnightly Review* informs its readers that "1,859 novels were published in England last year, the greater bulk of which is distressingly and appealingly bad. Not more than five per cent. are artistically satisfying. Not one in a thousand has a chance of immortality. The fault is in the overweening vanity of the authors and the readiness of the publishing house to print at the author's expense." Many publishers, however, take the risk themselves, knowing that there is a market for trash.

It is interesting to know, especially now at the time of the centennial, how and why Hawthorne wrote *The Scarlet Letter*. His son Julian tells us: "It was to relieve a pecuniary strain. His health was shaken to its foundations; his children fell ill; his wife underwent acute suffering, and through all this *The Scarlet Letter* must be written. When he read the manuscript to his wife his voice faltered and broke, and she slipped to her knees and hid her face on her arms in the chair. In the winter," says Julian, "we rejoiced in the snow, and my father's story of *The Snow Image* got most of its local color from our gambols in this fascinating substance, which he could observe from the windows of his study."

"Even if New York," says the *Athenaeum*, "has not given birth to more famous men than any other American city, it has certainly furnished a residence for a greater number of celebrities." It appears that the gravestone, in Tunis, proclaims that the author of "Home, Sweet Home," first saw the light of day in Boston. His biographer, Harrison, gives the glory to New York, at 33 Pearl Street. Of course, the house is no longer there; home, sweet home, having given way to business. The *Athenaeum* scouts the idea that "The Raven" was written in New York. That superstition it traces to "an irresponsible journalist." The journalist alluded to is probably Wakeman, who was the reverse of irresponsible. The tradition in question antedates the journalist, and Fordham is generally regarded as the place. Fordham is in New York.

Criticising Yeats the *Athenaeum* tells us "that the *Plays for an Irish Theatre* have been witnessed by few except the *esoteric* and have scarcely obtained that limited amount of recognition ordinarily accorded to similar experiments by the press. The dramatist has scarcely the qualities of lucidity and simplicity which appeal to the general public." This view is not prompted by any lack of sympathy with matters beyond the Irish Sea. It is true.

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The London *Pilot*, which we regret to see is about to suspend publication a second time for lack of funds—it deserves a better fate—quotes a couple of anecdotes from *Sir Mountstuart Grant Duff's Diary* which are worth reproducing:

"Mr. Henry George, the American, held a meeting at Forfar. After he had made an oration he invited questions, and an old farmer, rising, said:

"'Ye'll have land of yer ain, Maister George?'

"'No, indeed,' was the reply. 'I am not a landlord.'

"'Ye'll be a tenant o' land, Maister George?'

"'Not I. I am no man's tenant.'

"'Ye'll be an agent for land, Maister George, ye'll manage it for some one else?'

"'Not at all. I am not an agent. I have nothing to do with land.'

"'I thought so,' said the questioner, as he resumed his seat."

Lord Fortescue in the same *Diary* tells a story of O'Connell which will be of interest to lawyers. "I was once engaged for the accused in a murder trial," said O'Connell. "I called only one witness, but that was the man alleged to have been murdered, perfectly safe and sound. It had no effect, however, there was an Orange jury."

The Lives of Disraeli and the criticisms which they have evoked have all helped to prick the bubble of the great man's metaphorical appositeness, if that is not too "bumptious" a way of putting it. He cribbed remorselessly. His "Sublime Mediocrity" was stolen from Burke. His gibbetting of Croker as "Forcible Fables" was appropriated from Falstaff. The figure of "the Tories finding the Whigs bathing and running away with their clothes" was from Prior. "Critics are authors who have failed" is as old as literature. Cicero uses it in the *Pro Murena*. "Blundering and plundering" is a phrase of Bolingbroke's. His "munching a remainder biscuit" is found in "As You Like It." Napoleon furnished him the phrase: "He has the smartness of an attorney's clerk and the intrigues of a Greek of the Lower Empire." "I am bound to furnish my antagonists with arguments, but not with comprehension" is Dr. Johnson's. There are other examples and Pope could have said of them:

"Wretched indeed! but far more wretched yet
Is he who makes his meals on others' wit."

Lord Acton had a great regard for Edmund Burke. "You can hardly imagine," he says, "what Burke is for all of us who think about politics and are not wrapped up in the blaze and the whirlwind of Rousseau. Systems of scientific thought have been built up by famous scholars on the fragments that fell from his table (this looks like a bull). Great literary fortunes have been made by men who traded on the hundredth part of him. Brougham and Lowe lived by the vitality of his ideas. Mackintosh and Macaulay are only Burke trimmed and stripped of all that touched the skies. Montalembert, borrowing a hint from Döllinger, says that Burke and Shakespeare were the two greatest Englishmen. Charles Sumner expressed the truth when he declared that Burke legislated from the hustings."

"We thought that George Eliot's teaching was the highest within the resources to which atheism was restricted," which is just as credible as that other utterance that "the teaching of the Fiorette di San Francesco is the highest within the Christian limits."

Of Carlyle he said: "Excepting Froude, I think him the most detestable of historians." For Beaconsfield he had an intense dislike; but that was

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probably because he was so infatuated with Gladstone. However, some one has said, who had ample opportunity for knowing, that he did not follow Gladstone, but that Gladstone followed him.

When Acton was twenty-seven he possessed a specially selected library of 30,000 volumes. An admirer considers him to be not a politician or a political philosopher, but an accumulator and dispenser of enormous knowledge, and is of the opinion that it is well his *magnum opus* on the History of Liberty which had been projected was never written.

The first Englishman who is known for certain to have gone out to India was, according to a recent correspondent in an Indian paper, a certain Thomas Stephens, a member of a well-to-do Wiltshire family, and an Oxonian, who landed somewhere near Goa, about 1579, and spent forty years in Jesuit missionary work in Goa and the neighborhood. He not only succeeded in mastering Marathi and Konkani, but left behind him, among other works in Marathi of literary merit, the "Purana," an epic of over 11,000 strophes of four lines each. It is a sort of a Christiad, beginning with Creation and ending with the Ascension. A new edition is about to be published in Mangalore. A life of the author and an introduction will be supplied by J. A. Saldanha and copious notes will be furnished by several Sanskrit scholars.

Some French physicians, anxious to free their country from the reproach of the political poisonings of the seventeenth and eighteenth centuries, have undertaken, within the last two or three years, to examine the matter from a medical point of view. They begin by acquitting the great female Fe-fi-fo-fum of those times, Catherine de Medici, who is credited with a score of murders. It is improbable that she ever used poison at all." This will make the students of history gasp, but will do them good if it promotes a wise scepticism in accepting conclusions about historical criminals. René, the perfumer, who was her accomplice, made use of a mixture called *acquetta* and *cantarella*, but what *acquetta* and *cantarella* were, nobody has ever found out. Perhaps it was an advertisement like Uneeda. Poisoned fans, flowers, necklaces, etc., are relegated to the regions of romance. Charles IX is generally supposed to have died from handling a poisoned book intended for Henry of Navarre, and to have expired with blood oozing from his pores and coming up in his mouth—the king in his terrror considering it to be the blood of the victims of St. Bartholomew. Doctors Cabanès, Brouardel and Gilles describe it as a case of broncho-pneumonia superinduced by advanced lesions of pulmonary tuberculosis, the whole brought on by excessive bodily exercise, such as hunting, beating an anvil, etc.

Louis XIII was not poisoned, but had just contracted anteritis and gastritis, brought on by the absurd dietary methods of the times, and aggravated by the insane system of medicine which then prevailed. Here was his menu at four years of age, and prescribed by the royal leech who had him in charge: Morning: soup, minced capon, three wings of partridge, wing of chicken and dessert. Evening: une panada (whatever that is), meat pie, veal marrow, two wings of pheasant and dessert. Every year he took two or three hundred purges and blood lettings galore. A list of his complaints was carefully kept by his physicians, and they are endless. His case is diagnosed as chronic intestinal tuberculosis, primary at first, which ended when acute affection of lung, pleura, and possibly of the veins developed, terminating in peritonitis

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resulting from old tubercular ulceration. If he was poisoned, it was by the regular practitioners.

Even Racine is accused of having poisoned an actress, but the accusation was formulated eleven years after the lady had left the stage of this world, and emanated from a disreputable fortune teller.

Henry of Navarre was partially poisoned by drinking some of the Seine water which the doctors say would be suicide even now.

The autopsy of Marie Louise d'Orleans mentions gastric lesions and clots of blood, which seemed to indicate the presence of arsenic, but the doctors refuse to admit the presence of the drug, and ascribe another cause.

The scenes in the den of the sorceress La Voisin, where Madame de Montespan, the Duke of Orleans, the Duke of Luxembourg, a Cardinal of the Church and others took part in the "Black Mass," for which 2,500 French babies were murdered is on the face of it arrant nonsense. The sworn testimonies of the police, preserved by the famous Judge La Reynie, only reflect the intellectual condition of that magistrate. Slight of hand, ventriloquism, etc., are all admitted as being resorted to, and yet he not only permitted, but encouraged the fraud, in order to get, for political ends, the names of the prominent people who patronized the alleged witch.

Whether these investigations are altogether reliable cannot be pronounced with certainty. But whatever may be the entire truth about these great personages being poisoned for political purposes, it is clear that political motives prompted whole tribes of unscrupulous writers to poison the minds of many generations.

There was an embryo Irish poet killed in the Sepoy rebellion long ago. Witness these two stanzas from a manuscript treasured by Lady Havelock. General Gough is the hero of the strain:

"'Twas near the famed Hydaspes banks,
Where flourished once the great King Porus,
Lord Gough incensed the British ranks
And the Sikh artillery spoke in chorus.
The troops were tired, the Khalsa fired,
And they're the lads that seldom bungle.
Quoth Gough at the noise: 'Fix bayonets, boys,
And drive those blackguards out of the jungle.'

"Sabres drawn, bayonets fixed,
Fight where fought brave Alexander;
Paddy Gough's a cross betwixt
A bull dog and a salamander.

"On every side our luck we tried,
And found the showers of shot and shell come.
Where'er we went to our sweet content
The Sikhs they gave us a pleasant welcome.
The guns went smack, the rocks went crack,
The hills were black o'er Chillianwallah;
But our General's Irish blood was up,
And the battle cry was, Faugh-a-ballagh.
"Sabres drawn, etc."

There are four more stanzas of this spirited fighting verse.

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A hitherto unpublished letter of Carlyle gives this opinion of an American writer: "Bret Harte is a notable object, a man altogether modelled on Dickens; like Dickens seeking his heroes in the region of blackguardism and the gutters, where heroic magnanimities and benevolence, I believe, were never found, and delineating them like him, by ell-deep mimicry instead of penetration to the real root of them or their affairs—which indeed lies farther down. Like Dickens, however, he does the feat tolerably well; and I suppose he will continue at the same moderate workmanship, though a man of more weight of metal than Dickens was.

The habit of author's self revelation is thus dealt with by the crusty sage: "What on earth is the use of a wretched mortal's vomiting up all his interior crudities, dubitations, and spiritual agonizing bellyaches, into the view of the public and howling tragically "See."

Jowett, according to Carlyle, was "a poor little good-humored owlet of a body—Oxford Liberal and very conscious of being so, not knowing right hand from left otherwise. *Ach Gott.*"

## *SOCIOLOGY.*

The Black and White problem which threatens such trouble here in America appears to be still more acute in one of the British sections of South Africa—Cape Colony. The native population there is 1,200,000; the whites number only 377,000. The Blacks are remarkably intelligent and have developed a positive fever for learning. Right to vote is allowed if they have lived one year in the Colony, are naturalized and possess property to the value of £75 or are in receipt of £50 annual wages and can sign their name and state in writing their address and occupation. The consequence is that the two political parties—the Bond and Progressives—are prostrating themselves in the dust to secure the negro vote. The number of colored voters increases every year and will continue to grow; the number of colored children in the schools being 91,313, to 60,849 white. Singularly enough, the United States comes in to complicate the trouble. In 1892 a native Wesleyan minister organized a strictly racial church, which he called "The Church of Ethiopia," the possession of a black skin being a requisite qualification for admission. In 1896 it claimed affiliation with the African Methodist Episcopal Church of America, and in 1898 Bishop Turner, one of the "pillars" of the American Church, toured South Africa and ordained a host of Kaffir ministers and deacons. The Anglican bishop of Cape Town made a split in their ranks by admitting many members of this "Ethiopian Church" into the Church of England, but without effect on their antipathy to things white. The American negro, Koppin, was sent out to be first bishop of the new Church, and even the secessionists to Anglicanism largely sympathize with their dark-skinned brothers, although nominally divided from them. The cry, "Africa for the Africans," is already in the air, and the organ of the A. M. E. C. in America, *The Voice of the Missions,* boldly proclaims the purpose of Ethiopianism, and during the Boer war it spoke openly of the time when the Blacks would "whip the English back to the Thames." Roderick Jones (South African editor, Reuters,) pleads in the *Nineteenth Century*, of May, for a coalition of Dutch and English against this peril, and asks also that the Chinese should be let in. "No argument is necessary," he says, "to demonstrate that if the progress of the white and black races continues along the present lines, and under the existing conditions, the white man

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must, in the end, succumb before sheer weight of numbers. Such a catastrophe can only be averted by excluding the native from political power and strenuously discountenancing anything like social equality between the two races." This claim is based, of course, on the supposition that the white man is born to rule all other races. The panacea for all political ailments, the suffrage, is at the bottom of the trouble.

The *Spectator* informs us that, among Cornish men, the legend of Arthur and his knights, and the more constant tradition of the conversion of Cornishmen from heathendom, churches, ruined shrines, wayside crosses, sanctuaries, holy wells, and ancient burial grounds appeal to sentiment from many sides. In spite of their mixed race, for those cast up by the sea have ever been adding new blood to the coast dwellers, ever since men sailed the sea in ships to the first tin mines, local tradition has ever been true to the early Christian relics. Their "later conversion" by Wesley does not seem in any way to have diminished this respect. The remains of old chapels, fonts or baptisteries half demolished or almost hidden in the walls of farm houses or ruined dwellings, are pointed out by any villager, and the site of what was once consecrated as a graveyard five centuries ago is remembered with almost the same fidelity as in Ireland, but with this difference, that in the latter, sacred rites or burials are still associated with those spots by men following the same form of burial as those who first used them. The names they give to places are very picturesque, such as: the wood pigeon's field, the chough's abode, the cuckoo valley, the bat's field, the gull's rock, etc. They call a weather-cock Alguin, which means "all winds."

## *EDUCATION.*

At a banquet in London in honor of the delegate attending the triennial Assembly of the International Association of Academies, Lord Goschen made an eloquent appeal to the representatives of colleges devoted to moral and political matters to emulate the energy of those who represent physical science alone. We could not, he contended, have the universe subjected to the domain, the beneficent domain of physical science. Side by side the moral nature of nations must be cultivated and he thought that to those who were charged with the spiritual culture of Europe there must be a future, even if they could not point to the same triumphant progress as the representatives of physical science.

The *Nineteenth Century* in an article on "Anti-Clericalism" finds that just as Henry VIII and Oliver Cromwell and the old French Revolutionists carried out their schemes, although the bulk of the people were opposed to them, so in France at the present day a determined, well led and well-organized minority is constantly and successfully imposing its will on an unorganized, heterogeneous, unwieldy and leaderless majority. But the division on both sides is clean and clear. It is Christianity against Atheism. In England, where the struggle is as in France on the subject of education, there is no distinct dividing line between the parties. There is no considerable body of Atheists as in France, but there is a continually growing feeling of Indifferentism, fostered largely by the scandalous utterances of dignitaries in the Established Church. The consequence will be that sheer weariness will make all parties coalesce in secularism in education, which will rapidly land England where France is to-day.

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Secular education was imposed in France for the sake of producing what is called moral unity among the French youth. It has not had that effect, but is actually a cause of division among the irreligious teachers themselves. Thus M. Darlu, Inspector General of Public Instruction and a strong anti-clerical, attacks M. Moulet, in the *Revue Pedagogique,* and says that Moulet's object in doing away with the idea of God is a symptom of the malady from which we suffer—the spirit of intolerance." M. Moulet, on his side, complains that the schools teach deism and so "assails the rights of the atheist, and attacks the liberty of thought of the materialist." But with the usual inconsistency of his party he will "pull the scaffolding of dogmatic teaching to pieces." Darlu, the anti-clerical Inspector General, thinks that "the future of our poor country is very dark;" with which sentiment all sensible men will agree.

*Annual Convention of the Society of Catholic Teachers of the German Empire.*—This important association held its annual reunion this year at Strassburg, from May 22-24. From among the many interesting proceedings we single out the address delivered by Rector Bator, of Thorn, on "Weeds and Poisonous Plants in the Garden of Literature for the Young." "An experience of twenty years," said the speaker, "has convinced me that in this garden not many beautiful flowers mature; on the contrary, this literature is moving in a fatal direction. Apart from stories about Indians, robbers, and other adventures, which are marked with the sign of Cain, I have recently ear-marked more than 1,200 books for the young which the Catholic teacher must reject. The list will shortly be published." The following principles ought to guide us in the selection of books for youth: 1. Books intended merely for amusement should be rejected. Books for youth should not be sugar-plums, tickling the palate while poisoning the stomach. The young need a strong, wholesome, home-made diet. To be suitable for boys and girls, a book must contain educative elements. A book which has not an elevating influence upon the heart has missed its aim. The best is just good enough for the young. 2. Books with trivial contents, inartistic jumbles, are to be rejected. They are nutshells for the hungry. Life is only enkindled by the living. 3. Books of a pietistic tendency, works that professedly preach morality cannot be accepted. It is a fact of experience that unctuous writings in the style of religious tracts do not reach the heart of the child. The religious principle must permeate the whole food like a leaven; it must impress itself in the thought and action of the characters. 4. Books that are not models of style, or whose outward appearance is faulty, are also to be rejected. Books for the young must form in the child a feeling for language, and refine his taste. Away with monstrous constructions of sentences, with unseemly and coarse jests, with curses and abusive words. Away with trivialities, that are only one step removed from the obscene. Provincialisms do not belong to literature for the young, dialect is to be used sparingly, foreign words should be avoided. 5. To the books that are poison for youth belong those with untrue and phantastic contents. The story must contain not only the possibility of truth, but its probability. Also it is a sin against truth when only good characters and unattainable ideals are depicted. The faults and shortcomings of men should be represented. Esthetic considerations, however, forbid the painting of what is

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coarse and vicious. Youth should not be made acquainted with vices that were better concealed from it. The presentation of jailbirds has no place in books for the young. There are Catholic writers for whom probability and reality do not exist. They fly through walls and oceans as if it were a pleasant walk. To the books which overheat the imagination belong many fairy tales like Thousand and One Night; also stories of Indians and robbers. Such books drag the boy into a pool of passions and vices and tempt him to violence and adventure. They smell of powder and blood and become the text-books for rowdyism and crime. 6. Socialistic literature for the young is found everywhere in these days. In these books the bulwarks of modern society are pulled down. Religion and patriotism, whatever is sacred to us, is trodden under foot. Cold calculation takes the place of the holiest laws. 7. A pestilent poison are the books hostile to the Church, feeding the minds of children with prejudices against other beliefs. This literature is almost exclusively directed against the Catholic Church and its institutions. The number of such books is legion, and they are often found in school libraries. In the name of the association of Catholic teachers, the speaker publicly and solemnly protests against such literature. He points out that the highest school authorities have repeatedly directed teachers to remove such books from the libraries, and he calls upon Catholic teachers to bestir themselves in this matter. The worst books of all are those with immoral and lascivious contents, and they are very numerous. The havoc wrought by these books is almost incredible, and in view of this danger we must cry out to parents as well as teachers: "Watch and pray lest the souls of your children be led into temptation." The speaker closed with this appeal which was loudly applauded: "Back to the good old German ways, back to the description of a truly Christian family life, back to a just estimate of our holy Church and its doctrines, back to respect for modesty and purity, for piety, temperance and frugality and for charity! There exists no connecting link between good books and trashy literature. Publishers, authors, priests and teachers must co-operate to protect our youth. The labor of our committee on 'books for the young' has been greeted by the bishop of Paderborn as a noble work of rescue and by the bishop of Culm as a new apostolate. Our aim is the true, the beautiful, the good. Save the ideals! is our watchword."

*Annual Convention of German Catholic Women Teachers.*—While their colleagues of the sterner sex were deliberating in Strassburg the Association of Catholic Women Teachers held their annual reunion in Berlin. To the number of two thousand their delegates had hastened to the capital from all parts of Germany. From the interesting, varied and important proceedings we single out for notice the address on "The Woman Question." 1. Greater attention, recognition and furtherance must be given by Catholics to the modern demands of women. 2. Our standpoint in the study and treatment of this question must be the moral and religious ground of Christian principles. 3. Above all, the education of the woman of the cultured classes for the vocation of wife and mother, in order to be brought into harmony with the changed condition of the times, must be deepened and broadened. 4. The University must be opened to woman; the preparation enabling her to enter upon this study belongs to the Girls' High School, the curriculum of which must be modified and extended for the purpose. This flourishing association, though of recent date, already counts more than 8,000 members.

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Among the whole body of Oxford undergraduates—numbering between two and three thousand in residence—the most brilliant record is at present held by Mr. Cyril Martindale, a scholastic of the Society of Jesus, who matriculated at Pope's Hall (the Jesuit house of studies at Oxford) in the autumn of 1901. He has already won a first class in classical moderations as well as the Hertford and Craven scholarships (the blue ribbon of classical learning at the University), and since the beginning of this year he has further gained the Gaisford Greek verse prize and the Chancellor's prize for Latin verse.

A very significant educational event took place recently in France. A retired teacher named Hervé wrote a Manual of History which he endeavored to have introduced into the schools to the exclusion of all others. The book is strongly socialistic; ridicules and denounces patriotism, and aims at substituting for it love of humanity. It was vigorously attacked in the Chambers by several Representatives. The Minister of Education also condemned it. In the course of the debate it came out that a school teacher of Paris had described the flag as a rag, an old petticoat, etc., and that the *Revue de l'Enseignement Primaire,* had declared that if ever France endeavored to recover Alsace and Lorraine, the Socialists of France would risk their life to establish the Commune. A number of teachers protested against such language, but the Teachers' Socialist Union had refused to entertain the protest.

One of the inferior Ministers of Education, M. Buisson, attempted to defend the teachers, and the Socialist leader Jaurès spoke in their behalf. But the measure condemning the book was carried by 488 votes against 60. Combes was present during the debate. Like the Socialists, he remained perfectly mute, did not congratulate the Minister of Education Chaumié for condemning the book, and withdrew before the final vote which overwhelmed his friend Jaurès.

## *SCIENCE.*

*The American Medical Association.*—The fifty-fifth annual meeting of the American Medical Association was opened on June 7th at Atlantic City, with more than one thousand members from every section of the country in attendance.

At the session of hygiene and sanitary science, Dr. Edward F. Wells, of Chicago, read a paper on Pneumonia, calling it "a new menace to civilization." He asserted that this disease is virulently communicable, and he recommended the use of moistened cloths before the face and nose when sneezing and coughing.

Many eminent physicians took part in the discussion of the paper, among them former Surgeon-General Sternberg and Dr. George M. Kober, the dean of the medical department of Georgetown University, a recognized authority on hygiene. Dr. Sternberg, who is the discoverer of the pneumococcus or pneumonia germ, doubted the practicability of any method of fumigating or sterilizing a room in which the germs might happen to be. Dr. Kober said that Washington was the only city not showing an increase in pneumonia.

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The session was held in an endeavor to find a way of securing a specific, either synthetic or serum, for the treament of the disease. The speakers stated in most cases that while pneumonia was not on the increase, the mortality had not been reduced. Having discovered the germ, however, the medical profession has a better understanding of the disease and beneficial results in its treatment are anticipated.

Dr. M. Miyashima of the Imperial Japanese Institute (of Tokio) for the investigation of infectious diseases, delivered an address on malaria. He said that he had investigated malaria in Japan and Formosa, and had discovered that there is a mosquito which conveys only one of the three varieties of malaria, and that, unfortunately, is the malignant type.

Dr. Frank Buller, of Montreal, spoke of the growing use of wood alcohol in such substances as Jamaica ginger, peppermint and lemon essences and spirits of cologne. "Thousands of persons are doubtless taking this poison into their system. The poison in its first stage causes mild intoxication and intestinal trouble. The second stage develops aggravated symptoms of blindness, the third, overwhelming prostration and death." Dr. Buller had reports of 50 cases, of which 16 resulted in total blindness, 3 in partial blindness and 10 in death.

Dr. Robin, of Wilmington, Del., declared politics to be in a measure responsible for the spread of typhoid fever. He said that scientists connected with the municipal water supplies are likely to criminally conceal, by the command of politicians, the blunders made in connection with filtration systems. The true facts concerning the Wilmington water supply had been kept from the people for years.

All great calamities nowadays, at least in this country, seem to inculcate the same old lesson of Inspectors deliberately neglecting their duty under political pressure or in the hope of financial reward.

*Oil versus Coal as Fuel.*—After two years of experimental work, the Government Naval Board has come to the conclusion that all things considered storage, ease of handling and steam-making, there are more available heat units in oil than in coal. The Pennsylvania, Texas and California oils have been carefully tested, every form of patented burner, of distinct design, has been examined, the advice of experts from all parts of the country was sought and considered, and consequently the decision may be looked on as independent of any particular commercial interest.

The more important conclusions are: "No difficulty should be experienced by an intelligent fire-room force in burning oil in a uniform manner."

"While the use of steam as a spraying medium will undoubtedly prove most satisfactory for general purposes, the results of the tests show that the consumption of fuel oil cannot be forced to as great an extent, with steam as the atomizing agent, as when highly heated compressed air is used for this purpose."

"The evaporative efficiency of crude and refined oil is practically the same, no matter from what locality the oil may come. The danger of using crude oil is much greater.

"In view of the liability of every form of burner to clog, the necessity of making special provision for straining the oil was emphatically shown. Extended experience in the burning of crude oil will confirm the opinion that the simpler the furnace, the greater the efficiency."

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"Where crude petroleum has undergone a slight refining or distillation no ill effects result to modern steel boilers. From the standpoint of endurance of the boiler, the advantage, if any, is with the oil. Crude oil, however, has a greater tendency to attack the seams and tubes of modern boilers. For marine work, therefore, no crude petroleum should be used, and particularly for ships making long voyages, the fuel oil should undergo some mild distillation before being placed in the tanks."

"Under forced draft conditions and with water-tube boilers and with the use of oil as fuel, the solution of the smoke question is nearly as remote as ever. Where a limited quantity of oil is burned in a Scotch boiler, however, and retarders are used in the tubes, crude petroleum should be smokeless."

The question of the use of fuel oil in the Navy has a special importance for the United States, for we are, if not the largest, next to the largest oil producers in the world, and no other great naval power is able to tap its oil supply directly from so many widely scattered centres.

The great oil fields of Louisiana and Texas will feed the Gulf of Mexico; the Pennsylvania fields are connected by pipe-line with the three great ports of New York, Philadelphia and Baltimore, while San Francisco will get its supply by pipe from the California fields. From this last source, tank steamers could easily carry supplies to storage stations in the Hawaiian Islands, the Philippines and the Aleutian Islands. Thus all our fleets could be put in constant touch with the material most used in time of war.

*The Galveston Sea-Wall.*—Our readers may remember how the city of Galveston was almost completely destroyed in the early part of September, 1900. A West Indian hurricane, moving with a velocity of 120 miles an hour, forced the waters of the Gulf far above high-tide level and drove them over the city. In a few hours 6,000 human beings perished, 4,000 homes were destroyed, while the financial loss amounted to more than $18,000,000.

To avoid as far as possible a repetition of this catastrophe, it was decided to build a great sea-wall and moreover to raise the grade of the city. Previous to the disaster the mean street level was about six feet above the mean tide level. The new wall will rise 17 feet above sea level, or about one foot higher than the highest water of the flood of 1900. The wall is 16 feet thick at the base and 5 feet at the top, and will be about three and a half miles long, nearly one mile being already finished.

The building is slow because thorough. Long 40-foot piles are first driven fully into the earth; in front of these go a close row of "sheet piling" or heavy protecting timbers, and beyond these for a distance of 27 feet lie large irregular blocks of granite. This latter, the so-called "riprap," will itself be a formidable barrier to the waves. On the top of the protected piling rests the massive concrete foundation and wall, every running foot of wall calling for over twenty tons of material.

After the wall-building comes the greater task of raising the city, and no one but a practical engineer of wide experience can appreciate what it means to raise the grade of a whole city some 10 or 15 feet. The plan finally adopted was proposed by a New York engineer who suggested the digging of a distributing canal, with branches, inside the sea wall. The big dredges with their cargoes of filling taken from the bottom of the

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harbor could pass through the canals to the farthest points and turn over their loads to temporary railways. When sufficient material for the city-raising had been deposited the dredges will fill up the canals and back out into the harbor.

The sea-wall will cost $1,500,000 for which bonds were issued by the County of Galveston. These were immediately subscribed for, mainly by the citizens themselves. The grade raising will add $2,000,000 to this amount. To help in this work the State of Texas, by special act of legislature, donated to Galveston the *ad valorem* taxes of the State and a part of the occupation and poll taxes collected on the property and from the persons of Galveston for a period of seventeen years. This will amount to $75,000 a year or $1,275,000 for the whole time, leaving $725,000 to be raised to complete the work.

A detailed and illustrated account of this undertaking so creditable to the citizens of Galveston will be found in the *Technical World* for May, and in the *Strand Magazine* for June.

*The Government and "Wireless."*—At the beginnng of June a report from Washington appeared in the daily press stating that the Cabinet, co-operating with the Navy, had decided to assume control of all the wireless telegraph stations on the coast line of the United States and operate them in the public service in connection with the existing land wire systems.

This rumored project made little impression on the *Electrical Review*, but it has aroused a fierce and bitter enemy in the *Electrical World and Engineer*, June 11th. Taking an article from the *N. Y. Evening Post* on "A government wireless mix-up" as his text, the irritated editor says:

"Elsewhere we print a newspaper account of the government wireless situation at the present moment, which is illuminating as to the bureaucratic spirit that would have full play in case the government should decide to assume complete control of a coast line wireless service. It appears that four of the Cabinet departments has each its pet wireless system; that three of these are in a struggle to obtain control of the coast line service, and that at least one—the Navy Department—demands exclusive control to the elimination of any stations established by private enterprise."

"The plan of the latter department is, it seems, to divide the coast into zonal districts of 240 miles, yet, according to the correspondent, the system which it champions—that of the German Emperor's court jester—is effective over only 70 miles. The pretence put forth, evidently to appeal to the jingo spirit, is that in time of war national defence will demand that the coastwise wireless service shall be under military control, and that this emergency must be provided for through the organization and administration in times of peace of such service on a military basis."

"Under conditions of untrammeled development a wireless coastwise service would, in time of peace, grow up normally, and in time of war could, temporarily, with its personnel be turned over to one of the military departments and give infinitely better service than an organization fostered as proposed. As to the probable result of naval control, we need only point to the humiliating rank the Naval Observatory holds among similar establishments in this country and throughout the world."

The threatened disaster is put off for some time; for on June 18th we are told that the joint Army and Navy Board has postponed till next fall

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the consideration of this question. General Greely, the Chief Signal Officer, has submitted his views to the General Staff, advising against any interference whatever with the commercial line systems of wireless telegraph.

*The Anti-Mosquito Plant.*—The *New York Herald,* June 5th, contained an article on the Phu-lo plant, said to be imported from Tonquin, China, by Baron de Taillac. The plant and the Baron are both introduced to the public by the ordinary newspaper illustrations.

The Phu-lo plant, according to the account, is of moderate size, with soft, green, spongy leaves "bristling with a coat of hairy down;" it grows easily and multiplies abundantly when properly watered and cultivated. Like the marvellous alfalfa plant, it may be cut four times a year, "furnishing abundant nutriment and succulent satisfaction to the most fastidious cow or steer," and it also imparts a delicious flavor to the beef.

This is all secondary; its main object in life appears to be enmity to the mosquito. This ubiquitous and troublesome creature can't live on it and won't live near it. For this reason is it recommended to the American public "which has suffered long."

Knowing that most of the so-called plant-enemies of the mosquito have an imaginary reputation, we cut out the notice and sent it to the Entomological Division of the Department of Agriculture at Washington, in order to obtain if possible some definite information.

Dr. L. O. Howard, Chief of the Division, and a specialist in the mosquito line, very kindly wrote in reply: "I find that the plant mentioned in the clipping is the same as the one which we saw referred to by Baron de Taillac some months ago. We secured a few seeds from him and succeeded in growing one plant from this seed, which is now in our green house. We shall experiment with it and in due time will report results."

The mosquito and his or rather *her* connection with yellow fever and malaria propagation is a subject of such live interest that we propose to sum up for our readers, in our next issue, what is definitely known in the matter.

*The Value of Teeth as a Means of Identification.*—The *Popular Science Monthly* for June contains a short three-page article which may possess an added interest in connection with the horrible accident of June 15th on the East River, New York City.

Dr. Thompson, Professor of Comparative Odontography, Kansas City Dental College, writing on the value of teeth as a means of identification says: "No system of identification that I am aware of has ever mentioned these valuable organs for this purpose, notwithstanding the facts that they are so varied in features and are so durable. They are the most indestructible of all animal tissues, and their value in this respect ought to be appreciated, for after death, when all the other tissues have disappeared, the teeth remain and maintain the features and peculiarities that they presented in life. It is a source of wonder to the dental profession that the signs furnished by the teeth have been so persistently overlooked in systems of identification, especially by life-insurance companies."

The author suggests a classified list of dental and oral peculiarities, some perishable but most of them permanent, a list that might be improved by practice and experience. Since every dentist keeps a record of all the operations he performs on every patent, individual charts might be drawn up which in time might have a special value. "By means of these charts,

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dentists have, in several instances, assisted materially in the identification of the bodies of persons, for whom they have operated, after catastrophes, notably the Charity Bazaar fire in Paris."

"These data (mentioned in the classified list) are so accessible and so important that we feel justified in urging the matter upon the attention of those who have charge of the classes of which physical records are required."

*Silkworm Culture.*—The *Scientific American* for June 11th informs us that the Department of Agriculture at Washington is investigating the possibilities of silkworm culture in the United States. It is hoped that it may in time be developed to such an extent as to prove of benefit to those members of families whose time is not altogether occupied in other ways.

To those who wish to experiment and who can furnish proper food for the worms, the Department is distributing free of charge a small quantity of silkworm eggs and a manual of instruction. The "proper food" consists of leaves from the different varieties of the white mulberry tree and the Osage orange.

As the season is now open, application for the eggs should be made at once and must be accompanied by a statement as to the number and kind of mulberry trees or the amount of Osage orange the applicant possesses; otherwise the eggs will not be sent.

The Department will buy the cocoons which the worms spin, paying for them, after they have been dried, 75 cents to $1 a pound according to their quality. The work will prove an interesting pastime for women and children who can devote to it odd minutes during the day.

*The Rusting of Stove Pipes.*—In the same journal, Mr. John M. Blake explains a bit of domestic chemistry. Every one knows how quickly rust will destroy a stove pipe which may be "out of commission" during the summer months. The decay is in fact much more rapid than one would expect from the ordinary weather-rusting of sheet iron.

The cause is generally attributed to the sulphur in the coal. During combustion sulphur is burnt to sulphur dioxide, a gas having acid properties. There is very little doubt that the destruction of the mortar in the chimney tops is due to the sulphur acids; but Mr. Blake after much experimenting has come to the conclusion that these have very little to do with the pipe decay.

Two salts of ammonium, the chloride usually known as sal ammoniac, and the sulphate, are both formed by the burning of coal, and mix with the dust and soot in the pipes and chimney. These salts are quite hygroscopic, and when the damp summer season sets in, they act much more vigorously on the iron.

It is well known that soft or bituminous coals give off many ammonium compounds, much of the ammonium salts of commerce coming from gas works; but one would not expect an appreciable quantity from anthracite. Still, when the simple test for the presence of ammonium salts was applied to a little of the sooty dust taken from the pipes, the strong, characteristic odor was developed, showing that these compounds are present in quantitiy sufficient to cause injury.

The life of the stove pipe may be much lengthened by washing the separated sections or bringing them to a red heat, before letting them lie idle for the spring and summer.

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*The Saltness of the Dead Sea.*—Ordinary sea water, which is salt enough for most persons, contains from 2,200 to 2,800 grains of dissolved salts to the gallon, while the Dead Sea water yields on evaporation about 15,000 grains from the same volume. The density of this salt solution is again occupying the attention of investigators.

Formerly it was supposed that the surrounding soil and decomposing rocks furnished sufficient soluble matter to account for the extraordinary density. Others held that the Dead Sea, once a part of the Red Sea, was cut off from the parent body by the gradual elevation of Palestine. Evaporation in excess of rainfall would easily concentrate the water to its present degree of saltness.

The most recent explanation is that presented by Mr. William Ackroyd in *Harper's Weekly.* According to his theory, atmospheric transportation of salt from the Mediterranean is the most important cause, aided, of course, by evaporation. Not that the salt passes off by evaporation from the Mediterranean, very few of the ordinary salts being volatile; but the winds tear off the fringe of the waves, and as the water evaporates from these tiny drops the air becomes charged with minute particles of salt, too small to fall quickly. The salt-laden winds give over their burden to the rains, and, instead of fresh rain water, salt water runs into the Dead Sea. The solids are continually accumulating, while evaporation keeps the solvent stationary. A peculiar resemblance in the waters of the two seas has led to this theory.

*The N-rays.*—It is a curious fact that no investigator in this country, in Canada, England or Germany has been able to reproduce the N-ray phenomena discovered and described by M. Blondlot. Rome is now added to the list of doubters.

Dr. D. Pacini sends to *Nature,* June 2, an account of careful experiments made by him with the object of observing the effects of N-rays described by Blondlot and other French investigators. Though his observations were made under very favorable conditions, he was unable to detect the least trace of the Blondlot radiations.

Nevertheless, the French experimentors, notably Charpentier, are recording new results every day. A most interesting exposition of the whole matter will be found in an article entitled "Les rayons N," by Rev. Joseph de Joannis, S. J., in *Études,* May 5th, 1904.

In addition to the many surprises connected with these phenomena, Edmond Meyer finds that plants subjected to chloroform lose their power of emitting N-rays. Becquerel has further discovered that several *inorganic* sources of N-rays temporarily lose their efficacy under the influence of chloroform, ether, or nitrous oxide.

The editorial writer in the *Electrical Review,* June 11, commenting on this discovery says: "These experiments raise the question whether the emission of N-rays is a fundamental vital process. If so, where lies the dividing line between organic and inorganic bodies? In view of other investigations of a somewhat similar character, although along an entirely different line of research, this topic is becoming of increasing interest."

*The Smithsonian Report for* 1902.—The Annual Report of the Smithsonian Institution for the year ending June 30th, 1902, has just been published. Besides the ordinary routine matter, the Report presents an exhaustive article on "Aboriginal American Basketry—Studies in a Textile Art without Machinery," by Otis Tufton Mason.

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As the matter of the essay called for profuse illustration, nothing has been spared to render it complete; there being 248 excellent plates in half-tone, lithograph and heliotype, many colored, together with 212 text-figures in ordinary line work.

The second important article of the bulky volume is entitled "The Herpetology of Porto Rico," by Leonhard Stejneger, interesting reading for those that care for reptile life, toads and snakes and turtles.

*Professional Changes.*—Dr. E. L. Greene, head of the Department of Botany of the Catholic University, has resigned to accept a position in the Smithsonian Institution.

Prof. Baskerville, of the University of North Carolina, has been elected professor of Chemistry in the College of the City of New York.

Dr. Baskerville, by the way, in *Science,* June 10th, replies to the complaining letter of Prof. Brauner of Prague, to which reference was made in these Notes last month. He says:

"He has made no claim of priority as to the idea of the complexity of Thorium, but he distinctly claims to have applied novel methods and an old one, which demonstrate to the satisfaction of himself and others familiar with the work not only the complexity of old Thorium, but the existence of two new elements to which the names of Carolinium and Berzelium have properly been given."

### Books Received.

*The United States and Porto Rico.* By L. S. Rowe, Ph. D. Longmans, Green & Co., New York. $1.30.

*The Philippine Islands.* By Blair & Robertson. Vol. XV. The Arthur H. Clarke Co. Cleveland, Ohio.

*Beginners' Latin Book.* By Smiley & Storke. American Book Co. New York.

The Gateway Series. Carlyle's *Essay on Burns,* Macaulay's *Essay on Milton,* Shakespeare's *Merchant of Venice, Silas Marner,* by George Eliot. American Book Co. New York.

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"MOONLIGHT LANDSCAPE."

ACHENBACH.

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# THE MESSENGER

VOL. XLII. AUGUST, 1904. NO. 2.

## THE RELIGIOUS STRUGGLE IN SPAIN.

IN France tyranny has succeeded liberty; the scourge of persecution has dispersed the chosen flock of Christ, and, like wandering lambs, thousands of religious men and women are scattered all over the world, exiled from their fatherland. Combes does not wield the sceptre of command, but rather the rod of tyranny which falls upon the shoulders of the Catholics. He is the instrument of masonic orders who for years back have been spreading their nets over Catholic countries. Hatred for the Church, rather than for the monks, is the real cause for this persecution; the triumphs of Catholicism are rays of light that blind its enemies. The meshes of this net have extended as far as Spain, where during the past years a battle is being fought, which, although not as fierce as the one which is being fought in the fields of Manchuria, is none the less worthy of attention. And although it is true that wrong is always struggling with right, it can not be denied that the combat is assuming a peculiar character in Spain. The anti-clericals avail themselves of every means and make incredible efforts to become as great in Spain as they are in France. For this reason we believe that the religious situation will become better known, if we bring before the reader the anti-clerical and the Catholic forces arrayed against each other and show him the various phases of the struggle. The violent attacks of the rabble upon the processions and the religious orders, and the hostile spirit of the newspapers having the widest circulation, were the first sparks of the struggle which were noticed in 1901. The anti-clericals incited the mobs to go into the streets, giving them full liberty to stone and to attack the houses; the authorities scarcely made any attempt to stop these riots; the republican



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and the liberal press directed its attacks upon the religious orders. The weak government of Silvela and Azcarraga was succeeded by that of Sagasta, who at one time was the Grand Orient of the Lodges of Spain. His party was plainly set against the religious orders.

Then came the month of September, 1901. On the twentieth day of that month, and to everybody's surprise, the Royal Decree was published in the "*Gaceta*," ordering all societies that had not complied with the provisions of the Law on Societies of 1877, to do so within six months.

Now, according to Article 4 of the Law on Societies of June 30, 1877, two copies of the by-laws and regulations governing societies, were to be submitted to the governor, "stating plainly the denomination and purposes of the society, its domicile, its form of administration or government, the resources upon which it counts to meet its expenses, and the objects to which its funds or properties are to be applied."

According to Article 9, the societies must give notice in writing, of the place and dates on which their stated meetings are to be held, and in case an extraordinary meeting is to be held, the authorities must likewise be notified and the delegate sent by the latter must be admitted to such meetings. According to this provision of the law, none of the acts of a community, such as the choir, the chapter, the common litanies, the provincial congregations, was exempted from the supervision of the government. Article 12 provides that the governmental authorities may enter at any time the domicile of a society. In a word, a Royal Decree subjected the religious orders to a form of slavery that only a Waldeck-Rousseau or a Combes could conceive.

That it was never intended that the Law of 1877 should apply to religious orders, is quite evident. Señor Moret himself, who is far from being a clerical or a friend of communities, stated in Congress, on the 10th of July, 1901, that that Law on Societies "*was not intended to regulate the existence of religious orders*" and that its article 12 could not be applied without violating the clause, as it would be tantamount to suppressing the religious corporations.

Furthermore, the decree of September was a violation of the Concordat of 1851, since the communities could not be regulated by a civil law, as that was a matter pertaining to the civil and

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ecclesiastical powers. That the Concordat allowed the legal existence of the religious orders, was maintained in Parliament by various prelates and deputies, and it is also deduced both from the statements of Pius IX. on the 5th of September, 1851, when he spoke to the cardinals about the Concordat which he had signed with the Spanish government, and the authorization given by the government for the establishment of religious orders.

Therefore, the royal decree was both unjust and illegal. Many of the prelates protested; several of them announced that they would interpellate the senate, and they made eloquent speeches in defence of the monks. The debate in the senate was most interesting, and on closing it the prime minister, Señor Sagasta, said that if the Roman Pontiff was not satisfied, he had no objection to the matter being settled by mutual agreement between the Pope and His Catholic Majesty.

On the 9th day of November, after the discussion in the senate, the prelates sent a message to the Pope, informing him of the religious question. This message was a defence of the religious orders. They added that they deemed it their duty to advise him of what was taking place "in case he should consider that the time had arrived to declare in an explicit manner to Her Majesty the Queen (whom God save) and to the government, that he does not understand the articles of the solemn agreement of 1851, relating to religious orders and communities, in the same way as they are understood by the Spanish government, and that for this reason the present status of things cannot be altered without the concurrence of the two high contracting parties."

Cardinal Rampolla replied, praising the zeal shown by the prelates in their defence of the interests of the Church, and informing them "that the Holy Father had not failed to inform the Spanish government of the great uneasiness which the decree in question had caused him, and had stated his interpretation of the Spanish laws as regards the religious communities."

No one was subjected to the law on societies. Señor Gonzales, the author of the famous decree, in view of his failure, went out of the government and resigned his office.

Negotiations were commenced with the Holy See, several of the clauses accepted by both parties being taken as a basis for

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them. The Pope refused to accept some of the demands of the Spanish government. Matters were in this condition when the conservative liberals, headed by Señor Silvela, came into power, and Señor Sagasta died.

What is the situation of the crisis under the government of the conservative liberals?

An event took place in the month of October, 1903, in the City of Bilbao, which shows the position of the Catholic forces, and the brutal and anarchistical spirit of the anti-clericals.

Some two thousand Catholics attempted to go on a devout pilgrimage to the sanctuary of Begoña. The governor had promised that no one should disturb the public order. But what happened? Some rough and evil-minded persons, some of them brought expressly from Santander and paid by the anti-clericals, attacked the pilgrims on the streets, stoning them from the windows of the houses, tearing their standards and firing upon the Catholics. The latter defended themselves; there were some people wounded on both sides, and one of the pilgrims was killed. Meantime the governor did nothing to restore order.

It is needless to speak of the protests which were entered against the conservative liberal government, both in Parliament and in all the Catholic centres of the country.

Another event which sheds a great light upon the anti-Catholic spirit of the Republicans and Liberals, and which should by no means be forgotten by those who wish to investigate the causes of the religious crisis in Spain, is the debate which took place in Parliament on account of the nomination of the ex-Bishop of Manila, Father Nozaleda, to the See of Valencia. It must be borne in mind that the ephemeral governments of Silvela and Villaverde were followed by that of Maura, who was the one who nominated Father Nozaleda. Señor Maura belongs for some time past to the conservative Liberal Party, and although in 1901 he defended the religious orders in the most eloquent manner, it should not be forgotten that he has uttered in his speeches liberal sentiments that a Catholic cannot maintain. The anti-clericals have made of him a target for their attacks.

Father Nozaleda has been the victim of all kinds of accusations, having been accused even of treason by the most widely circulated newspapers, such as *El Imparcial*, *El Liberal*, *El Heraldo*, etc., to which the Republican press gave its

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support. The matter was brought before the Chamber of Deputies. The anti-clericals entered the lists, taking with them to Parliament their principal chiefs. Among them were Salmeron, the Count de Romanones, Soriano, Morayta and Canalejas. The battle was probably to be a decisive one. If the government, presided over by Maura, was not victorious in its defence of the ex-Archbishop, the door would probably be left open for the opponents to seize the reins of government.

There are few debates in history which have, like this one, established, in the most eloquent and conclusive manner, on the one hand, the innocence of the accused, and on the other hand the ill-will, the perfidy and the passion of the sectarians against religion.

"During one of the sessions," says *La Lectura Dominical*, "the Republicans and the journalists endeavored to silence Maura with cries and groans, causing the greatest uproar that has been witnessed in Congress for many years. But Maura, imperturbable, with his arms crossed, waited until he should be permitted to speak, and then he impetuously attacked his adversaries, giving them no rest nor quarter, overwhelming them with unanswerable arguments and apostrophizing them with extraordinary eloquence."

The Carlist Deputy, Señor Llorens, also defended the ex-Archbishop, and through his speech many unheard-of things of the late war became known. Finally, that most upright and sincere Catholic, Señor Nocedal, gave the finishing blow to the calumnies and false accusations of the sectarians. His speech was like a two-edged sword which clears the field; his admirable logic demonstrated the contradictions of the journalists; his fine satire, which spared none, was cruel, if one could be cruel with the blasphemies of a Soriano. Freemasonry and her Grand Orient Señor Morayta, the active promoter of the insurrection in the Philippines, were held up to ridicule by him, and they were shown to have been the cause of the misfortunes which have fallen upon Spain.

It would seem as if the enemy should have retired after this crushing defeat. But no. Maura triumphed, and Maura has become the target for their attacks. Some one said that he would die at the hands of an anarchist, and during his trip with King Alfonso XIII., two attempts were made upon his life. Are

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the doctrines of Señor Maura or of his government irreproachable? Do they represent the true Catholics of Spain? No. As we have said before, Maura has made mistakes which have been rightfully criticized by the Catholic press, but his defence of the religious orders and of Father Nozaleda sufficed to make him incur the hatred of the enemies of the Church.

In order to complete our sketch of the religious situation of Spain, we will consider the other element which is taking part in the struggle. This is the people, purely Catholic, the enemy of the liberalism which has been condemned by the Church, the friend of traditions, a people which finds only in the Catholic Faith and in the religion of its forefathers the true solution of the great social problems; a people, in fine, which is endeavoring to elevate Spain, using for that end the same means which once made her great.

In the first place, there is a struggle between the political parties known as *Carlists* and *Integristas*. There can be no doubt as to the purity and soundness of their doctrines, however different may be their political aims. The Catholics called "independent" should follow them. For some time past there have been formed *Catholic Leagues* in the various provinces; their object is to unite the Catholics, setting aside all political or dynastic questions and make war upon anti-clericalism and liberalism.

Cardinal Merry Del Val wrote on the 14th of February of the present year, in the name of His Holiness Pius X. to the Catholic League of Navarra, addressing himself to its President:

"The sons of Navarra, whose voice you have directed to the Throne of His Holiness, propose precisely to set aside all political questions, in order to place themselves at the service of such great ideas as the union of all the Catholics, so warmly recommended by the Holy See. It is not strange, therefore, that they should have merited the approval of His Holiness, in whose name I express it to you in the most complete manner."

A result of this Catholic movement was the first Anti-Masonic Congress of Spain, which met this year at Barcelona.

More than five hundred delegates of the Catholic press and societies, thousands of Catholics from Catalonia, met at the Teatro de Novedades in Barcelona on the 7th of February, under the Presidency of Senator Bertran y Arnal, assisted by the

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Duke de Solferino. It was a splendid awakening of the Catholic forces. Eloquent speeches were heard, practical conclusions against the Freemasons were reached and a great enthusiasm for the Church was shown in that great assembly of Catholics.

No less important will be the meeting of the Buena Prensa, which is probably being held as we write, at Sevilla, where only representatives of the purely Catholic papers will meet. If the union of the Catholics is achieved in this manner for the elections and to check the bad newspapers, the triumph will be a great one.

The resistance to the advance of anti-clericalism by the Apostolado de la Prensa is also important. Its centre of operations is partly in Madrid, but its Review is widely spread over the other provinces. It publishes, besides, short treatises which are distributed gratuitously. In 1903 there were distributed in Madrid 1,382,891 of these treatises, and there have been printed within a few years nearly 6,000,000. It has besides the Biblioteca del-Apostolado which during 1902 alone has printed 250,000 works of propaganda. There are several centres like the one in Madrid in various parts of Spain.

Other magnificent fields of action, against which the anti-clericals revolt, are the workingmen's clubs, the Congregation of St. Louis, the Apostolado del Sagrado Corazon and the Doctrinas Catolicas. Such is the fervor with which the work is done in these centres in Madrid, Barcelona, Bilbao, Granada, Burgos, Santander, etc., such are the excellent results obtained by the young students and the workingmen, both in a religious and in a literary way, that a youth full of hopes is rising, which will form an invulnerable bulwark against the invasions of socialism and anarchism.

Let us now leave the cities and go to the fields. Among the farmers, among the people who live by the sweat of their brows, we still find a people loyal and full of faith. It is true that the liberals and anti-clericals have done some damage among them, but they still meet with great resistance.

The spectacle shown by the people of the country in the religious demonstrations is sublime, and it would be difficult to find their equal. It is not a rare thing to see at the missions 12,000, 20,000 and even 22,000 souls gathered together upon a vast field, to hear the Divine Word expounded. The missionaries select

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the place beforehand, so that they may be heard by those large crowds. Processions from villages eight or twelve miles distant arrive in admirable order, preceded by banners, pennants and parochial crosses, accompanied by their rector or by several priests, singing hymns or the rosary. When they arrive on the field, the priests and the authorities are given choice places and the men are placed to the right of the missionary, the women to his left. The slightest details are so looked after, that there seldom is any disturbance. And what a beautiful sight is that of the missionary, speaking to an audience of 20,000 persons, who silently and reverently fix their eyes upon the preacher and listen with avidity to the Word of God. And when, at the end of the sermon, the canticle, "Forgive, O Lord," is sung by that crowd, as if with one single voice, the neighboring mountains re-echoing those tones of repentance, and the procession is again formed to return to the villages, in the same orderly manner in which it came, and when one sees this same spectacle repeated during several days, one cannot but recall the multitudes following Christ, to listen to His divine doctrine. As many as 1,500 persons receive the Holy Communion at these mission meetings.

The pilgrimages to the sanctuaries are a further evidence of the vivid and ardent faith which still prevails among the country people. One frequently sees thousands of pilgrims ascending the slopes of the mountains with admirable fervor; processions of penitents carrying heavy crosses have been seen, which would affect the most hardened hearts. To show the frequency of these wonderful demonstrations and the various manners in which they take place, we will mention some that have been made during this spring, even in small villages. Following is what the papers say: "At Trespadernes (Burgos) 5,000 pilgrims devoutly ascended the neighboring sanctuary, led, as it appears, by the Missionary Father Campoanor: Twenty-four towns are arranging for a pilgrimage to Burgos. One thousand pilgrims have arrived in Montserrat. The newspaper *El Siglo Futuro* says that the feasts in honor of the Virgin at Castellanos have been excellent. The town of Penches has erected a large cross, which fact has once demonstrated the zeal of the Missionary Father Salazar. Five thousand pesetas have been collected to raise a statue to the Immaculate on the mountain overlook-

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ing Orduña. At Pino the shields of the Sacred Heart have been placed upon the doors of the houses."

It is impossible for the anti-clericals to witness such spectacles as these without conceiving a great hatred for the monks. They want to exile God from the streets, from the public squares, from the roads, and the people proclaim Christ King of the fields, King of the towns, King of the houses.

The education of youth is another battle-field. Everyone has seen that the schools directed by religious orders teach much better than the schools belonging to the State. That is why the cry: "Down with the Jesuits," was raised, and the laws on education are all but tyrannical on some points.

But the struggle between the Catholics and the anti-clericals has entered more and more, and has finally reached historic grounds. The anti-clericals have brought the Catholics before the tribunal of history, and they have argued against them in the following manner:

To what is due the decadence of Spain? What is the cause of her disasters? And they themselves answer, saying: The Catholicism which dominates Spain is the dam which prevents the country from entering the roads of modern progress. The clergy and the religious orders are a bar to civilization. Protestantism threw off the yoke of obedience to the Pope; it put an end to the Inquisition, and behold England and the United States, who are the head of progress! It was the Spanish Inquisition which destroyed all literary and intellectual life in Spain. Therefore the conclusion of the anti-clericals is, that the Church, the clergy and the religious communities must be destroyed.

And what do the Catholics answer to these arguments? They deny that the civilization of a nation consists solely of material or commercial or industrial progress. One of the finest ornaments of civilization is morality; without religion or morality there can be no solid basis for the culture of nations. Therefore the term *civilization* embraces the elements of religion and morality. Now, argue the Catholics, in what way is England, for example, superior to Spain as to morality? What do the statistics say? The Catholics prove further, with arguments from history, that Spain was great, precisely at the time when Catholic fervor was greatest and when the Inquisition was in its most

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flourishing condition. Not that Inquisition which is described in many books, but that which we find in the documents of the archives and in the latest works of recent years. We would extend this too much if we were to describe the tempest which was raised on one occasion in Parliament by Señor Nocedad when, with a flood of eloquence and historical knowledge he proved to the anti-clericals *that Spain was great precisely when the nation was most Catholic.* This same year, on the 4th of February, Señor Nocedad answered Señor Salmeron with the following words: "Thanks to the Inquisition, thanks to the Catholic kings, thanks to Charles V and to Philip II, Spain lived in peace and was the first nation in the world, in science, in art, in power, in unity, in culture, in civilization, in short, in everything, and she was not divided, aflame nor devastated, like the rest of Europe, because the Inquisition did not allow discord to pass on to this side of the Pyrenees. You claim that the Inquisition drowned all thought and did not permit thinking, reasoning, investigating. My dear Señor Salmeron, that was said in the times of Arguals and Eugene Sue. To-day infidelity itself does not allow itself to show so much and such incredible ignorance; to-day infidelity is compelled to proclaim *what nobody now denies, and which cannot be a subject of discussion viz.: that the most flourishing age of our national life, both in political prominence and military power and in science, literature, art, was the age of a greater Catholic fervor, of a greater religious intolerance; the sixteenth and the seventeenth centuries.*

What has just happened in Germany with regard to the famous work on Luther written by the learned Father Heinrich Denifle, O. P., against which arose the Protestants and the nationalists, is happening in Spain with the anti-clericals, who do not wish to see the light which is shed by historical documents.

The history of Spain is not that which is written by the majority of Liberals and Protestants. The Spanish Inquisition and Philip II, viewed by the light which is shed by the archives, are entirely different from what many have imagined. "Wir kennen unsern Luther nicht," exclaimed, it is said, a man who was horrified by the writings of the Reformer. The Luther of the legends disappears before the Luther of history, and the Protestants cannot bear this. With some questions regarding Spain few were acquainted, but the clouds are dispersing, the tri-

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umph belongs to the Catholics, and the Freemasons and anti-clericals rise against Catholicism.

We have made a brief sketch of the principal points of the religious struggle in Spain. The Lodges incite the Republicans, the Liberals and the Socialists to make war upon the clergy and the religious orders, without stopping at anything. They stone processions, they set houses on fire, they utter blasphemies through the press and call anarchy to their aid. In exchange for this, the Catholics proclaim Christ King of Nations, they carry Him in triumph through the streets, they worship Him in the fields and honor Him in their houses. Even the dust-covered documents of the archives come out in favor of Christ, of His Church and of the Christian fervor of the ancient Spaniards, vilely calumniated by impiety.

What is the future of Spain? It is hard to foretell. Some good symptoms are observed. The Catholics, divided by political questions, appear to be drawing closer together; if this union is obtained, theirs will be the triumph.

The present government, presided over by Señor Maura, is a Liberal government. It has done things that a Catholic cannot approve of, notwithstanding that the President had defended the monks. Maura has performed acts that stamp him as possessing the gift of government, and the sectarians hate him.

The greatness of Spain depends upon her Catholic fervor. We have no doubt that when she once more has a Catholic government, and the Freemasons and Liberals disappear from her soil, the latent energies which are beginning to show themselves in the intellectual and material development of the country will bring forth days of glory for the nation. We will close with the words of Señor Nocedad, which are worthy of consideration and contain profound teachings: "In Spain there can be no glory that is not united to the clergy and to the religious orders. If Spain became civilized; if Spain was, even in olden times, the first nation in the world, it was, thanks to the monks, who in their cloisters preserved the old wisdom and sowed the seed of modern wisdom; and to those bishops who went into the Councils of Toledo to tame the barbarian Goths and to make of Visigoth Spain the first nation of her time, not in military power and extension of territory, but in legislation, literature, arts, and in everything. Our missionaries, our friars, always at the head

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of civilization, gave us an imperishable glory and caused our fatherland to prevail in the discussions with the learned of all nations, and when our navigators discovered America and the Philippines, they did what was never done by any other country; that is they civilized the Indians and shielded them against the cupidity and the avarice of the conquerors. And it is an evident fact, which is worth in itself a whole book, that there is only one nation of Indians in the whole world that has been preserved until to-day; that there is only one Indian country, the Philippine Islands. There the race is preserved, there subsists a whole Indian Nation, because there the Friars maintained the sovereignty of Spain."

S. SARASOLA, S.J.

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# SOCIALISM.

THE spectre of Socialism, which looms over modern civilization with a menace of ruin, may well cause serious alarm. How it was formed; how it grew to its present proportions; what dangers it entails, are questions of the most vital and immediate interest to all manner of men.

In general its rise may be ascribed to the elimination of Christianity from modern legislation; to the influence of false economic principles; and to the new methods which the nations have adopted to achieve greatness and power.

In political matters the disturbing element is undoubtedly the theory which dominates the civilized world to-day with regard to the origin of civil power; viz., that its source is the people; that the people have conferred it, and can revoke it at pleasure.

It is the doctrine of J. J. Rousseau, who described it as the Social Compact which was entered into by the aboriginal peoples and their rulers; a fiction which has been for more than a century regarded as an unquestioned and sacred fact, but which is without the slightest historical foundation. Needless to say, it is in direct contradiction with Catholic teaching, which proclaims, with St. Paul, that all authority is from God, and though it may, and often does come through the people, it does not originate there, and in no case confers unlimited right to rebel.

The uninterrupted series of national upheavals, beginning with the French Revolution, which have disturbed the world since the promulgation of Rousseau's theory, the startling and ever increasing number of assassinations of rulers; and the impunity with which anyone can plan the overthrow of existing institutions show how strong a hold this doctrine has taken on the public mind. Rousseau's Social Compact is the Socialist's Magna Charta.

The theory is sometimes expressed in the formula that "all government is based on the consent of the governed," which is equally untenable. Consent is certainly not required for a father to govern his children, nor for God to govern His creatures. Nor is it true of civil government. The police force, the prisons, the scaffolds, the electric chairs are so many denials of such a pre-



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tence. In one sense it may be true, viz., that when the people recognize that the will of the ruler is not the unwarranted, unauthorized and baseless claim of an individual who in one way or another has achieved power, but is the concrete expression of the will of the Supreme Ruler of the universe, Who decrees that all governments should proceed along the lines of right and justice, then they willingly consent to be governed; but such consent is the assurance of peace and not the foundation of any right to rule.

While this philosophical delusion was misleading the public policy of nations, an economic transformation was taking place in almost every civilized country. That change is commonly described as The Great Industrial Revolution, inaugurated about one hundred and fifty years ago, through the instrumentality of machinery, and the newly discovered forces in nature, which effected a sudden and stupendous expansion of manufacturing industries and a concomitant extension of trade, and brought about the displacement the re-arrangement, and in some instances, especially in the beginning, the degradation and the enslavement of whole sections of the working populations of the world.

It is an error, however, to imagine that there were no great industrial aggregations prior to the nineteenth century. Taking France as an instance, there were in the eighteenth century as many as 10,000 cloth-makers in the district of Givonnes alone; the ribbon industry of St. Etienne and St. Chamond employed 26,000 people in 1755; and in 1760 around Rouen 45,000 people were working for 12 employers. This fact will be properly appreciated when we learn that in a great industrial centre like Worcester, Mass., there are only 25,595 employed in the manufactories, and that those establishments run up beyond a thousand in number. The difference between then and now is that in former times the factory system was unknown, and there was not a distinct class described as the workingmen, nor were they distinguished by that other odious appellation, the proletariate. Many of the old operatives were government employees, engaged in the royal monopolies; in other establishments, the master was himself a workingman, on the same social level as his men; and the peasants also were engaged at these industries in their homes. But when the Government withdrew, individual competition began, vast capital was accumulated in the hands of a

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few, and the managers of these enterprises became controlling factors in the affairs of the nation

More than that. The political importance which they acquired, both by their ever-growing riches and the vast numbers of people whom they influenced or controlled, profoundly modified that section of society which had been so far regarded as the dominant class, viz., the aristocracy. Wealthy plebeians were prompted almost as a matter of business to purchase a place among the nobles; not a difficult thing, because the stigma which attached to trade had long been removed; even princes not disdaining to profit by commercial speculations. Impecunious noblemen also, whom the centralizing character of most governments had long debarred from the administration of public affairs, welcomed such accessions to their families. The consequence was that to the aristocracy of birth succeeded the aristocracy of wealth, with the same arrogance and aloofness, but without the same Christianity. Hence a deeper and broader line of demarcation and antagonism between the new lords, anxious to assert their superiority over the classes which they sprung from and which they endeavored to forget. In view of the coming battle this was a serious calamity which grew more grave as Christianity lost its hold on both parties. Even where affiliation with the upper classes was not effected, the old division of gentle and simple disappeared, and between the favorites of progress and the victims of poverty a wide cleavage was made.

A French observer of English conditions finds that "the practical Englishman, the successful business man, who is proud to be a merchant and nothing else, has risen to great social and political prominence. He usurps the old traditions and privileges of the class above and exploits in an unexampled manner the lives and energy of all beneath. For him the rationalist philosophers, the utilitarian moralists, the official economists of the mercantile school are in the place of a spiritual hierarchy; a kind of priestly class. Himself the issue of certain facts and certain changes, he has on his side whatever there is of intellectual authority in England."

In America, where nobility of birth is unknown, the ideal man is admittedly the successful business speculator, the daring financier, the captain of industry. "Over our plains," says a recent writer, "the Genius of Industry ranges unchallenged, naked and

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unashamed," and President Cleveland lately felt called upon to say that: "No one can be so blind as not to see that in our growing and consuming madness in the pursuit of wealth, with its consequent indifference to political duty, there is a danger that our social and industrial equality will be destroyed, and our political independence made the sport of demagogues."

As long ago as 1879 no less a personage than the Czar of Russia said of us: "Your great industrial development has built up very large fortunes in few hands, and the conditions such fortunes produce must bring on a class conflict that cannot fail to make a test of the stability of your institutions. The men who have those fortunes know only the law of greed; they have no respect for the rights of others, and they will surely make an effort to use the strong arm of government to enslave the people. They will use the public franchises you grant with so liberal and so dangerous a way to tax the people. They will organize into groups to increase their power, and their aggressions will as surely drive the body of your people to the enactment of laws which may be most hurtful to the general prosperity. I see a great conflict which must soon come in America between the few who have vast fortunes and the many reduced to a kind of industrial slavery." (*Independent*, March 24, 1904.)

That commerce should preponderate in determining the policies of the nation was inevitable. As early as 1776 we hear Seguier remonstrating with Louis XVI., that: "Corporations are a chain whose first link is connected with the authority of the throne, and it would be perilous to break it. The mere idea of doing so should fill us with terror; it would mean the reconstruction of the whole political edifice from top to bottom."

This is much truer now. Acquisition of power through commercial success is almost the exclusive aim of the great nations and the great men of our times, and industrialism of every kind has made itself the dominant spirit of the age. It affects the decisions of statesmen; it shapes the policies of governments; it dictates treaties of peace and declarations of war; it compels the establishment of standing armies and the building of monstrous fleets to protect and promote the interests of trade all over the world; it imposes enormous burdens of taxation, which fall heaviest on the poor; it multiplies, indeed, the wealth of nations, but it increases the opportunities for personal and political cor-

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ruption; and it is now absolutely without control, for its cardinal tenet is that religious principles have no concern in the business enterprises and world-politics of to-day. No wonder that thinking men are filled with alarm.

Besides establishing this new and powerful class of moneyed magnates, the needs of commerce and industry naturally led to the centralization of manufacturers in one place; the facilities for cheaper and quicker production and distribution rendering it imperative.

Two results followed. First, the destruction of the peasant class. Machinery, as well as the discoveries of the new science of chemistry, had the effect of making a large agricultural population superfluous; while at the same time the gigantic scale on which modern farming began to be conducted transformed the former peasant proprietors into employees. We are familiar with this; but the *Revue de Paris* tells us that this is now taking place even in France, where the small landowner was hitherto considered the principal strength of the nation. The second result was the aggregation of vast multitudes within the walls of factories and at the mouths of pits, in conditions which especially in the beginning were a disgrace to civilization. These displaced millions were valued mainly for their power to increase the wealth of their masters, and, as some one has said, were "a regimented and rightless proletariate as truly as were the ancient toilers of Egypt."

It is true that certain economists find the condition of this class to be much better than it was before trade had brought about these changes. Thus Rae, in his "Contemporary Socialism," informs us that in 1868 the average income of a working family in England was £12 12s. and is now £81; that 74 per cent. of the population were then breadwinners and earned 26 per cent. of the income of the whole country; whereas, in 1867, 80 per cent. were breadwinners and earned 40 per cent. of the income of the country. According to Mulhall, seventy-five years ago the workman toiled 90 to 100 hours a week, but now only 56½, while wages have increased 12 and in some cases 40 per cent. Carroll D. Wright says that wages rose from $100 a year in 1850 for 70 hours a week to $250 in 1880 for 60 hours, and he finds factory life much better for light, air and sanitation than in the old system of domestic manufacture.

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Other students of the question, however, take different views, and call attention to the fact that while the laboring man receives absolutely more pay for his work, yet his poverty is much more acute by contrast. His clothes though cheaper are generally the result of sweating, which itself is oppression of the workingman; they are quickly destroyed by the atmosphere in which the laborer lives and the work he is engaged in. Devas calculates that English workmen waste millions every year in this fashion. The food he eats, though cheaper, and more varied, is frequently adulterated and unwholesome; the dwellings he occupies sometimes consume twenty per cent. of his income, and are so indecently crowded as to be notoriously and shamefully prejudicial to health and morality; the air he breathes at his work is often poisonous; the smoke and soot that hang over the great industrial centres deprive him of the light of the sun, and defile everything with grime; the pollution of every running stream, which modern industry universally and stupidly converts into sewers, makes even water hard to procure; even if not crippled at his work the workman is liable to be laid off when still young, forty being in some instances the time limit: when maimed or killed there is little or no provision for his helpless family, and such a contingency is not remote, for Mulhall puts the figure of those who are killed in Great Britain at 18,000 a year, while we in the United States run up to 30,000; the mines being mainly responsible; and, in any event, the future has little hope for the discontented toiler who reads that in England and Wales, according to the official accounts, there are nearly 400,000 dependent paupers, not to speak of the multitudes that are living from hand to mouth.

Which of these conflicting testimonies is true matters little. The fact is that the workingman of to-day, whether better off or not, is ploughed with discontent, although factory legislation has remedied many of the original abuses and private philanthropy has been busy in ameliorating his condition. He recognizes that he is a new factor in the world. He knows that he is not the serf that he was one hundred and fifty years ago when any kind of labor was a badge of slavery and when the police were ordered to exert special vigilance on the working classes as being naturally prone to disorder. Even the revolution of '89, which he wrongly regards as the first step in his emancipation, used all the power

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of the State against him. Napoleon in his turn gave the laboring classes no consideration whatever. On the other side of the Channel, the condition of Sir Robert Peel's English operatives in 1802 in some respects surpassed the horrors of African slavery. Yet he himself was a master manufacturer, to whom the new system of labor had brought wealth and power and station. The attitude of the government toward the workers may be realized by the fact that Peel was unable to get an act passed in Parliament "for the preservation of the health and morality of apprentices and others employed in cotton factories." During the bourgeois régime in France from 1815 to 1849 they counted for naught, and it was only under Napoleon III., who boasted of being a Socialist, that they were allowed the right to assemble, to state their grievances, and ultimately to vote when universal suffrage was accorded.

Since then the laborer has been transformed mentally, morally, socially. He is now one of an organized body, a distinct class in society, and in close union not only with men of his own trade and country, but with those of every other country, and absolutely separated from and antagonistic to those who employ him. The use of machinery has not degraded him. On the contrary, it has made him more intelligent, and his increased technological and professional education is continually quickening his perceptions, which began to be trained in the primary schools and which are kept on the alert by evening classes, lectures, reading, etc. He reads and he thinks, both badly at times, it is true, but he does both. Moreover, he has been taught from childhood that he is every man's equal, and demagogues and a part of the press, especially his own, din into his ears that he is defrauded of his patrimony; that he has a right to his share in the wealth which he sees everywhere lavished in all sorts of criminal indulgence; that governments are corrupt, and are in the hands of the moneyed classes; that, because of the ballot, he is the controlling political factor in the world; that a mighty change is coming of which he will reap the first and greatest benefit, and that he has only to organize and wait for the signal to be given.

Unfortunately, while all this was going on, the religious spirit of the world deteriorated. The principle of the Protestant Reformation of the sixteenth century, which authorized everyone

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to be his own judge in the matter of religion, developed in the eighteenth century into the teachings of Rationalism and Materialism; the former doing away with the supernatural, while the latter denied that a man had a soul and a hereafter. Both doctrines descended naturally into the degrading Evolution of to-day, which is regarded as especially Socialistic and which teaches that the crimes of men and nations are only the phenomena of great foreordained cosmic changes, over which man has no control, and so does away with the moral law.

These doctrines, accepted as the gospel of what are called the educated classes of to-day, have by means of innumerable essays, romances, public conferences, and editorials filtered down into the minds of the modern workingmen. Finally, for the greater part of them, Christianity is not merely a dead issue, but is treated with scorn and contempt; every effort being made by their instructors to render it ridiculous and offensive. Churchmen are hypocrites and moneygetters; Christ is no better than Buddha or Confucius or Mahomet, and if God exists He is a tyrant and a monster.

Out of these conditions in the ethical, political, religious, domestic and commercial world Socialism arose.

It presents itself under various aspects, and with apparently different objects, but all tending remotely or immediately to one end, viz., the change or the overthrow of all existing governments. They may be classified as follows:

1. Social Democracy or Collectivism, which demands the appropriation and administration by the State of all capital and instruments of labor. This is claimed by its adherents as the only genuine form of Socialism.

2. Positive Communism, which enlarges on Collectivism and aims at the transfer of all goods to one administration, permitting the use of some things, however, as private property.

3. Moderate Positive Communism, which, like Collectivism, advocates only the withdrawal of capital and instruments of labor from private hands, to be administered, however, not by the State, but by labor organizations.

4. Negative Communism, which calls for the abolition of all private property.

5. Scientific Anarchy, which does not desire violent measures, at least for the present. It is supposedly academic as yet and

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teaches that the management of Capital and Labor should be put, not in the hands of the State or of the Labor Unions, but in the control of Communes, which are to be independent of any central government, as were the ancient Greek republics.

6. Anarchy proper, which calls for the immediate use of fire and sword.

7. Agrarian Socialism, which demands the confiscation of land.

8. Socialism of the Chair, which advocates merely an increase of government paternalism.

The propagation of these various theories began with Saint Simon (1776–1825), who first projected the idea in the world that labor is the source of all value, but he urged nothing practical. The Scotchman, Adam Smith, in the preceding century, had set down labor as one of the sources of wealth, but not the only one. Fourrier (1772–1837) first urged the organization of labor. Each proprietor was to contribute all his wealth to a common fund, so that each man might follow that particular occupation for which he felt an attraction; but the forcible abolition of private property was not suggested. Louis Blanc (1811–1882) found that the evils of the day originated in private competition, and wanted the State to be the chief producer, so as to make private enterprise impossible. Karl Rodbertus, in Germany (1805–1875), pleaded for the abolition of real estate and capital, as private possessions. Next came Karl Marx, the greatest of all Socialist writers and leaders. In his work entitled *Capital*, he maintained that labor is the only source of exchange-value, and that the surplus above that, which now goes to the capitalist, should be contributed to a common fund. Marx is the founder of the International, or the union of labor associations of all nations. Associated with him was Lasalle (1825–1864), whose Workingman's Programme, delivered at the Berlin Workingman's Club, is called The Wittenberg Thesis of Socialism, alluding, of course, to Luther's declaration at the time of the Reformation. He is famous for his theory of the Iron Law of Wages, which even Bishop Ketteler adopted, but which the Trades Unions, by pushing up the scale of wages as they wished, have shown to be false. Bebel and Liebknecht are the most prominent Socialists to-day, the former of whom was originally a bitter opponent of the movement. The Russians, Bakounin and Krapotkin, are the chief apostles of anarchy; the former propagating it in Italy, in spite of Mazzini. There

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are others distinguished in the movement, like Karl Marlo, Engles, Babœuf, Ferri, Bernstein; but these will suffice.

What gives significance to it is that the doctrine is preached by representatives of every class of society. Saint Simon was a noble, Babœuf a plebeian, Bakounin and Krapotkin princes; and, what is very remarkable, according to Gualtieri, whose treatise on Socialism is the most scholarly and comprehensive work yet published, the chief apostles of Socialism in Italy are the middle class, or bourgeoisie, whose existence above all others is threatened. "Socialism," he says, "is not produced spontaneously in the lower strata of society, it is not natural fruit of the sufferings of the lowly, and of the tyranny and oppression of the rich, but is propagated and fomented among the ignorant masses by members of the middle class, who have never felt these sufferings nor undergone this oppression. Various motives impel them to take part in this agitation. In some it is a real desire to mitigate the hardships of the poor, in others it is envy of those higher placed than themselves, and the desire to secure their own elevation by the overthrow of the existing order. The seed is nearly always laid in the schools by teachers who abuse their office to inculcate their political principles. Numbers of masters and professors, in primary and secondary schools, as well as in the universities, preach Socialism and hold the most subversive doctrines, which they proclaim openly from the chair or platform" (*Tablet*, March 5, 1904). On the other hand, in France the bourgeoisie, which now includes all property owners, are considered to be the chief enemy of the Socialists, though the bourgeoisie proper were really the cause of the French Revolution. De Mun fancies that the strong religious feeling of this class gives hope for the future. Bodley considers that their opposition to the collectivist theories of the Socialist is a remnant of their old Individualistic doctrines of 1789. In Germany the greatest men in the movement, Marx and Lasalle, were Jews. Hegel, who formulated the pantheistic religion of Socialism, and is considered, so to say, its high-priest, was originally intended for the ministry. In Denmark women are its most ardent propagandists. In Holland the leader is an ex-Lutheran minister, and in Belgium a millionaire.

The movement has made the greatest progress in Germany, because property and comfort are badly distributed there, and because its doctrines have been scientifically studied. Even

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when Bismarck resorted to repressive measures, after the attempt to assassinate the old emperor, there were 155 Socialist newspapers in the Empire. The socialist vote fell off 30 per cent. but now they have 81 representatives in Parliament, and Bebel, the leader, is said to control 3,000,000 votes. However, it is not sure that the wonderful increase in the last election was altogether due to sympathy with the party. Bebel maintains that the army is honeycombed with Socialism, which, considering the harsh treatment meted out to the rank and file, is not to be wondered at. Over-education is responsible also to some extent. Thirty-one per cent. of the physicians of Berlin, it is said, earn only $750 a year, and all the professions are overcrowded. It is evident that there is room there for discontent.

In France, for the last six years, the government has been controlled by the Socialists, and Jaurès, their leader, boasts that it cannot exist without them. Their representatives in the Ministry are men like Millerand and Pelletan, and in the Chambres their cause is advocated by the most eloquent speakers, like Villani and others. The great cities are the chief centres of the movement, the peasantry having no liking for a party which proclaims the destruction of peasant proprietorship; but that preservative element is now being eliminated.

It is not strong with the Magyars, who are generally in comfortable circumstances, though it is said to control 1,000,000 votes in Austria. On the other hand, the Poles, although poor, are not enthusiastic about the movement. If they declare for it, hatred of Germany and Russia prompts them. The Czechs of Bohemia are not ardent for it, but the Italians are. Bakounin, the Russian anarchist, introduced it there, but the anarchist feature has faded somewhat; and politics are resorted to for its advancement, as well as the infamous journals like the *Avanti* and the *Asino*, which are scattered broadcast to discredit religion and corrupt the people. The universal distress in the three classes of Italian society facilitates the work of propagating it; but Lavelyé very curiously says it can never make much headway there, because there is no metropolis which can be made a centre of agitation. "The malaria which makes Rome uninhabitable for the greater part of the year will long preserve her from the horrors of a Commune." It is physical against moral disease.

As far back as 1873 there were already 300,000 Socialists in

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Spain; but the party is rent with divisions. Singularly enough, the peasants are more socialistic and communistic than the workingmen, the reason being that they dislike a general government and cling to their old forms of communal administration. In fact, the workingmen were, at least some time ago, strongly against the movement.

In Portugal, Socialism does not prosper. Switzerland is swarming with foreign Socialists, but they themselves do not favor the movement, possibly because most of their Cantons have long adopted many of the Collectivist ideas in their methods of government. England is the hope and despair of the Continental Socialists. Everything is ready for a revolution, but the people will not rise, and Marx said that any proletariate movement, in which England is not a factor, is like a storm in a glass of water. Belgium, on account of its manufactures, seems well adapted to the work, but it has not thriven there. Lavelyé attributes the ill-success to free discussion. It is rather due to the sturdy Catholicity of the country. But the most remarkable of all is there is no Socialism in Ireland, although it seems a miracle for a country seething for centuries with economic and political discontent to escape such a visitation.

The most serious feature of Socialism is that it has or is a religion. Like all aggregations of men, it cannot get along without it. Witness Freemasonry, with its rites and symbols, its ceremonies, its dogmas, its altars, its priesthood. Socialism has its religious tenets, and is not merely a philanthropic movement or a political platform. If that is understood, many who support it now would abjure it absolutely. As a matter of fact, you can scarcely take up a Socialist book that attempts to treat the matter scientifically without finding some reference, directly or indirectly, to the teachings of the German pantheist Hegel, who formulated its dogmas and is considered its prophet and high priest. Like all false religions, it develops a fanaticism which it cannot control.

Hegel taught that religion, like all else, follows the law of evolution. It began with the beliefs of the Orient; they gave way in turn to the religions of Greece and Rome, which subsequently succumbed to Christianity. It is time now for Christianity to be supplanted by the worship of Humanity, which is the true divinity.

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We are all parts of that divinity, and our individual relations to it constitute the code of ethics of the modern world.

Reducing this theory to a practical working programme, Marx, in his *Secret Societies in Switzerland*, writes: "We wage war against all prevailing ideas about religion. The idea of God is the keystone of a perverted civilization, and it is needful to sweep it from the face of the earth."

"God and humanity," says Prudhon, in his *Confessions d'un revolutionaire*, "are two irreconcilable enemies, and the first duty of an enlightened man is to drive away mercilessly the idea of God from the mind and the conscience. Atheism ought to be the law of morals and of the intelligence; the atheism of Spinoza and of Hegel; atheism, in brief, which is idealism raised to its highest power." In the French Chambres, Villani, the most pronounced Socialist orator, proclaimed that the fight against the Congregations was not against clericalism, nor Catholicity, nor Christianity, but against all religion. And Buisson, one of the chief officials in the Ministry of Education, thus expresses himself: "In all the story about God and the world which Catholic dogma presents, there is not one single word which does not provoke, I will not say, indignation, for in order to be indignant one would have to believe, but a mute and melancholy denial. The only possible result of all rational education must be the evolution of the religion of the past into the irreligion of the future." Not to quote further, "the triumph of the Galilean," says Senator Delpech, "has lasted long enough. It is now His time to die."

From all this, several very disastrous consequences ensue. First, as regards the individual.

If it be true that man is part of the divinity, then he is absolutely his own master; he is a law unto himself (an error, let it be noted, that is admitted by multitudes outside the Socialist ranks); he is not only not to be condemned, but commended for satisfying all his natural wants and desires; and, on the same ground, if he is one of the disinherited of fortune, he admits, as an axiom, the Socialist doctrine that all property is theft. In brief, this pantheistic doctrine befogs the mind with a pernicious delusion, which is itself a calamity, perverts the will and makes the baser passions of men dominate, while it authorizes and applauds robbery and murder.

Secondly. It aims at the destruction of the family.

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The fundamental doctrine of this new movement is that there can be no human or divine legislation with regard to the institution of marriage; that human passion is the only guide as to its duration; that promiscuity of intercourse is the ideal condition; that children belong to the State; that mothers should, according to Bebel, bring them forth in State institutions, and then be free to contract whatever other alliance may suit their fancy. For the furtherance of this end, Free Love Communities should be established where it is possible, and, where it is not, divorce laws should be enacted of such a nature as to bring about the same result.

Thirdly. It not only inculcates individual and domestic anarchy, but it professedly aims at the ruin of all existing governments. Thus Marx, in his *Secret Societies in Switzerland*, says: "We content ourselves at present with laying the foundations of revolutions, and shall have deserved well when we shall have excited hatred and contempt for all existing institutions. We wage war against all prevailing ideas about religion, state, country, patriotism."

Liebknecht, his lieutenant, candidly explains the different methods to be adopted: "A general ought to change his tactics according to the movements of the enemy. Were we living in Russia we should adopt the tactics of the Nihilist. We should employ all the means which the modern State affords to turn people against it."

The Socialist party, which met in Cincinnati as far back as 1885, besides declaring for government ownership of railroads, canals, ferries, gas, telephone, telegraphs, etc., insisting on recalling of all land grants, the furnishing of meals, clothing, etc., to children, and the granting of divorce on mutual consent, calls for the abolition of the Senate and Vice-Presidency of the United States. All these demands are justified if the source of authority is the people, and if they have a right to revoke it at pleasure.

To expedite this work of destruction of existing governments, Marx founded his International Society, which unites the Socialists of every country in one body, irrespective of nationality, and thus secures their co-operation in all the vast network of schemes for the control of education, for enforcing laws of divorce, for the enslavement or extirpation of Christianity, the

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removal of national frontiers, the dissolution of the national armies, in a word, for a complete and universal social and political revolution.

In France, where Socialism is most successful, there is no concealment of the purpose to do away absolutely with love of country, beginning with destroying it in the hearts of the children. While we are reverencing our flag and floating it from every school house, school teachers there can denounce the national banner as an old rag or an old petticoat; the *Review of Primary Instruction* can tell its readers that if the Government ever attempts to recover Alsace and Lorraine the people ought to establish the Commune to prevent that result; schoolbooks applaud or excuse the assassination of President Carnot, and when these acts are brought before the Chambres one of the Ministers of Education is found to defend the criminals and no word of condemnation is uttered even by the Prime Minister, Combes. Thus the work goes on. Mazzini, in Italy, was once considered a patriot; now he is a belated idealist; and the society which the National Socialists of Germany organized as a check on the International has completely collapsed.

Nor do they propose to leave the accomplishment of their work to a remote future. For although there is a Revolutionary and an Evolutionary Socialism, and although a professor of the Union Theological Seminary of New York assures the readers of the *North American Review* (June, 1904) that a resolution of the Evolutionary Section was recently carried which declared that "in the modern democratic State the conquest of the public powers by the proletariate cannot be the result of a *coup de main*, but the gradual conquest of municipalities and legislative assemblies," yet apart from the fact that this applies only to democratic and not to other countries, and that "the resolution caused heated discussion ever since, and that the very author of the resolution himself believes in a final revolution," the recent Socialist Congress in Italy, held about the time that Loubet was hobnobbing with Victor Emmanuel, could scarcely control the partisans of immediate and violent action.

Finally, it is absolutely destructive of all human liberty. We need no better proof of that than to glance at what is going on in France, whose government the Socialists boast of controlling. What is the position of every Frenchman living there to-day?

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He has no liberty to write, he has no liberty to speak, he has no liberty to pray, he has no liberty to devote himself to good works, he has no liberty to enter a church or to allow anyone belonging to him to do so; he has no liberty to teach virtue to his children, or even to educate them in secular matters; he has no liberty to think differently from his rulers, and if he is suspected of doing so he has no liberty to own an inch of property or to draw breath in his native land; and if he goes elsewhere it is only to be a victim of the International, who interpellate their respective governments about the expulsion of those who were not allowed to live in their own country only because they were virtuous, and for being so are regarded as rebels and enemies. "Absolute subservience in body and soul in those who teach," according to Jaurès, the leading Socialist, "is the basis on which the present government of France is built"

Thus liberty, family, governments, country, all are menaced by this new power that has arisen in almost every country in the world.

What is to be the issue of all this? One of three things: Universal anarchy, the advent of some military leviathan, or the intervention of a third power to avert both calamities.

Even if anarchy were not proclaimed as the purpose of these movements, anyone may see that such must be the result.

Collectivism and all its subsidiary and derivative schemes make for that end. They begin by trampling on property rights, which all men, even Socialists, will fight for. That is in fact what they are fighting for now. Secondly, the movement in all its phases increases the powers of governments by giving them control over every element of human life. That means the increase of human slavery. The old royal monopolies which could put men at whatever trade might suit the government taught that lesson, as did Italy in modern times when it turned its employees into soldiers to shoot down the strikers. Thirdly, Socialism multiplies opportunities for political corruption, which, as everyone knows, is far enough advanced at present. It is idle to plead the economy and more general comfort, which Collectivism would effect. Like "the twa dogs," it is better to have a shaggy coat than a sleek one with a chain-mark on it. Moreover, Collectivist municipalities have not proved a success.

Nor will Communism in any form be possible. Religious men

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may unite in small bodies and give up their will and possessions, but not anti-religious mobs or multitudes. Nor will they agree with each other, whether they are subjected to a central authority, or ruled by Labor Unions, or are independent republics or without rule at all. The greater States have not done so; neither will they. Nor will arbitration avail. It has not succeeded now, while some vestiges of Christian ethics linger in International Law. Will it, when International Law is based on the power to seize what is wanted?

But apart from the futility or fallaciousness of all these theories, the fact that they propose to destroy all civil and domestic institutions must necessarily array against them every man who loves his home, his family, and his country, or in whom there remains any sense of duty to God. The ruin that is meditated dispenses with reasoning on the truth or falsehood of the doctrine.

Nor out of the resulting chaos can it be hoped that those who have shown ability only to destroy will be able to construct any of their ideal states of the future. Unless the history of mankind is going suddenly to reverse itself, the issue, in the event not merely of universal anarchy—people will not wait for that—but even of widespread disorder must inevitably be, that the remorseless tyranny of some military ruler will restore tranquillity, if not peace, through oppression and bloodshed.

To obviate all this there must be a prudent, wise and just intervention on the part of the State. For its own preservation the State is obliged to repress all riot and disorder, and for the same reason compel the dissolution of those associations which are plotting anarchy, just as it must encourage those which make for the spiritual and temporal betterment of the working classes. It must legislate especially for the protection of the poor, who are more helpless than the rich; it must prohibit anything like starvation wages and protracted hours of labor; it must insist on compensation not merely for what is perhaps compulsorily and usuriously agreed to, but for what is necessary for proper support; it must compel the erection and maintenance of decent habitations; it must guard helpless women and children from labor that is excessive or dangerous to health and morals; it must provide proper rest and recreation for the laborer; it must exact an equal distribution of taxes and not permit and, above all, not be in collusion with certain individuals or classes, or com-

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binations to reap enormous and ever-growing profits without bearing a proportionate share in the public burdens.

These and other regulations for the guidance of governments are laid down at length in that most memorable and valuable document which the United States Commissioner of Statistics, Carroll D. Wright, proudly boasts of carrying about him as a *vade mecum*, viz., the Encyclical on the Condition of Labor, by the illustrious Pontiff, Leo XIII. It has already attracted the attention of the entire world.

But how are you going to influence the great money powers which, at the present time, often control the machinery of governments, using it most selfishly and most cruelly for their own advantage? And how are you going to put a check on the angry multitudes who are, or think they are, the victims of those powers? There is only one influence that is left, and that is religion, which, no matter how bad a man is, still lingers in his heart and exerts its power. But what kind of a religion, one naturally asks, as he looks around at the chaos that meets his gaze?

The only opponent of Socialism, according to the English anarchist, Hyndman, is the Catholic Church, and Vandevelde, the spokesman of Belgian Socialism, writes in the *Independent*, February 25, 1904, as follows:

"On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic Church the most perfect expression of their ideal. On the other, those who insist that authority shall come from the people, and who by the logic of circumstances can find their hopes in nothing but Social Democracy. One may welcome or deplore the fact of this coming concentration about the Roman Catholic Church on the one side and the Social Democracy on the other, but no one can deny that this concentration is inevitable; and the future struggle will have to be fought out between these two armies. To those, therefore, who are interested in the social movement of Europe we say: 'Observe above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'"

The mistake in these two declarations is that the Catholic Church is held to be an enemy. She is not. She will conquer, but conquer as a friend. Under these wild demands she detects

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many a glimmer of truth and many a just cause for complaint, while she also sees unfortunately bound up and mingled with them many outrageous and destructive errors which can only bring disaster on their adherents. To eliminate the evil and secure the good is her only purpose. She is not unprepared for the fight; she expects it. She may be beaten at first, but she will ultimately triumph. She has had the experience before.

To the doctrine of the divinity of human nature she replies: Human nature is divine, not, however, in being part of the Godhead, but in the resemblance with God by the fulfilment of the moral law, which is a reflex on man's mind of the eternal laws of justice that are written in the mind of God. The higher assimilations to the Divinity by adoption and filiation only a Catholic can understand, but they are nobler and more sublime than any pantheistic socialist ever dreamed of.

To the clamor for International Brotherhood she makes answer: "I alone can give it to you. My very name Catholic implies that, but it will be an Internationalism which will not destroy the nations, but fortify them, not obliterate patriotism, but make it more acute and self-sacrificing; not degrade human nature, but lift it up and glorify it. The Black International, as you call me, will not do as the Red International, which typifies and preaches blood and carnage. The Black International is appareled indeed in the garments of sorrow, but it is sorrow for the sins of mankind; it is symbolical of its own sufferings and afflictions which must be undergone, but through which alone happiness and peace are to be won for humanity.

The destruction of the marriage tie she will never permit. She will fight for its indissolubility though the world should seem to go to pieces about her, knowing by the divine light that is in her as well as by her two thousand years of worldly trial that upon the stability of the family and the dignity of woman depends the safety of the nations.

She will not countenance the right of revolution, if only for the reason that she has too often seen that these popular upheavals are planned mostly for the political ambition of individuals, and that the people are invariably the sufferers.

She makes light of the accusation that she has been always the ally of kings and princes. She has been when they reigned with justice; but most of her sorrows has come to her for with-

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standing them when they wrought iniquity. She alone dares to reprove, and threaten and condemn the rich and powerful.

She pays no heed to the calumny that she favors the rich. Her distinctive trait, as well as her glory, is that she is the Church of the poor. She has covered the world with her institutions of benevolence, and she has never ceased her care for the orphan, the sick, the abandoned, the fallen, the ignorant, the outcast and the criminal wherever they could be found, in the hospitals, in the orphanges, in the slums, in the prisons, and even on the scaffold; and her claim was never so much in evidence as to-day when the Socialist government of France drives out from their country 160,000 admittedly blameless men and women whose only purpose in life was to devote themselves to the suffering members of humanity. The Church would have won too much esteem and power had such love been allowed to be lavished on the people. That the poor were to suffer in consequence was not considered for an instant. With her, poverty is no disgrace; it is an honor, and the rich and poor meet on the same level at her altars.

Finally, she alone is the apostle of liberty. From the time that Paul pleaded for the fugitive slave she has been striking off the shackles of the serf, and she alone to-day can save the workingman from a worse servitude than the one from which he is striving to emancipate himself. She alone preaches a true equality for all men, and the humblest can occupy and have occupied the most splendid posts in her hierarchy. Nor could it be otherwise, for she was established by the Son of God, who sounded the depths of human suffering and poverty, who was born in a stable and had not a grave of His own to be buried in.

On what lines does the Church propose to proceed? On the old lines:

1. By teaching, by inculcating, and almost by compelling, through the instrumentality of her pulpits, her schools and her confessionals, reverence for God, obedience to divine and human law, and love for humanity. The world around us is just now beginning to understand the power of these three bulwarks against destructive and revolutionary Socialism.

2. By consecrating, in all the glow and ardor of their youth, her countless armies of heroic sons and daughters who go down gladly into the depths of human misery, where they touch with their hand and feel with their heart all the physical and moral

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woes from which mankind is suffering, and by their voluntary poverty, their self-immolating benevolence, and also by the dazzling beauty of their lives hold in check the angry and rebellious multitudes that are in danger of being led away.

3. By inspiring Catholic governments to initiate, not under pressure, but of their own volition, economic reforms which recognize and forestall the reasonable demands of the people, and to do so not for motives of expediency or fear, but for reasons of right and justice. Such was the case when Europe was Catholic, when there were but few labor troubles, although the gigantic Workingmen's Guilds, better organized than are the Labor Unions of to-day, extended their influence everywhere in protecting and uplifting the workman, but at the same time rendering anarchy impossible because of the religious idea in which those organizations were conceived and by which they were strengthened and perpetuated. The attempt to resuscitate them by the present Protestant Empire of Germany is a tribute to the wisdom of the Past; the failure to do so is an admission of the weakness of the religious spirit in the workingman of to-day.

Unfortunately we have but one example at the present time of a government acting under such inspiration, but it is sufficient as an illustration, viz., Catholic Belgium, whose great manufacturing interests and condensed population seemed to afford a most promising field for a Socialist propaganda, but in which Socialism has not been able to secure a foothold because of the Christian solicitude of the government in providing for the needs of the people and in supporting the undertakings of private philanthropy. Socialism, in spite of its gigantic efforts, has found itself anticipated there, while the safeguard of religion among the people prevents the excesses into which great economic changes without such a restraint inevitably falls, and the country has been for over twenty years in the enjoyment of a prosperity unparalleled in its history.

A better example of this influence is found in the effect which Catholicity has had not merely on a country but on an entire race. Centuries of misrule would naturally have hurled the entire Irish people into the hands of the Socialists, but the Irish reverence for parental, civil, and ecclesiastical authority ingrained in them by the Catholic training and tradition of long centuries has, to the amazement of the revolutionists, kept them as a body

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solid as a wall of brass on the side of order. There is no more faithful father of a family and no more self-sacrificing patriot in his native or his adopted country than an Irishman. There are some, unfortunately, on the wrong side, but an Irish anarchist or out-and-out Socialist is a recreant to his race and religion.

When it cannot mould an entire nation or race it avails itself of the popular elements at its disposal and fashions them into solid and enduring defences of their country. Thus, because and only because of this influence, have we the splendid spectacle of the German Catholics of to-day, whom Bismarck thirty years ago tried his best to exterminate, forgetting all that now and standing as the admitted defenders of that Protestant Empire against the inroads of Socialism. Take away the conservative force of Catholicity from the body of the people at large, and from their representatives in the Reichstag, and build up the 3,000,000 Socialist vote by the other millions that would be added, were not Catholicity there to prevent it, and the great empire would probably totter to its foundations. This condition of things in a country where Socialism had so much to hope for is sufficient to explain the bitter hatred entertained for Catholicity.

This bitterness is not reciprocated, though opposition to the economic and religious delusions of their opponents is none the less profound and unyielding. Catholics have been content to quietly build up their strength, and year after year for half a century, even in the midst of galling persecution, they have come before the world to reiterate in assemblies ever increasing in number and importance their adherence to the principles of right and justice, until in our own day, under the walls of the Cathedral of Cologne, one of the most splendid monuments that the workingmen of the world have ever constructed, the Catholic Congress, grown now to 12,000 delegates, representing every social element from the parliamentarian and the professor, to the peasant and the mechanic, some of whom voiced the will of organizations like the Volksverein of 300,000 or 400,000 members, came to report the vast work that had been accomplished in establishing workingmen and women's clubs, industrial schools, rural banks, industrial and agricultural federations, courses in sociology and political economy, and countless other beneficent organizations besides. It was the utterance of an overwhelming spirit of religion and patriotism making that magnificent and solemn declara-

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tion of fealty to God, religion and country, which gave the assurance not only to the rulers of Germany but to the world at large, that where a people is influenced by genuine Christianity the country is safe from the enemies without and the still more dangerous foes who lurk within. Catholics of other countries would do well to follow their example.

On the same lines are the Catholics of France and Italy making their uphill fight. To those who have been able to study them closely the number of enterprises which they have inaugurated and carried to a successful issue for the betterment of the working classes is simply amazing, especially as it is done in spite of governments which do everything possible to thwart these efforts.

What are we to do? The same thing. Socialism with us is not yet a formidable political power, but there is all the more reason, before it becomes an aggressive and organized force, to build up an army of federated associations actuated by principles which are antagonistic to or corrective of those dangerous doctrines we have been considering; a great conservative body of men, who can always be relied on as the champions of law and order, who, far from being a source of apprehension for their fellow-countrymen will be recognized as staunch defenders of justice and right; men who believe in the rights of property, the sanctity of marriage, the love of country, the right of liberty and the rational pursuit of happiness, and who base all these claims not on convenience or expediency, but because the light of reason and the light of religion reveal them as springing from the eternal laws which reason and revelation keep constantly before our eyes. Men who are penetrated with such principles will be the pillars of their country in time of peace and its staunchest defenders in time of war. The solution of the problem rests largely if not exclusively with us.

T. J. CAMPBELL, S.J.

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# ART IN THE TWENTIETH CENTURY.

## FOREIGN PICTURES AT THE WORLD'S FAIR, ST. LOUIS.

WHEN you have entered the grounds at the St. Louis World's Fair and threaded your way past gigantic white-domed palaces rising one beyond the other in interminable sequence, past statues and water channels adorning the promenade, you begin the ascent of the highest eminence, the hill sacred to art.

The buildings proper are not well in view, being screened by the Festival Hall and Colonnade of States, but they form an important group. Central Edifice, to remain after the Exposition as an Art Museum for the city, contains the work of modern American painters. The east and west wings or pavilions are given over to foreign exhibitors, and finally the International Sculpture Court completes the plan towards the south.

In the present article our scheme of classification, which must appear arbitrary, is merely the result of having followed in order of succession pencil notes made on the spot.

### SWEDEN.

Our first visit upon entering the East Pavilion was to the Swedish Exhibition, and a most interesting and encouraging one it proved, as showing the results of some fifty years of modern work done by a nation which, coming from afar and only of late effectively into competition, has yet attained an equal footing with the others, and is peer to the best.

The Swedish people, one of the most refined and charming of the northern peoples, learned early and quickly, took to heart the knowledge that, where the art tradition is slight, it is a useful and a profitable thing to go abroad and study at the leading schools before settling down at home to labor for the development of a national art.

This national art Sweden has already achieved. Among the first she sent colonies of students to Munich and Paris; the results are before us now. France has its impress on Swedish grace and skill and on its dexterous handling of materials, but the art is nevertheless a distinctly national art, rich in talent and originality, fresh and clean, with, in some instances, a strong



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"SEA EAGLES." BY BRUNO LILJEFORS.

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"THE EVENING STAR." BY GOTTFRID KALLSTEINUS.

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decorative sense, and a strong sense of going its own way untrammelled, but, on the whole and chiefly, a bright, pleasing, luminous, tender art, full of faith and full of promise.

It is a great pleasure, when acquaintance with the art of a people has been mainly literary, to meet its gods and representatives in the substance. At an earlier date certain packing-cases, with "Zorn" scrawled over them in blue pencil, had given me thrills of delight as I stepped over them on the terrace. Here was Zorn before us now. Ten paintings and several of them American portraits. First, a wonderful likeness of a brown-eyed woman in white, with ermine, the peculiar marble-like lustrousness of flesh and arms making them literally stand out from the canvas. Another of a middle-aged man, with a rosy face and a black coat, fine of technique, but not particularly interesting as to personality, and yet another of a young man, standing, painted so cleverly and with such dash that I had crossed the room to look at it before detecting the little red "Zorn" in the corner. Here the personality is rendered with inimitable elegance and distinction and that brimming joy in the brush-stroke for which Zorn stands unparalleled in modern art. Our Sargent is near kin to him in bravura, but this fearless joy and bold gladness in his own production, this delight of the artist flinging his soul out through the line medium has been given to Zorn in exceptional degree. To look at his handiwork is to be unconsciously put in mind of his career. The little peasant boy, tinting his carved figures with fruit-juice, had in himself a power which must work, and did work, its way through all obstacles to the high places in high light. Zorn has studied, travelled, seen, known, and all experience for him has been but a making more certain of his own genius: an incentive to greater audacity. The "Midsummer Night at Mora," peasants dancing, is a vivid impressionistic view of a country fête. It is full of movement and is lighted in Zorn's own characteristic way, for this is another of his qualities: the seeing of light more warmly, more rutilantly than is usually given to northern eyes to see. Finally, we have the little picture which seems to me, slight as it is, the gem of the Zorns.

In the loft bedchamber one woman lies yet in the rude wooden cot; the other, a girl, just risen, opens the shutter to look out upon the morning. The sun pours in enveloping the whole figure in its ruddy splendor; upon the blonde hair it darts a flame,

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flames upon the dazzling whiteness of the linen and warms again to unspeakable blaze of color in the scarlet kirtle. This is Zorn, his own light, his manner, his drawing, his daring: the figure is literally alive: so is every touch of the brush. You can feel the morning in this scene, the risen sun, the joy of life, the energy of haste to the tasks of day. Zorn is one of those great artists under whose hands inanimate material disappears and light, color, flesh and motion remain.

August Hagborg, one of the Parisian Swedes, exhibits a "Woman from Dalecarlia." Hagborg is well known for his refined—perhaps almost too refined—treatment of peasant subjects. The Östermanns should not require an introduction. Twins, so much alike that their own friends occasionally have trouble in identifying them, both are talented in the same field of painting, and of late their work has frequently come to notice. Emil Östermann is in great favor with King Oscar II., and has been privileged to portray him repeatedly. Here we have an excellent study of an old man's head, strongly painted and very harmonious of effect in that it stands strongly upon the natural canvas background of beautiful tone. Two or three brush-strokes have indicated rather than drawn a royal crown on the back of the carved chair and this is the only hint Östermann gives as to who his sitter may be. He has either the pride in the psychological definition *per se* or the certainty of the likeness that makes him disdain to label his work. More elaborate and interesting, too, are the portraits of a young fellow-painter seated, and looking towards the spectators and that of an old general in a white coat and helmet, standing, a noble figure: Count Fersen, of the guard. Bernhard Östermann has a good likeness of a Swedish divine, Bishop Billing, of Lund, and that of a young lady in evening dress, Mlle. Bjôebkom, the singer. Both these portraits are excellent studies in black. Needless to say the two Östermanns use abundant color and paint in the fine, broad, modern way reminiscent of atelier drill in Paris.

One of the older men in Swedish art, Baron Gustaf Cederstrôm, sends two figure pieces: An "Almshouse," where old women and children are congregated and where, though dun tones prevail, the painting has breadth and robustness; and a second canvas, "The Baptists," where the landscape contributes not a little to the romantic interest of the scene. It is twilight,

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the mystic hour, when the heavens are full of soft lights and the water glances back in reflections of tender rose. The figures wear white robes; the minister stands knee-deep in the act of baptizing a young girl in the river; the others kneel or sit upon the bank with rapt faces turned upward in prayer. The scene is a very still one; a great hush and peace are over it, a something weird as of people taken up and out of the common interests of life by a deep spiritual thought. Many of the rugged countenances have stories of past pain and struggle upon them and the painter seems to have felt, with some larger sense, in their delineation what it must mean to these fighters, seamed and scarred, to enter the purifying wave at twilight to be made new souls. More widely, with a dim hinting, perhaps unconscious of universal things, he has touched upon the beauty and serenity of every spot and every twilight hour where, through the holy silences, the soul in purity of prayer ascends to God.

After Cederström, Liljefors. Those who know will understand. Cederström, director of the Academy, and Liljefors removed from the Academy. I once saw a likeness of Liljefors. A rather stern-faced, handsome man in the prime of life, with the deep-set, penetrating eyes of a hunting Indian. It does not surprise one to hear that Liljefors lives in the open-air, up-country, far from artistic circles and civilization and sends from his solitude those "pictures" of his rough sketches of animals in their haunts as he himself has seen them. He paints young foxes in their holes and fledgelings in the nest: what kind of tree the bird prefers Liljefors knows. He has lived, keen-eyed and watchful, among living things in silent places. One would not marvel to hear that, like Thoreau, he could catch fishes with his hands. But though a great naturalist, Bruno Liljefors is a painter first. He has incomparable artistic sense with regard to fowl-form, wing motion and foliage stencil, and his knowledge of his subject gives him large reserve strength; beyond this, he puts down his impression in big, raw brush-strokes with absolute disregard of finish or the ordinary pictorial mode. It would be hard to say why the majority of Liljefors' studies are called pictures, but the art of them none will deny. Like our Whistler, he repudiates all established notions: like him he stops short when he pleases. Both these men have strongly felt the appeal of Japanese art as to form, and they also have in common a fancy for whimsical color.

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I have in mind one of Liljefors nineteen exhibits that would have delighted Whistler's soul. A large part of the canvas is black, dead black, with ducks in flight silhouetted black, too. The rest is a mere grading of prismatic colors in rainbow effect. Save for a few landscapes, all Liljefors exhibits are animal subjects. Seagulls on the sand, black cocks in the pine, eagles, foxes, hares, grouse and the favored duck, represented at all stages and in all seasons. Wonderfully breezy and suggestive they are; and the mimicry of nature between animal and haunt, which we were taught in our school-books to look for, is here so forcibly that in the sketches of young quadrupeds you do not see the animal form until second glance. Liljefors is, above all things, the impressionist of animal life.

The landscape painters of Sweden are very interesting and have a delicate charm besides their deep and unaffected feeling for nature. Gottfrid Kallstenius and Olof Arborelius used to be chief among the moderns, but the present Commissioner of Fine Arts at the St. Louis Exposition, Professor Schultzberg, of the Stockholm Academy, is recognized as having of late years won a place with them in the front ranks. Kallstenius is the poet among the landscape painters. There is not one of his pictures to which the adjective *beautiful* would not apply in the closest sense; and lyrical as his power of vision is, one feels that, still more, the scene is exquisitely attuned. Such a grievous sin as a false value never seems to occur in Swedish painting; in the music of it—the spirit music—there is never a false note. Kallstenius paints deep mellow greens and luminous effects of golden skies at sunset; the splendid fir-trees of the north, rocks at sea and all this harmonious intonation of his, an aërial softness and brilliancy of radiance that makes the canvas glow with vesper light. It is hard to say whether the fineness of his atmospheric sense or the deep love of the things he paints creates in Kallstenius' pictures this balminess and suffusion of dreamy lyricism. Here is a field of lilies, backed against twilight foliage, and catching up, as white flowers do, all that is left of light in the dying day. All is hushed and subdued save for one flush of opal in the west. The very spirit of gloaming breathes from the canvas. The "Evening Star," "Twilight," "A Fir-bank," are in the same tone of rich, soft, mellowness relieved by occasional brilliant clarities of color. A sunset effect of a church at Gottlamm is a composi-

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"SUNNY WINTER DAY." BY ANSHELM SCHULTSBERG.

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"WINTER EVENING." BY A. SCHULTSBERG.

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tion daring in its very simplicity. The building towers defiantly upward silhouetted against the burning sky, and rays of light converge about the steeple seeming to radiate from the architectural blot. Masses of dusky foliage are in the foreground shadow. Another picture which we liked less, and which seemed to us experimental though of its truth of observation we have no doubt, is "Rocks at the Sea: Sunset." It is made up entirely in reds and oranges, the cliffs colored precisely as the water—or rather the water as the cliffs. If you take the trouble to focus your sight exactly the result is so real as to be startling, but the average observer will set the painting down as too fiercely and monotonously violent of hue.

Olof Arborelius, though we would not say that he paints better than Kallstenius, for comparisons are idle things frequently and both these men are masters of the brush, is perhaps a trifle more robust in treatment and in his manner of seeing nature. Possibly he has less of the poetic quality, but he observes steadily, draws firmly and is distinctly pictorial in effect. His art, as with most of the Swedes, is intensely national. "Stewards Farm in Berslagen," "Winter Fair in the Northland," "Evening in Dalecarlia," and so forth; the titles alone would indicate how strongly the local flavor appeals to him. These men have set their feet solidly on native soil and will win greatness. There is a good deal of variety in Aborelius' work; some of the landscapes are in rather crude, vigorous greens, some in the deep, subdued tones of evening. Possibly one of the best, for it composes well and has something of the rich color of Rousseau about it, is the cottage screened by thick foliage; trunk, bough and leaf admirably painted and with water—no less admirably painted—glancing in the foreground.

Professor Schultzberg is the special painter of snow. Of his seven pictures here present, five are snow scenes, and very faithful and charming they are. First there is spring snow in the forest: a fine, realistic and decorative piece of work, the purple-shadowed snow carpet lying pure and soft under the pine trees which are ruggedly picturesque and most artistically treated. A rare picture this, large in delineation, strong and subdued. Another scene of snow blushing at morning; this time it is spread around a comfortable red country house and piled in the foreground where the tender light plays over it like a caress. Here

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the snow is painted with incredible softness: you would like to fill your hands with it: you can sympathize with all the small boys who ever pitched snow-balls: you would not be sorry to do the same yourself. And the light upon this snow is more wonderful than the snow itself. Pearly rose, almost tinted with amethyst, it harmonizes in its own exquisite note the whole of the winter scene. Snow again in the mountains, driven, and pelting the fir trees in a blizzard, and snow once more, but lying still this time, among the hill-tops. Here and there tall pines break the flowing lines on white on the dark outlines of hill and the whole sky is broken up in glittering, crimson glory. When Schultzberg does not paint the snow the green country at dusk is his theme. Apple-trees in bloom on a summer's night he has here painted with all the dreamy sentiment of season and hour when the vernal sky fades to dim gold and the foreground sinks in purple shade. Another picture of a lilac arbor would also seem to be twilight for the atmosphere is subdued, pensively dim, as when the blossoming of northern June melts with the shadow.

Gustaf Ankarcrona also has three good landscapes, and chiefly one with a sunset sky, brilliant in effect, echoing well the jubilant note of the title "It is Clearing Up in the Evening."

Carl Larssen has several pictures, among them the realistic "Prayer Before the Schoolboys' Military Drill," and a portrait of his little girl, a summer child in the fields with a big straw hat and her hands full of wild flowers. The rough background is very green and even the reflections look rather green but grass is one of those things that can scarcely be seen too vividly. Carl Larssen's work both as a painter and illustrator is well known.

Several pictures come, at least as far as the subject is concerned, from Italy. Pelle Svedlund, a well-known Swedish artist, has two views from Chioggia and one of the Roman Campagna; Wilhelm Smith, a typical old beggar woman in a striped shawl, not particularly attractive even on canvas, and Wallén, a scene from Capri—is it the Casa Faraglioni loved of artists? He has gathered into the terrace very happily the riotous sunshine that has so bronzed these fisher children at their play and so burst the tumbling carnations into fullness of aromatic life. Wallén appears as a luminist but who wouldn't at Capri?

Another figure-piece, painted by Olle Hjortzberg in Rome,

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represents an oriental maiden returning from the bazaar where she has just purchased a pair of turtle doves. The eastern character of the type variegated costume, and surroundings, and the strong color of archaism pervading the canvas do credit to the painter, but I hope I may be pardoned if I say that this, the only Madonna of the Swedish Section, distressed me a good deal. It is not irreverent: the girl is simply a Jewish girl, long-armed and sallow-faced; but dark-rimmed eyes are not enough to constitute spirituality; and however much new and unconventional notions must be allowed in our midst, we would wish to keep some dower of holiness for those figures at least which shall ever abide amongst us as the Ideals. I must note that a halo circles the maiden's head and that another halo rests at her bosom: a rather bold caprice.

Shortening space will allow not more than mere mention of Alfred Bergstrom's "Cottages in Sunshine," Thorne's "Waterfall in Lapland," and Carl Johansson's two landscapes of the Swedish Nordland. Sweden, like the United States, has but one recognized painter of her many miles of seacoast. Oscar Hullgren has done better things than his "Baltic Sunset," exhibited here. It is a large canvas showing cliffs and waves, red-lighted, but wants the spirit of some of his more vivid works. "Breakers," for instance, alone, would place him high among the marine painters of Europe.

We have purposely left to the last a picture which seems to us one of the most exquisite in the exhibition. It is by Knuth Borgh, quite a young painter, whose work is the more remarkable that it has about it all the signs of maturity and advanced skill in workmanship. Borgh has several exhibits, but none seemed to us quite so rare as this one in its pure charm, refined sentiment and technical quality of absolute distinctness, combined with subtle blending of color-value. A summer's evening, with the light dying in an amber sky, birch-trees, finely and carefully painted, with silver bark and dainty foliage; the green world sinking to rest and silence; and, lost somewhere in the lane, a pair of lovers, so unobtrusively painted they merge in the general harmony as a symphonic part. The whole execution is as fine as a thread of spun music; done with a reverence that must have held the artist breathless to the last light brush-stroke, and so tremulously delicate throughout it seems to hold the spirit of

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Corot. Like Corot, the young Swede must have gone out with adoration, come home to dream his picture, "and, bye-and-bye, painted his dream." If any word of ours could have weight in high quarters, the idyll of Knuth Borgh, now that we have it amongst us, should not leave American shores.

### GERMANY.

The German Exhibition, a large and important one, forms an extensive retrospect of nineteenth century painting, beginning with those wonderful Achenbachs—one of whom, born in the twenties, is still able to exhibit in 1904 in far-away St. Louis, after having largely influenced the landscape school of his own country—and ending with a number of estimable young men whose names we never heard before. How many of the modern Germans are missing we will not attempt to compute just now.

Curiously enough, one of the first pictures our eyes fell upon was the "Iron Mill" of Adolf Menzel. We were disappointed in its color, which is monotonous and lurid, but the drawing of the many figures is Menzel's, which means power. Besides, one is conscious of the historical value of the "Iron Mill;" it is a monument. Muther has gone so far as to call it one of the "three most important pictures of the century," uniting with it in glory the "Stone Breakers" of Courbet and the "Work" of Madox Brown. Muther probably alludes to the temporary solemn consecration of art to the proletariate, or rather, to the final abjuring of the subject beautiful, that we might embrace in its stead all the humble, common (only too often trivial) interests of life. We were glad to see the famous "Iron Mill," but, looked at dispassionately, and subtracting from it the fact of its being an epoch-making composition, it seemed to us cold and prosy. Menzel also has the "Woman Messenger" (Botenfrau), and the "Departure of King William for the Army in 1870." This is another well-known picture, and, to some tastes, more pleasing than the "Iron Mill." Whatever one's personal sympathies anent the Franco-Prussian War, one cannot but be thrilled with this ovation of a people to the soldier going to the front. How much more when the soldier is he who reigns! The royal carriage drives through the gala-decked streets of the capital, and the picture may not be called an official picture because Menzel's heart is beating in it. He is not here on duty, he is one of the crowd in

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the street, lifting high his hat in the shout that goes up around him, and has received directly, from that quiet figure in the barouche, the military touch of the hand at the forehead in recognition. The emotion of the moment is strong upon him; that is why the picture seems to live.

Two landscapes next attract our attention. Snow mountains, by Engelhardt, and a marine, by Dücker, "The Sea at Stralsund." August Holmberg has a picture which makes one think of Henry Harland's "Snuff Box," inasmuch as it is a fine and pleasant study of a cardinal. It is also one of the kind of pictures of which it has been said that they are half on the canvas and half in the catalogue. The half on the canvas is the prelate sitting beside the window and gazing out wistfully over the landscape; if one were not suspicious of Holmberg's *porporati*, knowing that he keeps robes in his studio-press, one might deem it a portrait. The other half of the picture, the title in the catalogue, reads into it a new meaning. It is called "Evening." The books lie neglected upon the table, perhaps he is weary of them, as we all are; shadows are growing, and he has turned away his face, a face delicate, dreamy and musing to the far-away view of misty gray. It may be that in the minor tones of ending day, with the tinge of earthly sadness all men must know, he has remembered the "Strepitum passu non faciente" of the poet, the falling, shuddering sorrow of the line wherein "noise in her step not making cometh old age."

Odd, and yet interesting, as another illustration of our barbarous modern renderings of sacred scenes, is a religious picture by Pietschmann. We should call it The Expectation; he calls it simply "Mary and Joseph." They are seated against a stone parapet (if I rightly remember) in the open air, and the whole atmosphere, sky, background, foreground, and the figures themselves, are painted in weird, misty blues. From the east one solitary star beckons the wanderers. There is about the woman the same fault that there is about most of the modern Madonnas —chiefly, however, those of the naturalistic school—that there is an insistence upon her exclusively human aspect which borders on materialism. She is a woman merely, burdened with the burden of womanhood, and the only touch of mystery the painter will grant us is in the extraordinariness of the atmosphere in which the figures move. The figures proper have not a hint of the supreme

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beauty of holiness before which alone it is possible to bow the knee. Of course, the realist has his grounds that not much more than common lowliness and humble estate can have been apparent in the couple who were refused admittance at the hostelries of Bethlehem and that, in representing them as he does, he is verily depicting them as our eyes would have seen them. But, if we admit the Gospel at all, we have had since that day Gospel authority that angels sang over the spot where Mary's Son lay, and that angels came to the hill-side shepherds, messaging as tidings of great joy that a Saviour was born to them whom they called "Christ the Lord."

Apart from this objection, which in no wise touches the technical value of the painting, nor even the merit of the something weird and imaginative that results from the peculiar scale of blues —as of luminous eastern night—in which it is harmonized, the picture is an attractive one and in no way indecorous. Possibly our notions of how The Woman should be approached are unelastic; but to have been once thoroughly steeped in the idealism of renascent Italy—or rather in the idealism of those who were the greatest artists for all time and, besides that, Catholics to the core and lovers of Mary to the last fourteen pence color grinder of them, is to find that, after that epoch—value our own day and its art as we may—many a modern Madonna will fall inevitably short.

Not but that many charming Madonnas are being painted still. The present exhibition itself is proof thereof, each different section containing one at least, and some sections containing several. Among the Germans, Josef Scheurenberg, for instance, has one in which the canons of plein air and the realism of figure treatment are combined with antique reverence. The title, "Mary Meeting a Shepherd-Boy," struck us as inartistic. We should have preferred, after the old Umbrian or Florentine fashion, "Madonna of the Dandelions." A large canvas, with life-size figures, painted, as I have said, in open, air light tones. Our Lady, serene and gracious, with her Divine Son in her arms, stands in a meadow what time the spring has flung its mantle of joy over the earth. The plum-colored robe falls upon her feet, while she looks down with tender sweetness upon the kneeling boy. The boy, lowly and barefoot, is taken out of our own real world, as we know it. But he has filled his hands with dande-

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lions, plucked at the ghostly stage when they whiten the lowlands like legions of transparent hosts through which the light shines, and, eager and earnest, he offers them up to her. The sheep browse quietly around in the early green. There is something exquisitely naïf and childlike in the sentiment of this picture, a something pure and restful that makes it as a balm to the spirit. For love strength as we may and admire forcible painting as we will, the fact remains that all this strenuousness of endeavor calls for responsive energy on the part of the beholder. But before pictures such as this, Scheurenberg's elysian meeting of the little shepherd with the Lady of his love, our intellect is not taxed; smoothly we drift back to waving fields and the fair thoughts of childhood, and bye-and-bye pass on, unconsciously refreshed. This, the happy and peaceful, is one aspect of German art in contrast with another whereby the dramatic and poignant is sought out with ingenious diligence for the sake of harrowing poor mortals who, as a rule, are certainly not distressed enough. Can anything be more mournful than Freudemann's "German Churchyard Under Snow"? He did not need to localize with an adjective. We know it is true. But do the desolate graves bring comfort because an artist has looked upon them and seen them with his keener sight than ours and keener sense of appalling sorrow? Thus also Wilhelm Pape's "Deathbed Marriage." We confess that this subject seems to us almost without the pale of licit art. Not that our prejudice against the literary picture is as deep as our brothers of the brush would have it, but the theme is almost morbid. If taken from that noble but sentimental book "Le Récit d'une Sœur" (not likely, however, as the painter is a loyal Prussian), it is as true to it as a page torn out. One cannot deny that the painting is good, but whoever would elect to live in company with the whole agonized tragedy of that canvas? The expiring head of the young man upon the pillow, the tear-flushed face of the kneeling bride—bridal-veiled—the passions of bitterness and regret in the bystanders, the flickering taper-light that seems a symbol. . . . Of course, the tragic may not be excluded from painting any more than from literature, but where the subject is so objectively painful it would seem better left to the poet.

Matthias Schmidt also has a tragedy though his is bearable. A Tyrolese by birth, Schmidt ranks with Defregger and one or

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two other Tyrolese who have constantly remembered their country in their art. This people, one of the most sympathetic of the mountain peoples of Europe, have maintained a singular freedom though they have been compelled to fight for it more than once. Schmidt's canvas, a large one with life-size figures, is chronicled simply "From the Tyrolese wars for independence." It is clear, even to ignorant eyes, that there is history connected with the scene. Mountains range around us and in the distance men are seen fighting over slopes and gorges. In the foreground one of those familiar wayside Calvaries springs up at our right hand; two peasant girls are at its foot. One has fallen, turning over upon the ground, dead or mortally wounded, a musket lies beside her; the other, kneeling, lifts up her arms in anguish to the cross. Whether the incident is a true one or not, it represents well the spirit of the war; for when, in 1809, Bavaria trampled their liberties, the men rose up under peasant leaders and women and children supplied heroic episodes in the struggle. One of the minor forms of vexation to which the Tyrolese were subjected was precisely the tearing down of their mountain Calvaries and shrines. Schmidt's patriotic picture seemed to us one of the best of the large pieces for, if it has not much atmosphere or depth of tone, the perspective is excellent in spite of its difficulties, the figure drawing firm and accurate, and the general laying out of the plan (as well as the strong central group) is artistic and pictorial. The whole conception is dramatic in the extreme. And this is not to be overlooked while so often the grand historique aspect of painting is so formal and lifeless. How many huge canvases, crowded with carefully finished figures upon frigid backgrounds, lack the quickening breath which we call imagination!

Two other good historical pictures are exhibited respectively by Arthur Kampf and Peter Janssen. Kampf's is "Professor Steffens inciting the people of Breslau to insurrection in 1813." (Such exceedingly long titles: *ces chers Allemands!*) The professor who was a Norwegian—writer, philosopher, naturalist—saw fit, it seems, to fiercely resent French influence in things Germanic and himself volunteered in the Prussian army to redress the wrong. His chair in the university gave him ample opportunity for speech. The picture represents him in the act of speaking—whether in the school or courthouse—and the high

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"IRON MILL." BY MENZEL.

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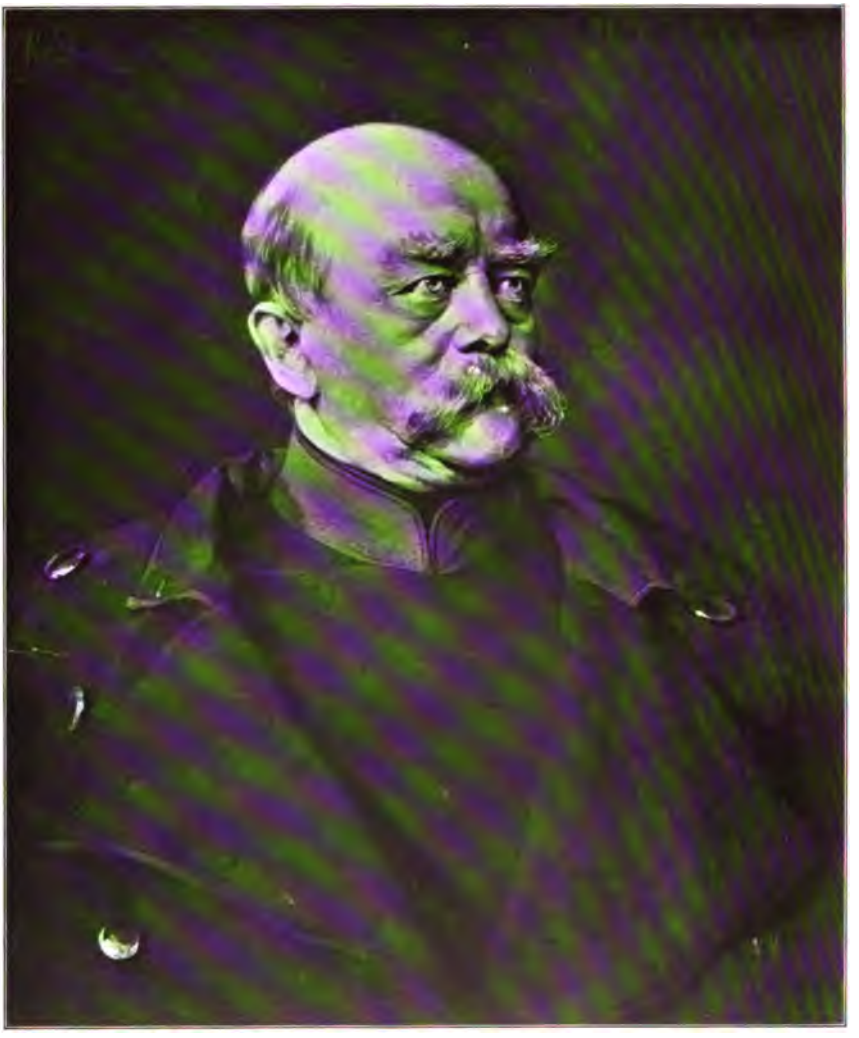

FÜRST BISMARCK. BY DIELITZ.

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merit of the painting seems to us the fine group of men upon the benches. There is great variety in the attitudes and types of these, close study of expression and a multiplicity of emotions in the many eager faces. One cannot deny Kampf, who is a painter of ability, the credit of much good and satisfactory work, but the impression to the outsider is that all these good people are taking a great deal of trouble for an interest that has dwindled, and indeed lies almost flat; on the dusty shelves of our libraries. Janssen has gone even further back, chronologically, for his subject but has been fortunate in selecting the epoch of chivalry to which romance literature has led the modern eye in and out of art and he has also thereby acquired the added picturesque interest of horses, armour and costumes. The "Battle of Woerringen,"—once earlier in the nineteenth century attempted by the Belgian painter, De Keyser—was fought, we learn by the chronicle, on June 5, 1288, near Cologne, to decide the question of the succession of Limburg between Duke John of Brabant and Count Reinold von Geldern with many powerful nobles on each side and the Archbishop of Cologne (Siegfried von Westerburg) fighting for the Count. Janssen's composition is finely realistic, well grouped and striking in the advance of knights, chargers, heralds and monks towards us in motley color and warlike array.

Among the portraits we have Kaulbach's "Empress with the Princess Victoria"—which already looks rather old-fashioned—though Kaulbach's name is a warrant of quality. "Wilhelm II." full-length, in a white uniform, but rather flat by Ferdinand Keller (there are many likenesses of the emperor here), and a portrait of Keller, with his dogs, by Otto Propheter.

Lenbach, who will go to posterity as the painter of Bismarck, has two of his famous portraits of the chancellor here, both loaned by Americans, Mr. Hugo Reiniger, New York, and Mr. Adolf Busch, St. Louis. These are probably well known. Bismarck's face is not new to us: the chief interest is that Lenbach painted them. After the historical canvases one comes into a sense of intimate delight to the work of this great psychologist. It has been said that Lenbach grasped the "over-soul" of his sitter. Over-soul may be Teutonic, but to us sounds a trifle vague. What he did grasp was the soul in the eyes and held firmly by that working deductively from it in a rather impressionistic manner. Too much detail annoyed him, but the impression

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of the face and true sight into who and what his sitter was, independently of the features; this was Lenbach's vital affair. We have here the portrait of a lady of pale complexion, with auburn hair and a black dress, which gives us almost more pleasure than any other exhibit in the German section. As a study, it is above praise: adjectives would seem unfitted to its silent reserve and its refinement. Who is she? What is she? A woman of strong character; deeply thoughtful, with cares that in no way concern the vulgar; it may be, sad. The queenly face is full of its own unbending purpose: some melancholy haunts it. What does it matter that her name is in the catalogue? Frau Lilly Merk. Are you any further advanced? I was sorry I looked it up, for she, herself, is a greater thing than her name. And still only a pale woman with autumn-tinted hair, the flesh whites a little dirty (purposely, I think: tone rubbed in) and the black of a grande dame dress.

Theodore Rocholl, of Düsseldorf, exhibits a cuirassier, hard-ridden and much dejected, resting at an inn table. Historic genre, apparently, and probably the Franco-Prussian war again, as the village folks outside seem to be making much ado concerning the solitary guest. The figure itself is brilliantly painted. Ernst Henseler gives us harvest fields, broad in touch, light in coloring, full of the breath and fragrance of the country, and he speaks over them this benediction: "The day's work ended." Anton Braith has a landscape with animals in it, "Joyful Morning." Raüber, of Munich, a new, if not novel version of St. Hubert and the stag. Speaking of saints, Von Marée's "St. George" is also here: the only neo idealist we could discover—and he scarcely a confessed one!

Anton Von Werner is what one might call the official painter, or state painter, in Berlin to-day. Not all his subjects are artistic, but every one of his six pictures represents some event in modern German history. One large court canvas commemorates the congratulations offered by the Emperor to General Moltke on his ninetieth birthday. Another, the "European Congress at Berlin." A third, the "Headquarters before Paris." One of the most pleasing is a little picture of "William I. with his Cadets." It is somewhat in the style of Menzel's imperial pictures and represents the aged monarch driving out of the Military

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Academy, escorted by blonde, rosy boys in uniform, who run alongside the carriage cheering contagiously.

A group of paintings that may not be overlooked is that which connects us with the various phases of realism in Germany. Meyerheim, one of the naturalists who exhibited with Courbet in Paris, has the "Acrobats' Parade," and "Charcoal Burners in the Mountains." Skarbina, one of the Berlin painters earliest influenced by the school of Fontainebleau, the "Old Meadow at Carlsbad," is a figure piece. Leibl, another important name, (we have some of his pictures in America) exhibits only a portrait: "Baron von Perfall." We should have liked some of his sturdy peasants. Gotthard Kuehl, of hospice and church-interior fame, "Asylum for Old Men in Lubeck." Firle has an interesting triptich illustrating the Lord's Prayer.

A painting that interested us much is a view of people in church by Bantzer of Dresden. Ten thousand leagues from us be the adjective beautiful, but Bantzer apparently is an ultra-realist and a stern professor of the artistic creed (*vide Manet, Degas, Renoir*) summed by a Paris way in the epigram: "Le beau c'est le laid." In the canvas document before it is stated that human beings are generically ugly, that their forms are distorted, that the clothes they put upon them are abomination, but that they are as they are. And further a profession is made: the painter will take all this hideousness and not make beauty of it but make life of it by the strength and veracity with which he will infuse his brush. That promise has been kept. There they stand against the white wall, unlovely units recruited from the humble class, middle-aged chiefly and weather-beaten, but painted so that you could approach and feel them. I do not recollect a single touch of color in the whole painting: gray heads, black garments, old pews, the white wall alone has been called into effect to give the dun figures their vivid relief and force of outline. But it is all depicted with profound earnestness and conviction, the man knowing and understanding that he is striking a key-note: as indeed he is. Some of these people, with their clasped hands and reverent mien testify to Bantzer's belief in a spirit-soul within them, but he is not painting a religious theme. It means nothing that he has called his picture "Communion Service in Hesse," that note only serves to deepen the human significance of the figures. What Bantzer saw in the service was not, save inci-

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dentally, the distant chancel and dim forms of minister and kneelers at the railing; his sight was here amid these rude everyday types; angular men and women waiting their turn to go forward, and so forlornly real in their Sunday black. There is no doubt that a picture of this kind is deeply interesting in its method; it is the strongest protest that can be made against academic formulas and certainly makes up in vigor and powerful handling the milder loveliness which it lacks. In Bantzer's naturalism the spiritual thought is not wanting, as it commonly is with the Frenchmen of his class, but nevertheless the painting is a robust statement of the artist's strength, independent of objective conditions; it is an art appealing directly to the intellect because it has nothing to say to the senseless faculties; no school could grow effeminate that has pictures of this kind to contend with in its midst. And as to the æsthetics which it appears to have renounced wholly, let us not be too sure that they are lost. There is no grace or glow upon the canvas and yet Bantzer's picture is literally and strongly æsthetic, in that it is both seen and felt.

Lofftz of Munich, a well-known painter and teacher, exhibits a group of three large figures which we took to be allegorical and which to our surprise is set in the catalogue as "Orpheus and Eurydice," and who besides? . . . Franz Hochmann of Dresden has a nice "Autumn," a shepherd and his sheep in a broadly painted landscape which Hochmann harmonizes in an October key of ground that is yellow and foliage that is brown. Canal also has a good landscape in green-grays or gray-greens. "Westphalian Mill;" Conrad Lessing "The Neuhofer Lake," cliffs, water and woods, most decorative in effect. Some very finely painted horses' heads, draught-horses, big and realistic, are by Junker. Friese has several pictures of deers, stags, and so forth.

One of the most charming marines in the exhibition is Petersen's "Entrance to Jimuiden," North Holland. This entrance is seen as only a painter could see it, and more brilliantly and more effectively than even the majority of painters would see. The warm, rich light is broken up and glitters all over the canvas while a sea wall, sea waves, ships, docks and white-capped Dutch women make an admirably pictorial whole.

We were about to leave, regretfully, for there was more to see, when we espied a big canvas with the name of Gabriel Max. It was his "Christ Healing a Sick Child." The picture is a noble

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and striking one and Max has an international reputation but he seems to have tasked his skill in it by setting all the figures against an absolutely unrelieved—if creamy—wall. Max had to remember sometimes that he was the son of a sculptor. Needless to say the life-size figures are superbly painted in the finished classic style and by reason of that background, stand out net and resonant; but by reason of that same background and of the academic training of Max, they are hard of outline. Christ, apparently issuing from the city gate, turns immediately, though many others blind and lame are present, to the mother crouching upon the ground with the sick child in her lap. It is the same humane touch that makes Max so sympathetic in his girl-martyr in the Coliseum. She lifts her eyes because, from the tiers, some silent pity has dropped a rose at her feet. His conception of Christ here is of a princely man, fine of feature and of brilliant mien, moving among the destitute and afflicted with the certain step and the joy of Him who knows in Himself both the will and the power to heal. The women are handsome with the dark, somewhat classic, beauty of Italian peasant women and the general grouping is good but one cannot help regretting the absolute want of transition or fusion; from background to foreground there is not the least attempt at atmospheric or tonal blending.

After spending the morning in so rich and interesting a place as the German Exhibition it were ungracious to say at leaving that anything was wanting; yet one does experience some disappointment. For such men as Achenbach and Menzel are landmarks but they do not sum the whole work of the century, and least of all its latter years. Where is Max Dichermann, the realist supreme, and where is Uhde? Where are Piglhein and Boecklin, those great masters of the brush? Thoma is not here, nor Albert Heller; nor Dürr. Is Germany so conservative, or has she factions so bitter? Klinger, Stuck and Exter, young men and full of promise, are neither on the walls nor in the catalogue. Has the last word been said to us concerning German Art?

GABRIEL FRANCIS POWERS.

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# THE SHORTCOMINGS OF ALTRUISM.

THERE is in the world a class of persons known as profound thinkers. Entrance into their company is not very difficult to gain. One has but to discover that in some point the God-fearing have been wrong from the beginning; that the godless have been drawing nearer and nearer the truth in proportion as they grew in godlessness, and that he, without God in the world and without hope in his promises, is therefore able to show it forth in all its hideousness; and the circle opens wide to receive him.

A Christian, though not admitted to his intimate society, finds no difficulty in recognizing the profound thinker; for a hardness of lineament and a thorough unspirituality of countenance distinguish him, even in an assembly of all sorts and conditions of men. In fact, we may leave it as settled, that profound thinking and features of the earth, earthly, beyond all natural hope of change, go together.

Now this is the more noteworthy because upon another class of men and women who do reasonably energetic thinking, their thought has quite an opposite effect. It spiritualizes their faces, softens their expression, and though, like St. Paul, they chastise their bodies, gives them a beauty not of this world. St. Thomas of Aquinas was one of these. So was St. Theresa. St. Bonaventure and St. Ignatius were of their number, as well as St. Catherine of Genoa and St. Mary Magdalene of Pazzi. We have seen such perhaps with our own eyes. Even non-Catholics were quick to notice the sweet and gentle aspect of Leo XIII., though they were never heard to remark the same in Professor Tyndall or Mr. Herbert Spencer; and they can recognize under the veil of Carmel a grace that none would be more surprised than they to see under the bonnet of Mrs. Humphrey Ward. Why this contrast? Leo XIII., no less than the saints of an earlier day, believed in God and in His revelation. He lifted up his soul to Him in constant prayer. He received His Holy Sacraments and was united with Him by sanctifying grace. And we hold for certain that communion with God in the supernatural order wins for His servants, as it did for Moses, the pure beauty that is theirs.



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But we are all wrong and they are all wrong. The profound thinker alone is right. Yet do we hold fast our faith; and as we look forward to the new Jerusalem to come, in which profound thinkers do not even desire a share, the words of St. John recur to us: "Without are dogs, and whatsoever loveth and maketh a lie." When Achilles lost his temper with Agamemnon, he addressed him curtly and emphatically, "κυνώπα." The epithet corresponds very remarkably with St. John's word for those who may not go in through the gate of the heavenly city. It is the reverse of complimentary. Yet somehow, when one looks at the picture of a profound thinker, he may find κυνώπα rising to his lips before he is aware.

Now there lived in France, in the first half of the nineteenth century, one of these profound thinkers. His name was Comte, a name that before his time had been borne by many of saintly life, who prayed for him, but whom he disgraced as far as mortal sinner can disgrace the sinless and immortal. His title to be called a profound thinker is his discovery that the intellectual and moral development of man has three stages. The first stage he named the theological; the second, the metaphysical; the third, the positive. It is noticeable that profound thinkers like big words. They would not call a spade a spade for anything. And there is reason for this. One will not feel hurt when he is told that he is only in the theological or the metaphysical stage. On the contrary, his reverence for the sciences whence these adjectives derive, inclines him to look upon it as a compliment, to feel as if he had been taken for the brother of an earl or the first cousin of a duchess. A very exact writer, who knows what she means and means just what she says, disapproves of the common figure of speech, "to clothe a thought in words." We trust that we may be allowed to amplify her objections to it and to apply them to our own use. Clothing has a fourfold end: to serve the natural modesty of the wearer, to shield the wearer from the cold, to adorn the wearer, to disguise the wearer. A correct thinker will never use words to serve his thought in any of these ways. A shameful thought that needs concealment, a weak thought that needs defence, an uncouth thought that needs adornment, a wicked thought that needs disguise, had better not be put forth. But the profound thinker is not of this opinion. As one that loveth and maketh a lie, he is always careful to clothe his thought

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in appropriate words. When we strip Comte's three stages of their ample robes, we find that the Theological is that period of mental and moral darkness when men believe in God, and hold that this faith must rule their actions; that the Metaphysical is that in which they admit without question the relation between cause and effect, and maintain that nothing in this world is without a cause; while the Positive is that time of light when they reject both God and cause, and admit only phenomena, from the recurrence of which they deduce what they call laws. One that is not a profound thinker finds it hard to conceive a law without a lawgiver; and it must not be forgotten that according to other members of the intellectual *élite*, what cannot be thought cannot be true, at least for the struggling thinker.

As yet, thank God, this Positive stage has been reached by few. But these, with a breezy hopefulness which, characteristic of the young and inexperienced, but ill becomes those that have sounded all the depths of thought, look to it for the good time coming, when every man, woman and child will be a profound thinker, despising God as a delusion, superior to any idea of cause, hardfaced and unspiritual, κυνώπης or κυνῶπις, every one of them.

Comte lived out his petty life and went to judgment at the bar of the God he had denied. But his evil teaching survives him. Rejecting causality he necessarily rejected free-will; yet he admitted that everyone must live and act for something. How he harmonizes all this we need not inquire. It is sufficient to say that in place of God this profound thinker was pleased to put as the last end of every human act, Humanity, which he personified very easily by spelling it with a capital H. Let every individual consecrate himself to the service of Humanity, and manners will be softened, society will be transformed and all will go well.

"Live for others," is therefore the great moral formula of the Positivists. In its application they hope to find the one all-sufficient compensation for the evils of their present condition and for those hopes of the future which they renounce. And this application Comte, with the profound thinker's love of hard words, called Altruism.

Christians have no quarrel with benevolence, love of others and self-sacrifice. Long before Comte was heard of by man, the Eternal, who had foreseen him and all his meanness and malice,

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who took to Himself our nature and offered Himself for sin upon the cross, to free this profound thinker from the bondage of Satan and to open to him the doors of glory, taught the great law of charity. But they object very strongly to the mode in which Positivism puts these duties before them, because they object to mockery and sham. Life is too short, too awful in its responsibilities, to be frittered away in following the tentative lead of blind guides who, profound thinkers though they call themselves, inevitably finish their wanderings in the ditch. As a system of morality for mankind, Altruism is a mockery; considered in itself it is a sham; because in turgid words it prescribes as a duty something most difficult, something without any sanction, something without sufficient motive, intrinsic or extrinsic, to induce one to embrace it; something, therefore, morally impossible for mankind at large.

It is difficult. About this there can be no question. Comte himself, when he laid his profound thinking aside and came out into the daily life of the world, fell grievously short of its precepts. One known by her literary name as George Eliot, puts before us with great skill a young girl carrying it more or less into practice. But it is the difficulty the heroine finds in Altruism and the sustained doubt the reader feels of her final success, that gives its highest interest to the story. Indeed, it is very easy to close "The Mill on the Floss" in a most unpositive frame of mind. Though far advanced in the third stage of development, one is in great danger of turning again in an unguarded moment to the old idea of an over-ruling Providence, from which he has long thought himself free, and of saying with those who live contentedly in the darkness of the Theological stage that the great flood with which the book closes was indeed providential; for had not Maggie Tulliver been taken away, there is no saying into what depths of egoism, abysmal from the positive point of view, she would not have relapsed. Moreover, it is evident that George Eliot felt constrained to snatch her heroine out of temptation's way by an untimely death. However much Maggie wished to live to comfort Philip, Stephen and Lucy, in her life of sacrifice, the thing was impossible. Had she lived, Stephen and Tom must have died that she might marry Philip; or Philip and Lucy must have perished, that she might wed Stephen over their graves; or else Maggie in the end must have followed the

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promptings of her own heart, oblivious of the suffering she would cause others by doing so. George Eliot was compelled to give her a character of extraordinary strength lest probability should be wanting to the tale. Nevertheless, she had not the courage to repel the first advances of Philip and of Stephen when this would have been comparatively easy. With eyes open to the consequences to others she allowed herself to be entangled with each. If such was Maggie Tulliver, it is an implicit confession on the part of the author that self-sacrifice and happiness in it for its own sake are not to be looked for from those formed only of common clay.

The difficulty is most natural. It is amazing that profound thinkers do not comprehend how impossible it makes their system. Man is an individual, a person. His individuality consists in this, that he is in himself a complete unit, separate and distinct from all other similar units. His personality consists in this, that he is himself the fount and origin of all his activity without physical dependence upon any other similar person. This individuality, this personality, do not constitute a vice of the nature to be overcome or an imperfection to be obliterated by growing perfection. They are the nature itself under those conditions that its perfection demands. This everybody admits. The man is more perfect than the child because he is able to act fully as an individual, as a person. The child has not as full a capability; and therefore so far as action is concerned, it is merged before the law into the individuality of its parent or guardian. Hence it follows, that as man grows in perfection he must perfect his individuality and personality. Wherefore a final moral blending into the mass of humanity can no more be the end of his progress from lower through higher states, than can his physical blending with the universe, as imagined by the Pantheists. Man is born for immortality. Positivists acknowledge this. Then he is born for immortal happiness; and this happiness he must enjoy as an individual in the full perfection of his personality. His activity which, so far as the human race is concerned, proceeds solely from his individual self, is primarily for himself, and only secondarily for others, and any attempt to invert this order can only meet with failure. Self-sacrifice is reasonable in man, only inasmuch as it is a means to obtain the highest personal happiness. It is obligatory, only inasmuch as it is a necessary means, and as the obtaining of the highest personal happiness is obligatory.

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Self-sacrifice has its place in the Christian economy because Christianity brings out the truth of these two fundamental facts. It can have no place in a system that cannot establish them.

A system of morals so arduous, if it is to meet with any success, must have a sanction. Altruism has no sanction. We may speculate as we please; but a stern morality that cannot threaten the violators of its law with condign punishment, cannot influence mankind at large. Man is corrupted in his nature, and so, perverting his individualism, he seeks false good, the momentary good of his lower nature. "I see the better way and approve it," says the poet, "but I follow the worse." And what he confesses of himself is in general true of all the world. The laws of human society are effective by reason of the penalties that follow the breach of them. The fear of hell is what impels the mass of Christians to begin to observe God's law. Altruism lacks this support. "Devote yourself to the welfare of others," cries the Altruist. "I will do what I please with my own," the Egoist replies. To what can the Altruist appeal? His principles? They are speculative only. They carry no higher authority than that of their inventor. The Egoist may deny them flatly. He may dispute them. He may maintain, as do many who would take it amiss to be held less profound thinkers than the father of Positivism, that by cultivating his individuality he does more good to mankind at large than Altruists will ever do by their self-sacrifice. Should the Altruist attempt to compel submission, the answer is ready: "Who made you a ruler and a judge?" The Christian understands that God is the fountain of all authority; that He will punish evil-doers; that all legitimate superiors hold His place and in His name bear the sword of justice not in vain. Others reverence them that bear rule, partly because in this as in every other social relation they are heirs of Christian traditions coming down from better days, partly because they understand that the state, into which they have been born, in which they have been bred, which protects them in their rights and guarantees their titles, which was in possession before they came into the world, which will continue when they shall have passed away, has rights superior to their private rights and enforces them with a stern hand. Its authority is venerable in their eyes for its age. They see that without it the weak would be a prey to the strong, the gentle to the violent. Self-interest demands their submission.

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But how will they receive the precepts of the teacher of self-sacrifice? "I will command them in the name of Humanity." "What is Humanity?" comes the question quick as a flash. "As you conceive it is a mere abstraction. It can neither punish nor reward. The sum total of all human beings, it never has existed, it does not exist, and if, as you say, the dead rise not, it never will exist. It is real only as it exists in you and me; and then it is individual, it is you and I; but it is not Humanity with the large H. It is personal, with personal rights, personal hopes, personal aspirations; and by what title do the personal rights, hopes and aspirations of those that are essentially only my equals, demand that mine shall be frustrated? Am I to sacrifice myself that my equals may enjoy? Is Altruism in me to be determined by the Egoism of others?" "No," replies the Altruist, "they, too, must sacrifice themselves for the whole." "Then I am a part of the whole as much as they. Their humanity is no whit superior to mine. Let them begin the sacrifice, and with them you, first of all, and leave me and all others whom Fortune has blessed, in the peaceful possession of her gifts."

Altruism is without sufficient motive, intrinsic or extrinsic. This the Altruist denies, and claims that the nobility of self-sacrifice is an adequate intrinsic motive to move men to practise it. A very slight acquaintance with human nature shows how false this is. Nobility in an action wins the admiration of all, but it does not induce all to act. He who thus moved undertakes a difficult action, is called a hero, an exceptional character, because he has done more than he was obliged to do. Speaking generally, no one admits the obligation to be heroic. On the contrary, heroes are singled out for special praise because in the field of noble achievement they have gone beyond the bounds of duty. The hero who imperils his life for his country, is such because he takes her defence upon himself voluntarily, or because he does more than military duty strictly requires. Those who are drafted by force into the ranks are not heroes: those who at the first sign of danger leave home and dear ones to offer themselves for the protection of the fatherland, are. Those who stand in their ranks to be slain as sheep, because they fear the power over them, are not heroes: those who step forward, volunteers for a forlorn hope, are. We mourn our poor sailors who perished in their sleep at Havana, but if we have any sense of

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the meaning of words, we do not call them heroes. On the other hand, the gallant seamen of the "Vandalia" and the "Trenton," who in the harbor of Apia forgot their own danger, the cruel reefs that surrounded them and the fierce waters so soon to close over their heads, to cheer the more powerful "Calliope" slowly battling her way to the safety of the open sea, were true heroes, never to be forgotten when the noble deeds of the nation are rehearsed.

Still we cannot deny that occasionally heroism is necessary for the discharge of strict duty. Nevertheless, it would be strange logic to conclude that therefore heroism can be always obligatory. The Christian must lay down his life rather than deny his faith. The priest and the physician must go in hourly peril of death to minister to the sick in time of pestilence. The captain must stand calmly upon the bridge of his sinking ship till the last man has left her. But these are exceptional cases occurring only to a few who have foreseen them as possible from the moment they choose their profession. They are restricted to certain contingencies. The persons in question have accepted them as obligations of their state and have prepared to meet them. Besides, there is always a definite reward of faithful performance, a penalty for failure. The mere thought of the crown or the torments of the life to come, steel the heart of the Christian or of the priest. The alternative between the social ostracism or even worse punishment that cowardice entails and the glory that follows achievement, keeps the physician true to his duty, the captain to his trust. Up to the last moment death is not certain for either of them. They may live to enjoy the praise and reward that fall to fidelity. But if death come, it is better than a life burdened with disgrace. The universal self-sacrifice of Altruism differs from such cases of particular self-sacrifice in all these points.

Yet even in these special cases fidelity is admired because delinquency is looked for in a measure. In recognizing the faithful discharge of duty in such circumstances as noble and heroic, we acknowledge implicitly the extreme difficulty of heroism amounting for ordinary men with no other motive than humanity to a moral impossibility.

Moreover, there are two kinds of heroism, physical and moral. The former is often the result of one's bodily constitution.

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There are men who love the excitement of danger as others love that of pleasure. They rejoice in contending with difficulties others dare not face, and they find their greatest happiness in showing themselves superior to their fellows in the hour of peril. Yet they are often sadly deficient in moral courage. To do right because it is right, unseen of men, unpraised by men, or what is worse, both seen and scorned by them; to do right, not in great and splendid circumstances, but in things petty and mean, is what they cannot attain to. Yet this is the heroism that Altruism requires, the daily self-sacrifice, little and constant, rather than the occasional, brilliant and infrequent. It expects every man to find a grandeur in wearisome renunciation that none perceives. Such self-immolation is possible to the Christian who believes that the eye of God is over all His creatures marking both the little and the great, and rewarding the little as the great when done for Him; but it is impossible that everyone should practice it continually for the sake of a blind system.

Nor can we consider the happiness that comes from this life of sacrifice a sufficient extrinsic motive to lead men to embrace it. From what has been said, it is clear that mankind at large cannot recognize it as a source of happiness. Here and there we find individuals of no religious faith, with no hope of a future life, finding this the reward of their work for others. But we must remember that these cases are comparatively rare and, inasmuch as they are extraordinary, challenge admiration whenever found. To them, therefore, we must apply the principle already insinuated: Any action that evokes spontaneous and universal admiration, is not according to man's ordinary ability.

But Positivism promises a specious immortality. In its famous hymn of aspiration is told the immortal reward of the faithful Altruist:

> "O! May I join the choir invisible
> Of those immortal dead that live again
> In minds made better by their presence."

What first strikes one is that the words "immortal dead" are not to be explained as mere poetic diction. They, of whom immortality is predicated, are dead absolutely. Not a particle of the individual natures that lived and worked, remains. According to Positivism, their life has ceased as utterly as that of the

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flower which withers or of the sparrow which falls. They have become "brothers to the insensible rock and sluggish clod." They are a "choir invisible," not because their glory, being spiritual, is imperceptible to eyes of flesh, but because they have no real existence whatever. They live no longer physically, but morally in their effects, if I may be pardoned the use of so unpositive a word, upon the lives of others. Such a future life is the only heaven offered by Positivism. The only purification of our nature it bids us look forward to, though day after day we should pass through the fire, is that those who come after us will be purer than we by reason of our trials; the only elevation of our nature, that others will draw strength from our frequent agony. One well may ask what sort of motive can such immortality be? There is no question of posthumous fame. Ten millions go down into quickly forgotten graves for one whose memory survives. The immortality of the Altruist is this alone, that the enduring results of his deeds may be an unknown element working out when he is reduced to nothing, an infinitesimal part of the betterment of the race. It is the extreme of irony to call such immortality a reward. It is rather the very uttermost self-immolation. But even should I know that my life spent for my fellows will win for me enduring renown, what is this if after death I am naught? The present thought of it may give me comfort, but the joy of it in the future will be for those only who stand above my mouldered body and read in my epitaph the story of my brief years. Again the pretended reward is but a greater sacrifice.

When the poor can be brought to love their poverty by the promise that it shall pinch them more and more; when the sick can be soothed with the promise of still greater pain; when the slave grows contented at the promise of a heavier burden; then and only then may we expect to see men allured to imperfect renunciation by the pledge that in the future their renunciation shall be absolute and entire.

HENRY WOODS, S.J.

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# THE IMMACULATE CONCEPTION.

## II.—Controversy and Arguments.

We have seen that the term "immaculate conception" has in Catholic thought a clear and well-defined meaning. It regards original sin only, and means that the Blessed Mother of God was, by special privilege and through the merits foreseen of her Divine Son, from the first moment of her passive conception free from all stain of original sin. Supposing, then, as we must, that in the present order of Divine Providence there is steadfast opposition between sanctifying grace and all mortal sin—that they do mutually exclude one the other, and presence of one means absence of the other—we may express this dogma in a variety of ways. Thus we may say that the Blessed Mother was free from stain of original sin at the very moment of her passive conception, at the instant of animation—that instant when her soul new created was linked to the body; that her passive conception was immaculate; that from the first moment of her being she was pure and untouched of original sin, so that never for an instant did a breath of it fall upon her. Or again, that because of the presence of sanctifying grace she was never actually subjected to original sin; never contracted it; was shielded and preserved from the least touch of it—was sanctified in the very instant of her conception.

There is one idea underlying all the various expressions—total, absolute freedom from original sin, and that idea, folded in the thought of the ages, at times breaks into perfect flower and is set forth in all its beauty and clearness. We shall see this more extensively in the argument from tradition; a few specimens will here suffice. Paschasius Rothbert (835) writes: "It is of highest moment to proclaim the Blessed Virgin's purity incorrupt, untouched, and to confess it removed from all contagion of the first origin." Fulbert (1028): "Chosen art thou above all the daughters who didst stand forth immaculate from the moment of thy creation—foredestined to bear the Creator of all holiness." Richard (1065): "It is clear that she was free from all original stain; through whom not only was the curse fallen upon Eve



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revoked, but even benediction bestowed upon all." Peter, Abbot of Cluny: "Except the Blessed Virgin, upon whom the shadow of sin could not rest at all."

It is somewhat strange, therefore, that at a later period a mist of obscurity should have gathered about this term—Immaculate Conception—but such is the fact, that obscurity arose chiefly from an ambiguity in the word conception even taken passively. Nine months go to the making of man, and as was said, it is not yet clear at what precise point of time the living *human* being begins to exist. Among the scholastics generally animation by the spiritual, human souls was not supposed to take place before the sixth or seventh month. They, therefore, distinguished two moments or phases of conception—first seminal conception, inchoate, imperfect, extending to the sixth or seventh month—the formative period in which the body was made fit for union with the soul; and, secondly, perfect conception—the moment of animation by the spiritual, human, created soul. We have said that the term Immaculate Conception refers to this second moment only, whenever that may be; but it is not possible to read the controversy that arose on this subject within the pale of the Church, and not perceive that many of the arguments touch only that former moment, the period of seminal conception. Now there could be no question of sin in its proper sense infecting the body in that formative period; but some of the effects of original sin, and chiefly concupiscence, might be found there. Strangely enough, this concupiscence was at times called sin and even original sin; not in a proper sense, but because springing as it does from that original transgression, and inclining, alluring to personal sin, it was something in the line of evil tangible and bore the name of the material of sin. Now this concupiscence, in the commonly accepted teaching of the schools, consists in those indeliberate motions and impulses originating in the sensitive appetite, which thwart the soul's higher activities and drag it down to personal sin; but there were not wanting some who held that concupiscence to be some sort of morbid quality generated with the body and bearing improperly the name of original sin. Thus the question might well have arisen, whether such concupiscence clung to the body of God's blessed Mother,—whether in a very improper sense she was conceived wholly immaculate, wholly free from original sin.

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There is serious suspicion that at the beginning much of the controversy arose from this misunderstanding of terms; certainly, many of the arguments or declamations against the Immaculate Conception have no other force. Still, not all the controversy can be accounted for in this way; there was real difference of opinion about the dogma taken in its true sense. And whilst it is difficult here, as generally in such cases, to put one's finger on the exact period of its inception, certain it is that it received strong impulse from a letter written by Saint Bernard, or attributed to him, about the year 1136. It was, therefore, at the very birth of scholasticism that the question of Immaculate Conception began to be most largely agitated, although at this early period the statement of the question was not always so clearly defined.

From the twelfth century down to the Vatican Council this controversy was waged with varying success. That letter of St. Bernard's (if his it be) was directed not so much against the Immaculate Conception as against the introduction of its feast without authority from the Church of Rome. Laudable enough in itself; but the reasons alleged against the feast seem at times to touch the very doctrine. Thus, the writer draws a parity between the sanctification of Jeremias and John the Baptist in the mother's womb, and that of our Blessed Lady. Nay, he even places her among those who cry out: "Behold, I was conceived in iniquity." Other passages of like purport are cited by Petavius from St. Bernard's writings. It is surprising, even a bit painful at first blush, to find such a passionate lover of the Blessed Lady as St. Bernard numbered among the opponents of her especial glory. Indeed, many have cast doubts upon the authenticity of this letter; while others, granting it to be authentic, have tried to show that the saint objected to celebrating Immaculate Conception in the former of the two senses we have explained—seminal conception, or at least that he inveighed against certain gross and foolish theories hinted at in the letter. Still, there is no repugnance in St. Bernard or any other individual going wrong in this and similar questions. Infallibility is not the perquisite of sanctity nor of any intellectual eminence, but only the official prerogative of Christ's vicar upon earth. St. Bernard (if such be his true mind) is here found in good company, and it goes to show that no impulse of devotion swayed these seekers

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after truth, no mere sentiment, however holy, was allowed to bias their judgment. Cajetan, in a little work addressed to Leo X., complains that many now condemn an opinion held once by so many saints, and prays the pontiff to decide between fifteen saints and innumerable doctors on the one side and on the other Scotus, timid in his cause, Francis Mairon, and the clamors of a promiscuous rabble.

It appears quite certain that in the earlier stages of this discussion many great and saintly men denied the Immaculate Conception, or at least in their dubious answers to the question, leaned to its denial. Thus, St. Anselm, Alexander Hales, St. Bonaventure and others, though variously interpreted, are quoted as denying the Immaculate Conception until the climax is reached in Albertus Magnus, teaching that the Blessed Virgin was sanctified in her mother's womb, but after she had contracted original sin. The last named authority brings us down to the time of his illustrious pupil, the angel of the schools, St. Thomas Aquinas, but whether St. Thomas followed his master here and denied with him the Immaculate Conception, is a question still considered open to dispute. The question is not without some academic interest, though, of course, the saint's attitude could make no difference whatever in the final solution. Accusations of interpolation and mutilation of texts have been made on both sides, and many passages from the great doctor cited, which have no bearing on the matter. In favor of the dogma are adduced two passages, by many rejected as spurious, namely, his commentary on the Epistle to the Galatians (c. 3, lect. 6) and his exposition of the Epistle to the Romans (l. 3, c. 3). A third of doubtful value is taken from his exposition of the Angelic Salutation, where the saint says: "Most pure was she even of all fault, for she fell not into original or mortal or venial sin." The doubt arises from the fact that many editions have not the word "original" and it has a suspicious look. Besides, in a foregoing passage, St. Thomas writes: "Christ excelled the Blessed Virgin because he was both born and conceived without original sin, whereas the Blessed Virgin was conceived in original sin but not born in it." Many other passages that leave no doubt of their genuineness proclaim, indeed, the consummate purity of the Blessed Mother, even her freedom from original sin; but some of the saint's earliest interpreters cast doubt on the meaning of such

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passages because they do not set forth that immunity as in the very moment of her passive conception. Thus, in the First Book of Distinctions, whilst solving the third objection, St. Thomas declares that "Purity is measured by recession from its opposite and therefore a creature may be found than whom nothing created is purer—if such creature is tainted with no contagion of sin. Such was the purity of the Blessed Virgin, who was free from original and actual sin." But it has been noted that St. Thomas calls one immune from original sin if he has been forgiven, and so again does not clearly teach immunity in the moment of conception. Besides, in the Summa (q. 27 a. 3), where he more expressly declares that the Blessed Virgin was immune from the very beginning (ab ortu suo), he has first stated: "Christ nowise contracted original sin, but in His very conception was holy; the Blessed Virgin contracted original sin, but was cleansed of it before her birth."

Against the Immaculate Conception are cited the above text from the Summa and also Article 6th. Both texts are variously interpreted. Again in his commentaries on the Sentences (q. i. a. i. d. 3) he says: "Sanctification of the Blessed Virgin could not have taken place before infusion of the soul, for there was then no subject capable of sin; but not more in the very instant of the soul's infusion, so that through grace her soul would be preserved from contracting original sin." This text has been rejected by some. Many similar passages have been cited in which the arguments then most forcefully used against this dogma are outlined; thus besides the above texts, in his Quodlibeta (6. a. 7) he argues from the universality of the propagation of original sin; in his exposition of the Angelic Salutation and of the Epistle to the Galatians he draws arguments from the superior dignity of Christ's purity, or the universal need of redemption.

There is ground therefore for the judgment that St. Thomas in those places where he professedly treated this question, did, unless the texts be tampered with, favor rather the negative opinion that was prevalent in his day. Comparing the many passages cited for both sides, the mind of this great theologian is at least dubious, and he seems to have changed his mind more than once upon this question. In fact, all things considered, it was praiseworthy in him not to decide too peremptorily before

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the mind of the church was fully known and serious difficulties against the truth were not yet thoroughly sifted.

But whatever we may think of the mind of St. Thomas there is no doubt that the large majority of his followers—the Thomists, as they loved to call themselves—took up what they supposed to be the teaching of their great master, and by sheer force of numbers pushed to the front, and made common in the schools the negative opinion—that the Blessed Mother was not immaculate in her conception, so *Egidius*, *Deza*, *De Palude*, *Natalis*, *Capreolus*, *Cajetan*.

It is not, however, to be thought that the other side was without its defenders, or that they were at all daunted by the number or the learning of their opponents. That very letter ascribed to St. Bernard brought out a storm of protests. Amongst others, Nicholas of St. Alban's wrote: "Twice was the virgin's soul pierced with a sword, once in the passion of her son, and again in the denial of her Immaculate Conception." Many of the Dominicans took up the defence of this truth, but the majority stood out against it; while the Franciscans quite generally engaged in its defence. Indeed for a time the discussion took the form of a battle between the giants of the two great religious orders. But the tide of victory seemed early to set toward the negative opinion, and before the fourteenth century the "*Sollennes Doctores*" nearly all stood for the negative opinion and contended, as they believed, against "the untimely devotion of the unwise." Such was the state of the controversy when one man arose to stem the tide of defeat, and maybe more than any other turn it to victory for the truth. The great Franciscan, Duns Scotus (1305), entered the contest, and it is his enduring glory to have wrought so mightily that from his time the opinion defending our Lady's Immaculate Conception prevailed more and more until it won glorious victory in the Vatican Council under Pius IX.

Neither shall modesty prevent us from recording that the efforts of Scotus and his successors were ably seconded in their day by the members of the Society of Jesus, who to a man took up the defence of the Immaculate Conception. Canisius and Bellarmine, Suarez, Vasquez and Petavius and the whole brilliant line without exception down to the great but unfortunate Passaglia, whose monumental work *De Immaculato Conceptu* won the applause and commendation of Pius IX. just on the

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eve of the definition of this dogma. The Fifth General Congregation of the Society imposed the defence of the Immaculate Conception as an obligation, and the saints of the Society, even her boy saints, loved to bind themselves by vow to that defence. Small wonder that after the sixteenth century discussion had quite ceased or was heard only as a scholastic exercise of the class-room.

The whole controversy was peculiar in this respect, that those very principles which were to prevail in its final solution had from the very beginning been admitted by both sides alike. St. Anselm laid down the general law: "It was befitting that the Blessed Virgin should shine with such purity that, outside of God, greater could not be conceived." And Alexander Hales: "Whatever of good could be bestowed upon her, that was bestowed." These and similar principles were granted by all, but there was a certain timidity in applying them to this particular case—her complete exemption from original sin—a timidity, as was said, worthy of all respect, so long as the Church had not spoken her mind and grave difficulties seemed to militate against the truth. It were of no avail now to rehearse the arguments of those who opposed the Immaculate Conception; they can have but a scholastic interest. Their chief heads were, first, the universality of sin and death as taught in Sacred Scripture. "Unto all death, because all had sinned in him." That and similar expressions seemed in their universality to include even the Blessed Mother, so that the greatest minds halted at such, or even used them as positive arguments against the Immaculate Conception. Further study showed the futility of such arguments. "This law was framed for all, but not for thee." It was not of the nature of positive law to exclude exception, but rather to admit it. Many another such universal law had exception. The universality of actual sin, not as a necessity, but as a fact, was quite as clearly revealed, and yet the adversaries of Immaculate Conception did not hesitate to make here an exception in favor of the Blessed Virgin.

Another stumbling block was the universal need of Christ's redemption. It was feared the Immaculate Conception of Christ's Blessed Mother placed her beyond the need or the reach of His redemptive power, and so limited its extent. It seemed, too, to detract from His glory, as absolute sinlessness had been pro-

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claimed His especial prerogative. St. Thomas had used this argument, and at the period of most bitter discussion it seemed to carry the day and defy an answer. Scotus met this argument, and showed that not only did Immaculate Conception nowise diminish Christ's glory or His redemptive merits, but enhanced them wonderfully. To Christ alone was Immaculate Conception due as native—as the right of His personal union with Divinity, and because He was not in any way under obligation of contracting that sin, as He was not descended from Adam by parental generation. To the Blessed Mother Immaculate Conception came as a special privilege of God's free bestowing. His redemptive power was magnified, because it was thus shown to have the force of highest and most perfect redeeming, preservation from that evil into which all others had actually fallen. Yes, Christ's Blessed Mother was also the object of His redeeming love, but by preservative redemption, not by release from an evil already contracted.

Finally, many passages from the Fathers were made to do service against the truth of the Immaculate Conception; some through violent distortion of their true meaning, others only because torn from their context. Thus the passage from St. Augustine: "He only was born without sin whom without embrace of man the Virgin Mother bore." Here the whole context clearly shows that Augustine intended nothing else than that Christ, by reason of His miraculous conception, was in no way subject to original sin, whilst His Virgin Mother, descending by parental generation from Adam, was proximately or remotely under obligation of contracting it. But even supposing that one or other of the Fathers opposed this truth, His authority could avail nothing in face of the testimony of others, morally all, in its favor.

Such were in outline the principal arguments against this truth; let us now view the arguments advanced in its favor, and which serve as a reason for the faith that is ours in the Immaculate Conception. One fact seems to stand out clear from all this lengthy discussion, that through centuries of its fiercest waging no texts of the Scriptures, no consensus of the Fathers were thought to explicitly set forth this truth or its negation. Immaculate Conception or its denial were not held to be explicitly revealed either in the Bible or in divine Apostolic Tradition. For

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we cannot suppose that anything but an earnest quest of truth actuated the disputants in this controversy—the tender devotion of most of them towards Christ's dear Mother, the spirit of reverence (there is perhaps but one notable exception) in which the subject was approached, the splendid intellects arrayed on both sides—make it certain that such clear and explicit revelation would have rendered discussion quite impossible. But neither was there any need of such explicit revelation. The present economy of Divine Providence has left room for, need for, the growth and development of revealed doctrine. Implicit revelation, safeguarded by an infallible teaching power, and in the fulness of time interpreted by that infallible voice, has its use and purpose divine, and in the right understanding of it is in sweetest harmony with God's government of His Church. Now the deposit of revelation is complete in two sources, the sacred Scriptures and divine Apostolic Tradition; and so the defenders of Immaculate Conception from the very beginning judged it sufficient to show that this truth was at least implicitly contained in one or other or both of these sources, and could be thence deduced by evident reason. We may add, though, that later and fuller insight into the Catholic thought of the ages has led many to hold this truth explicitly revealed in Tradition.

Now if tradition be a fountain of revealed truth, we must look for such truth in the true channels of that tradition—the Fathers and liturgical monuments. Our present quest is stripped of some difficulties that beset similar questions; for the fact of the Immaculate Conception could be known only from revelation. Its possibility could be demonstrated, but not its absolute necessity; and hence it depended on God's free will whether or not the Mother of Christ should rest for a time under the ban of the primal transgression;—and therefore if the voice of the Fathers and liturgical monuments teach even implicity that the Blessed Virgin was immaculate in her conception, they must teach it as a truth revealed, not as the fruit of any labored deductions.

It is evident, then, first of all, that the Fathers and writers of the Church, together with liturgical monuments, set forth copiously, painstakingly, the most excellent and singular sanctity, the matchless, unrivalled purity of the Blessed Mother. Inviolate they called her, immaculate, most innocent; nay, "the immaculate one," "the innocent one," "the inviolate." And the question

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is: What is the true and adequate force of these and countless similar appellatives? What is that from which the Blessed Virgin is absolutely removed by such forms of speech? They certainly imply remoteness from moral evil—from some or all form of sin, and that, too, in some way, during the whole of one's conscious existence. They were not said of any whose sin was notorious—of Paul or Augustine; they might be used in a limited sense of John the Baptist, an Aloysius or Stanislaus or Berchmans. Again, it is certain that as applied to our Blessed Lady, they did exclude all personal sin, even the slightest venial transgression. The Council of Trent bears witness that such was always the secure faith of the Church. It remains, then, to show that these appellations, when applied to our Blessed Lady, signified not merely a higher degree of sanctity in her, but something other, something wholly peculiar to her—the absolute seclusion of every taint of original sin from the first moment of her existence. Let it be noted, then, that not only is our Lady called in positive terms, holy, pure, immaculate, but in superlatives that express every possible height of sanctity, every degree of purity that is possible in a mere created being. She is—*super-innocent, super-pure from every stain, holy beyond telling, in every respect immaculate.* Nay, compared with every creature else, she is *saintlier than saints, than angels, holier, purer than celestial minds, holier than all creation, ten thousand times sainted, than all others liker unto God, glowing with such purity that outside of God greater cannot be thought;* and as if touching our very question, she is *the only saintly one, the only innocent, solely and in every sense immaculate, incorrupt, untainted, the beauty of innocence, purer than all purity.*

Here is wealth of epithet, the very ecstacy of laud and benediction telling the abundance of grace in her, the utter whiteness of her soul, and in constant use both in the Greek and Latin Church up to the twelfth century. But does all that imply necessarily her absolute freedom from original sin at every instant of her being? Passaglia remarks that (apart from a formula not then clearly defined) had they wished and tried they could not have more clearly stated her crowning glory—her Immaculate Conception. Let us see. There is here most certainly implied immunity from all personal sin, even venial, even the half-deliberate fault. For we must believe that upon this very tradi-

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tion Trent relied when it professed as the faith of the Church our Lady's immunity from all venial sin. Now venial sin is the very least in the line of sin,—in the stain and defilement of sin; and, therefore, removing as this universal praise does remove from the Blessed Mother that lesser evil, it could not but place her far apart and at every moment of her existence from that enormous evil—the hideous defilement of original sin. Again, these appellations were clearly false and harmful if that tradition had recognized her soul as for a moment tainted with the gross and deathful evil of mortal sin. For she is sung as not only holier but *purer* than the angels, than all creation. Now "holiness," declares St. Thomas, "is measured by accession to a term," to God in reality, "and purity by recession from a term," from moral evil, sin. And, therefore, when the absolute superlative of purity is predicated of our Lady, when she is proclaimed purer than angels, than celestial minds, than all creation, there is remoteness from moral evil said of her—repugnance to actual contact with sin at any moment of her being, greater than can be found in cherub or seraph, in any of God's pure creatures else. And since the angels were without any touch of sin, since the first parents were created in absolute purity, lesser purity cannot be understood of God's Blessed Mother—not for a moment could her soul have rested under the awful defilement of original sin.

The force of this argument is multiplied tenfold when we add to it other features of doctrine held both in the Greek and Latin Church with regard to the Blessed Mother. Thus she is constantly placed in direct contrast with that wretched condition of all others—of nature itself—wrought through the primal sin. In her all things are said to be *innovated* so that they exceed all thought and power created; she is "the heaven of a new creation," her beauty is beyond belief and such as no eye hath ever beheld, so that "even in heaven no creation is found worthy to speak her magnificence, or to open the book of her prerogatives"; for she is "the miracle untellable," "the abyss of wonders," "the ocean of God's favors." The prerogatives native to Christ, are her's by participation—she is peculiarly "the daughter of God," "His only born," "His first born," "full of grace and truth." Just as Christ the new man is set over against the first man, so is Mary placed in direct antithesis with

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the first woman. "Both pure," says St. Ephrem, "Mary and Eve stand in opposition—one the cause of our death, the other of our life." Further still, the state of fallen nature is described as the state of darkness; the Lady Mother is the very antithesis of this darkness—she is the light dispelling the dark. "What shall we call her," asks Torasius—"The sun? Yea, she glows with splendor seven times greater than the sun, for she conceived the Sun of Justice. She is a light that shineth unto them that sit in darkness and in the shadow of death." So the Blessed Mother is "the daughter of life, for she bore the living word"—"the door of life," "the maiden revivifying wounded nature." Fallen nature is "the state of despoilment," "of the privation of grace," "of the flood of sin." The Blessed Virgin is placed in direct contrast with all that. "She who clothed our nature despoiled in Eden," says St. Germanus, "who alone, when mortal man was swept away by the floods of sin, became a propitiation most like unto God, with power of cleansing dowered, and fashioned nowise by the hand of man." Finally, it was common teaching in the Latin church that the Blessed Virgin *merited* to become mother of the Redeemer. In the office she is hailed the one "who merited to bear Christ, the Lord": in the *Regina Cœli*

> Queen of Heaven rejoice
> For He whom thou didst deserve to bear
> Hath risen as He said, Allelulia—

and Alexander VII. "great and all worthy of praise was that Mother and Blessed Virgin who brought forth the great Mediator between God and man, and merited to bear the Saviour." In like manner speaks St. Jerome, St. Augustine and many others. Now St. Thomas points out that this does not mean the Blessed Virgin merited the Incarnation that Christ should be made man; but that, supposing the Incarnation decreed, she by her holiness and purity deserved in fitness to become His mother. The Angelic Doctor then propounds the law of preparation—that God does most fittingly equip his creatures for those high offices to which they are foreordained; and since that fitness here consisted in holiness and purity, it must demand not only highest sanctity, but absolute purity—freedom from all sin, and much more from original, in her whose dignity was highest, the mother of the Incarnate Word. Recall again the principle laid down by St. An-

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selm and accepted by all: "It was fitting that she should shine with such purity that, except in God, greater could not be conceived, she by whom God the Father had ordained so to give His only Son that He should be the Son in common of the Father God and this most blessed virgin." Now, in the faith of Catholics, that purity excluded the faintest breath of even venial sin from every moment of her life; it cannot, therefore, be thought to admit for one instant the utter foulness of mortal sin.

The whole tradition of the first five centuries is beautifully told in the words of St. Augustine in his book "On Nature and Grace." (c. 36.) Speaking here of all sin and the sin of all, he presently adds: "Except the Blessed Virgin Mary, of whom because of the honor due our Lord, I would have no mention when there is question of sin."

Another argument that completes the above, and bears out that universal tradition, is drawn from the sense of believers, the common persuasion of the faithful. It is the reflex of that universal teaching. For that Mary is the most worthy mother of God, and most worthy because of her exquisite holiness and purity, and that such purity excluded all touch of original sin, is the solemn testimony of the whole Christian world. Indeed Alexander VII. has left it recorded that so tenaciously do the faithful cling to their belief that the soul of the Blessed Virgin was from the first moment of its creation free from original sin, that they take grievous offense if one dare breathe any other sentiment. Such faith was not a formal reasoning but a sort of instinct; and worthy of note is it that this belief was not disturbed in the least by all the agitation excited on this subject. While the great intellectual giants struggled and contended, pitting argument against argument, this secure Catholic faith moved serenely on untouched by the storm, unchanging and unwavering, even to the day when this dogma was solemnly defined by the infallible Church.

The whole argument as was said is indirect; it does not require that the truth in question be expressly formulated, but by clear and evident deduction shows it necessarily implied in the mind of the Fathers and writers of the Church and in ecclesiastical documents. The force of the present argument is briefly this: That we have here a universal tradition sustained through the ages. This tradition, in the first place, removes from our Blessed

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Lady the least stain of sin, of all sin, and therefore must remove the awful evil of original sin. Secondly, her purity is extolled beyond all telling, and as purity is in its true sense remoteness from moral evil, such encomium of our Lady's purity were without reason, were false and harmful, if she had for an instant been tainted with the foulness of original sin. Finally, this tradition teaches that all sanctity, all grace ever conferred upon others was hers, and in a far more perfect way; and therefore since some of God's saints were prevented by grace from the dawn of reason, and others sanctified in the mother's womb, since the angel host and even our first parents were dowered with sanctifying grace, were without all taint of sin from the first moment of existence, surely she who was Queen of Angels and of Saints, she who had the fulness of grace, and in the most perfect way of its having, could not for an instant have been shorn of all grace, at enmity with God, outcast from His love, the object of His loathing, defiled utterly in His fair sight.

It is hard to see what stronger proof could be asked, remembering as we must, that in Catholic thought it makes no difference whatever whether a truth be revealed explicitly, or only implicitly contained in the deposit of faith. Still, there are not wanting grave and learned theologians who maintain that tradition holds clear and explicit revelation of the Immaculate Conception, handed down in unbroken series from the apostles themselves. To this, there is cited a passage from the acts of St. Andrew, largely received as genuine, even in modern scholarship. It reads: "For as much as the first man was created out of earth before it was cursed, so was it necessary that the perfect man, the Son of God, should be born of a virgin never accursed." The liturgies of St. James and St. Mark, of undoubted antiquity, make mention of the Immaculate Conception; Irenæus and Tertullian are quoted from the second century; Hypolitus and Origen from the third. This last named, placing the Virgin Mother in contrast with Eve, declares that "she was not deceived by the serpent's blandishments, nor infected by his poisonous breath." Ephrem and Ambrose, Jerome and Chrysostom declare her absolute sinlessness; Augustine, in the fifth, will not have sin mentioned with her. And so down the glorious line, till Cyril of Alexandria, in the Council of Ephesus, holds the sacred truth beyond question. "Whoever heard," he exclaims, "that an

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architect, building for himself a home, should first yield it up to possession and occupation of his enemy?"

There is no mistaking the spirit of universal tradition on this sublime truth. The thought of the ages glows with it, the heart of the ages throbs with it; all down the centuries the beauty of it is chanted, from every spot of earth the glory of it is told; Catholic faith attentive clings to it, Catholic devotion loves it. The world-wide inculcation of the Church teaching finds its full and true response in the Church believing. Very beautifully is this truth of Immaculate Conception with its chief reason set forth in a passage from Cardinal Wiseman's "Fabiola."

"Mary is the name by which you will know her; Miriam, its original in her own tongue, is the name by which I honor her. Well, you may suppose, was she prepared for such high destiny by holiness and virtue; not as cleansed, but as ever clean; not as purified, but as always pure; not freed, but exempted from sin. The tide, of which you spoke, found before her the dam of an eternal decree, which could not brook that the holiness of God should mingle with what it could only redeem by keeping extraneous to itself. Bright as the blood of Adam when the breath of God sent it sparkling through his veins, pure as the flesh of Eve, while standing yet in the mould of Almighty hands, as they drew it from the side of the slumbering man, were the blood and flesh which the spirit of God formed into the glorious humanity that Mary gave to Jesus."

ALOYSIUS P. BROSNAN, S.J.

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# EDITORIAL.

## THE TERMINATION OF THE FRENCH CONCORDAT.

THE news dispatches about the present relations of France with the Vatican are very unsatisfactory. Although M. Nisard has been recalled, or, as they put it, instructed to anticipate and to prolong his vacation, and all serious diplomatic business suspended, M. Delcassé is sending ultimatums to the Cardinal-Secretary of State, protesting against the summons received by certain French bishops, eleven, some say, and others only seven, two, or one, to appear in Rome to answer serious charges against their personal conduct and episcopal administration. Discreet silence is observed about the exact nature of the charges, though the insinuation is made that they are summoned because of their republicanism. The managing editors seem to forget that only a month ago they reported that one of the bishops in question was under charges of being a Free Mason. Apparently it does not occur to them that the Vatican is not likely to make a test case of anyone whose delinquency is not notorious. The Pope and his Cardinal-Secretary of State are not such poor diplomatists after all to have forced MM. Combes and Delcassé to resume the active relations which they have tried in every way to suspend, and to meet squarely the issue of the termination of the Concordat, which they have tried in vain to defer until January. It will be recalled that the Chamber of Deputies voted, at M. Combes' earnest solicitation, even against the clamors of M. Jaurès and the Socialists, not to raise this question until the government could prepare a measure fully in accord with "republican interests." These interests in his view require that the Church be more the slave of the government than it is at present, and the bill framed by the Socialist Deputy, Briand, has amply provided for this; but the Premier knows very well that it would mean political disaster and death to attempt its passage prematurely. No doubt, he or some of his supporters would welcome any act on the part of the Vatican which they might construe into a breach of the Concordat or provocation to abrogate it: but they feel that it would be awkward to proceed to such an extreme in



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protecting a prelate notoriously unfaithful to his trust. By delay they have all to gain, the Vatican all to lose. The longer they can defer the question, the more they may hope to prepare the public mind for a measure which will be nothing short of revolution, and arrange to cut off the clergy from every freedom of action as well as from their salaries and their church properties.

The salaries, averaging less than 900 francs, $180 for each of the 42,000 priests, one to every 900 of the Catholic population, would readily be provided by a people whose contributions for various religious purposes have for years exceeded the $7,500,000 paid by the government to the Catholic Church in indemnity for properties and revenues unlawfully sequestrated, *i e.*, less than one per cent. of the value, about $800,000,000, appropriated. A people who have been maintaining fully 135,000 religious women and 35,000 religious men and supporting their extensive works of charity and education, besides contributing most liberally to Peter's Pence, and fully three-fifths of the amount expended on Catholic foreign missions, are not likely to let their priests lack food and shelter or to remain long without places of worship. Many religious, who have been compelled to leave their houses, are still in France, and they are not starving nor in need of employment; the nine or ten bishops and the thousand priests, whose salaries have been suspended, receive in alms from the faithful far more than the average $180 allowed by the government; and day after day the French Catholic newspapers publish lists of generous contributions even for the religious, who have been compelled for a time to leave the country and reside in Belgium, Spain, England, Italy and Holland. In answer to one appeal, published July 9, fully 20,000 francs were subscribed by July 12. The chief hardship to be feared from abolishing the Concordat is the penal legislation by which a man like Combes would strive to prevent the clergy from exercising their ministry; but it is doubtful if he could hamper them more than his government is actually doing. The "Organic Articles," which were added to the Concordat by the French government without the consent of the Holy See, may be appealed to by M. Combes to justify any extent of persecution and of resistance to the Vatican; indeed, it is to Article XX, under Section 2, of these Articles, that M. Delcassé must refer in presuming to forbid a bishop to go to Rome when summoned thither, and in pro-

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testing and threatening to break off relations with the Vatican unless the summons be withdrawn. The addition of these "Organic Articles" to the Concordat proper was an act of treachery on Napoleon's part, to which he yielded in order to placate his ministers, who were determined that, if there must be a Concordat, it should be an instrument, not for uniting, but for entirely subordinating, the Church to the State. Pius VII. never ceased to remonstrate with him for trying to make the Articles appear as part of the Concordat, and more than once had his promise that they would be suppressed, but to no purpose. For reasons of statescraft, the "Organic Articles" have only occasionally been invoked to gallicanize the Church in France; but a glance at them will serve to show how disastrous their application would be. Still, even they are mild to the measures advocated by men like Boissy d'Anglas and Clemenceau, Pressensé and the Socialist Briand, who is head of the commission appointed to report a bill on this subject. All these measures propose to apply to every Catholic parish the Associations Law, which has been applied so disastrously to the Religious Congregations. Even from the political point of view, therefore, by waiting the Pope would only expose the Church in France to be oppressed by conditions far more intolerable than the present. Policy, however, is never so urgent as duty in cases like this. If, as the press dispatches confidently state, any bishop is so delinquent in the discharge of his duties as to need to be cited to Rome, then, in comparison with this infidelity of a bishop, and with the government's defiance of the supreme authority of the Pope, all the persecutions that M. Combes and his successors could multiply, and all the hardships that bishops, clergy and faithful might have to undergo in consequence, would be as nothing. So clearly is this recognized to be the Catholic view, that the diplomatic course of Pius X., so far as the press concedes that he is capable of diplomacy, is quite plain to predict. No Concordat can stand in defiance of his immediate authority over the bishops of the Church.

### THE CONCORDAT OF 1801 AND THE ORGANIC ARTICLES.

As we shall likely hear a great deal about the Concordat the next few months, we publish it entire here, together with the "Organic Articles." A glance will serve to show the reader

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**the difference between the two documents, one a statesman-like document, the other an instrument of tyranny embodying all that is worst in Gallicanism:**

THE CONCORDAT OF 1801.

Between the Holy See and Napoleon, First Consul of the Republic of France; translated from the text as given by the Abbé de Pradt, in his *Quatre Concordats*. Tome 2, pp. 102 et seq.

The Government of the Republic acknowledges that the Roman Catholic and Apostolic Religion is professed by the great majority of the people of France.

His Holiness, in view of the absence of the rites of this religion, feels that its restoration at this time with its great ceremonies, under the auspices of the Consuls of the Republic, will be generally accepted and result to the welfare of the people.

In consequence, in view of these considerations, mutually admitted, alike for the good of religion and of interior tranquillity, it is agreed:

ARTICLE 1. The Roman Catholic and Apostolic Religion shall be freely exercised in France. Its worship shall be free in conformity with such regulations of the police as the Government may deem necessary for public tranquillity.

ARTICLE 2. The Holy See in concert with the Government will arrange a new hierarchial fabric for France.

ARTICLE 3. His Holiness declares to the titulars of the dioceses of France that he awaits with firm confidence their acquiescence, and that in the interests of the welfare, the peace, and the unity of religion, they will make every sacrifice, even to the relinquishment of their sees. After this exhortation, if they refuse this sacrifice (refusal, however, which His Holiness does not expect), there will be provided new titulars for the government of dioceses as shall be arranged in the following manner:

ARTICLE 4. The First Consul of the Republic, during the three months following the publication of the Bull of His Holiness, will nominate the Archbishops and Bishops for the newly created sees. His Holiness will confer the canonical institution, according to the forms existing in relation to France, before the change of government.

ARTICLE 5. Nominations to sees which may subsequently become vacant shall also be made by the First Consul; and canonical institution shall be conferred by the Holy See in conformity with the preceding article.

ARTICLE 6. The prelates, before assuming their functions, shall render direct to the First Consul the oath of fidelity customary in times prior to the change of the government, in the following terms:

I swear and promise before God upon the holy gospels to render obedience and fidelity to the government established by the Constitution of the French Republic. I promise also to have no understanding, to assist at no council, nor to join any league, either within or without, which may be contrary to public tranquillity; and if in my jurisdiction it may come to my knowledge that evil designs are meditated to the prejudice of the State, I shall make the same known to the Government.

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ARTICLE 7. Ecclesiastics of the second order shall render a similar oath to the civil authorities designated by the Government.*

ARTICLE 8. The following form of prayer shall be recited at the close of the divine offices in all Catholic churches in France:

"*Domine, salvam fac rempublicam. Domine, salvos fac consules.*"

ARTICLE 9. The Bishops shall rearrange the circumspection of the parishes of their sees, which shall take effect when ratified by the Government.

ARTICLE 10. The Bishops shall nominate the *curés*. Their selections must be of such persons only as shall be acceptable to the Government.

ARTICLE 11. The Bishops may create chapters in their cathedrals and a seminary for their dioceses, without Government assistance.

ARTICLE 12. All metropolitan churches, cathedrals, parochial residences or other buildings for religious use, which have not been confiscated, shall be placed at the disposition of the Bishops.

ARTICLE 13. His Holiness, for the peace, welfare and happy re-establishment of the Catholic Religion, declares that neither He nor His successors shall molest in any the purchasers of confiscated church property (*les acquéreurs des biens ecclésiastiques aliénés*), and consequently, the possession and titles to such property, and the revenues appertaining thereto, shall remain incommutable in those having juridical titles thereto.

ARTICLE 14. The Government assures a proper salary to the Bishops and pastors whose dioceses and parishes shall be included within the rearrangement.

ARTICLE 15. The Government will also arrange that liberal French Catholics may make beneficial foundations in favor of churches.

ARTICLE 16. His Holiness acknowledges and concedes to the First Consul of the Republic of France the same rights and prerogatives exercised by the old Government in its relations with the Holy See.

ARTICLE 17. It is mutually agreed between the contracting parties that, in case any of the successors of the present First Consul should not be a Catholic, the rights and prerogatives named in the preceding articles, as well as the nomination of Bishops, shall be regulated, in so far as he may be concerned, by a new convention.

The ratification of these agreements shall be made at Paris within forty days. Paris, the 26, *Messidor*, the ninth year of the Republic of France.

### THE ORGANIC ARTICLES.

1. No bull, brief, rescript, decree, mandate, provision, signature of provision, nor other documents emanating from the Court of Rome including those relating to personalities, shall be received, printed or otherwise published or circulated, unless authorized by the Government.

2. No individual under the title of nuncio, legate, vicar or commissary apostolic, or acting under any other title of similar functions, shall, without the same Government authorization, exercise, on French soil or elsewhere, any function relating to the affairs of the Gallican Church.

* This oath was abolished in September, 1870.

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3. The decrees of synods outside France, as also those of general councils, shall not be published in France until their scope has been examined by the Government, in what relates to the laws, rights and franchises of the French Republic, and of which the publication might affect public tranquillity.

4. No national or metropolitan council, no diocesan synod, no deliberative assembly, shall be held without the express permission of the Government.

5. All ecclesiastical functions shall be gratuitous, except such obligations as may be authorized and fixed by regulation.

6. Appeal may be taken to the Council of State in all cases of abuse on the part of superiors and other ecclesiastical persons. Cases of abuse are the usurpation or excess of authority; contravention of the laws and regulations of the Republic; infraction of the rules established by the canons received in France; attempts against the liberties, franchises and customs of the Gallican Church; or any proceeding in the exercise of religious functions, which may compromise the honor of citizens, arbitrarily disturb their consciences, or lower them by oppression or injury or public scandal.

7. Appeal may also be taken before the Council of State of interference with the free exercise of religion, which the laws and regulations guarantee to her ministers.

8. Appeal is competent to all interested, but in default of individual action, it shall be exercised officially by the prefects. The public functionary, ecclesiastic, or the person interested in such appeal, shall address to the Councillor of State charged with the supervision of religious affairs, a detailed statement over his signature, which shall be given immediate attention, which, with the evidence submitted in his report, shall be proceeded with in administrative form, or referred, according to the exigency of the case, to the competent authority.

### Section I.—General Arrangements.

9. The Catholic religion shall be exercised under direction of the Archbishops and Bishops in their dioceses, and under that of the pastors (*curés*) in their parishes.

10. All privileges conferring exemption from episcopal jurisdiction are abolished.

11. Archbishops and Bishops may, with Government sanction, establish in their dioceses Cathedral chapters and seminaries. All other ecclesiastical establishments are suppressed.

12. Archbishops and Bishops may add to their names the title of citizen or of *monsieur*. All other qualifications are interdicted.

### Section II.—Archbishops or Metropolitans.

13. The Archbishops shall consecrate and install their suffragans. In case of impediment or refusal on their part, the oldest Bishop in the metropolitan jurisdiction shall perform this ceremony.

14. They shall watch over the maintenance of the faith and of discipline in the dioceses under their metropolitan jurisdiction.

15. They shall take cognizance of reclamations and complaints against the conduct of their suffragans.

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BISHOPS, VICAR-GENERALS AND SEMINARIANS.

16. Bishops cannot be nominated for Sees unless thirty years of age, and of French origin.

17. Before forwarding the *acte* of nomination the candidate proposed is obliged to furnish an attestation of proper deportment and of correct life, made by the Bishop of the diocese in which he had officiated as ecclesiastic. Nominees shall be examined as to their doctrinal capacity and belief before a Bishop and two priests, to be named by the First Consul. The result of their examination shall be submitted to the Councillor of State in charge of religious affairs.

18. The priest nominated by the First Consul shall diligently persevere in obtaining the canonical institutions of the Holy Father. He shall not perform episcopal functions until the bull of his institution shall have been received, and officially certified by the government, and until he has personally made and subscribed to the oath made between the Holy See and the Government of France.

19. This oath shall be made to the First Consul and a *procés verbal* shall be drawn therefor by the Secretary of State.

20. Bishops shall nominate and install pastors (*curés*) and publish their nomination, but not confer upon them canonical institution before their nomination has been sanctioned by the First Consul.

21. Bishops shall reside in their respective dioceses; they cannot absent themselves therefrom without the permission of the First Consul.

22. Each Bishop may nominate two Vicar-Generals, and each Archbishop may nominate three; they shall be selected from among the priests having the qualifications requisite for the episcopacy.

23. They shall visit in person each year a portion of their dioceses, and within five years its entire extent. In case of legitimate impediment, the visits may be made by a Vicar-General.

24. Those selected for teaching in seminaries shall subscribe to the declaration made by the clergy of France, in 1682, and published by an edict in the same year. They shall agree to the doctrines contained therein; and the Bishops shall send the form of this submission to the Councillor of State in charge of all religious affairs.*

25. The Bishops shall report annually to this Councillor of State the names of students in the seminaries intended for the priesthood.

26. They shall ordain no priest who may not be the recipient of an annual and fixed income of 300 francs, who has not attained the age of twenty-five years, and possessed of the qualifications prescribed by the canons recognized in France. The Bishops shall confer no ordinations until their number shall have been submitted to and accepted by the government.

PASTORS (*Curés*).

27. Pastors cannot assume their functions until they have placed in the hands of the prefect the oath prescribed by the agreement made between the Holy See and the government.

* This Declaration has been condemned by several Popes.

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28. A *procés verbal* shall be drawn up of this *prestation* by the Secretary-General of the prefecture, and duplicate copies delivered.

29. They shall be installed by the pastor or by the priest designated by the Bishop. They are required to reside in their respective parishes.

30. Pastors (*curés*), in the exercise of their functions, are under the rule of their Bishops.

31. Assistant priests (*vicaires*) shall exercise their ministry under the supervision of the pastors. They shall be approved by the Bishop, and subject to removal by him.

32. No foreigner can be employed in religious functions without permission of the government. Functions are forbidden to any ecclesiastic unconnected with a diocese.

33. A priest cannot leave his diocese to function in another without permission from the Bishop.

CATHEDRAL CHAPTERS; GOVERNMENT OF DIOCESES DURING VACANCY OF SEE.

34. Archbishops and Bishops, under the faculty given them to create chapters, cannot exercise this function without obtaining the authorization of the Government; not only for the establishment proposed, but as to the number and selection of the ecclesiastics intended therefor.

35. During the vacancy of sees, the metropolitan shall rule; and in his place, in case of need, the oldest of his suffragans.

36. The Vicar-Generals of such dioceses shall continue to function after the death of the Bishop, to the installation of his successor.

37. The metropolitans, the cathedral chapters, are required to advise the Government without delay when sees become vacant.

38. Vicar-Generals in charge of vacant sees, as well as the metropolitans and chapters, shall sanction no innovation in the usages and customs of these dioceses.

SECTION III.—DIVINE WORSHIP.

39. There shall be but one liturgy for all the Catholic Churches of France.

40. No pastor shall authorize special public prayers in his parochial church unless authorized by his Bishop.

41. No feast, with the exception of Sunday, shall be established without Government permission.

42. Ecclesiastics, during religious ceremonies, may wear the vestments appropriate to their rank; but in no case shall they make us of the episcopal color.

43. No religious ceremony shall be held outside of Catholic Churches in cities where there are churches of other denominations. And no church can be used for different creeds. All ecclesiastics shall wear the French costume, and in black. Bishops may add to this dress the pectoral cross and purple hose.

44. There shall be set apart in cathedrals and parish churches a prominent place for such Catholics as hold civil or military positions of distinction.

45. The Bishop shall arrange with the prefect the manner in which the faithful may be attracted to Divine service by the tolling of bells. Bells can-

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not be rung for any other purpose without the permission of the local police authorities.

46. When the Government ordains public prayers, the Bishops shall arrange with the prefect and the military commandant, as to the day, the hour and the manner of observing such ordinances.

47. The preaching of sermons on solemn occasions, and those peculiar to the seasons of Advent and Lent, must be by priests who have been specially authorized by the Bishops therefor.

48. The pastors at parochial masses shall pray for the welfare of the French Republic, and for the Consuls.

49. No inculpation, direct or indirect, shall be permitted against the non-Catholic creeds authorized by the State.

50. No announcement shall be made in sermons foreign to the exercise of religion in Catholic Churches, unless authorized by the Government.

51. The nuptial benediction shall not be bestowed unless proof shall be made of the performance of civil marriage according to law.

52. Parochial registers shall record only the administration of the sacraments. In no case shall they be made supplementary to the civil registers, which, according to law, records the status of the people of France.

53. All the *actes*, ecclesiastical and religious, must ensue according to the equinoxial calendar, established by the laws of the Republic.

54. The days shall be designated by the names given in the calendar of the solstices.

55. Sundays shall be days of rest for public functionaries.

### Section IV.—Circumscription of the Archdioceses and Dioceses.

56. There shall be in France 10 Archbishops or Metropolitans, and 50 Bishops.

57. The circumscription of the Archdioceses and of the Dioceses shall be arranged according to the following table:

### The Circumscription of Parishes.

58. There shall be at least one parish in each judicial circuit.

59. Succursal chapels may be established where necessary.

60. Each Bishop shall, in concert with the prefect, regulate the number and extent of the succursal chapels; the plans of this arrangement shall be submitted to the Government, but no action can be taken until officially authorized.

61. No portion of the territory of France shall be erected into parochial territory, without the express authorization of the Government.

62. The priests serving succursal chapels shall be chosen by the Bishops.

### Salaries of Ministers.

63. The salary of Archbishops shall be 15,000 francs. The salary of Bishops shall be 10,000 francs.

64. *Curés*, or parish priests, shall be of two classes.

65. Those of the first-class shall receive 1,500 francs. Those of the second

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class, 1,000 francs. The *Conseils généreaux* of large districts may, from their local incomes or from their taxes, augment these salaries in cases deemed advisable. The allowances granted by the laws of the Constituent Assembly shall be deducted from the above-named salaries.

66. The *vicaires,* or assistant priests, shall be selected from among the priests pensioned in pursuance of the laws of the Constituent Assembly.

67. The amount of these pensions and the product of their oblations (for intentions, etc.) shall constitute their salaries.

68. The Bishops shall draw up a scale of the stipends or oblations, which priests may be authorized to receive for the administration of the sacraments.

69. But the form of such regulations, as may be arranged by the Bishops, may not be published or otherwise carried into effect until after the approval of the Government.

70. Each ecclesiastic in receipt of a pension from the State may be deprived thereof, if, without legitimate cause, he declines the function to which he may be assigned.

71. The Councils General of Departments are obliged to provide suitable residences for Archbishops and Bishops.

72. Pastoral residences (*presbytères*) with their surroundings, which may not have been confiscated, shall be restored to the *curés,* or pastors, and to the priests officiating in the succursal chapels. When these are not available, the Councils General of the communes are authorized to provide suitable residences and grounds.

73. Endowments intended for the support of priests in the exercise of religion must consist of Government bonds (*rentes*).

74. They may be executed by the diocesan, Archbishop or Bishop, but they cannot be executed unless authorized by the Government.

75. Landed property (*immeubles*) other than edifices for pastoral uses and adjoining grounds or gardens may not be considered as ecclesiastical estate, nor controlled as such by religious functionaries.

EDIFICES INTENDED FOR RELIGIOUS USE.

76. Edifices formerly intended for Catholic religious use, but now under national control, such as a parochial edifice or a succursal chapel, shall be placed at the disposition of the Bishops by a decree of a *prefét* of the department. A duplicate of such decree shall be sent to the Councillor of State.

77. There shall be established organizations, *fabriques* (in dioceses), to supervise the care of churches and the administration of charity.

## BRUNETIÈRE ON THE RETURN TO PAGANISM.

In an article written by Brunetière for the *Correspondant*, the distinguished publicist shows in a very clear and convincing fashion that the trait which differentiates our times from those that have gone before, is not that we are on the whole more immoral, though new circumstances may vary the forms of in-

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dulgence, but that we are attempting for a hundred and fifty years or more to build up a moral code which is to be independent of all religion; one that will be possible for men of every color and race and creed; the morality as it is called of honest men. The effort cannot succeed, but will result only in a restoration of pagan ideals. He finds this pagan element obtruding itself in the three things which the age is proudest of having effected, viz., Individualism, Naturalism and Statism.

Individualism consists in a man being a law unto himself. This has the specious appearance of being eminently proper, for it is the right that every man has to be guided by his conscience. In a few deft phrases he exposes the fallacy of this conceit. A man may follow his conscience, but his conscience may be erroneous and bad; a condition which it is very easy for men, especially professional men, lawyers, doctors, especially politicians and even priests to find themselves in. The source of the delusion springs from the fact that a man who is thus a law unto himself constitutes himself a sort of a divinity, whom no one has a right to compel to do otherwise than as he judges. This attitude of mind is nothing else than the proud Stoicism of Epictetus and Marcus Aurelius. "Read," he tells us, "the long preamble to *Thoughts* of Marcus Aurelius, who attributes to himself every imaginable virtue without a single defect. Stoicism is nothing but the apotheosis of the individual; and that is the direct antithesis of Christianity. The believer in this doctrine is an incarnation of pride; there is a shred of humanity, it is true, that unites him with the rest of the race, but his qualities of mind and heart put him in a realm apart. He is the modern "overman," whose morality is of a privileged class, and in the words of Nietzsche, "not the morality of slaves." This modern theory of the overman's morality, which is based on self-respect and the autonomy of the will, is nothing but paganism.

Secondly, Naturalism, which teaches the essential goodness of human nature and the emancipation of the natural instincts, is in philosophy pantheism. Rousseau and his associates had scarcely thrown this error on the world when Darwinism made its appearance, which cut us off from any supernatural control, and we were told to follow nature because it is natural, and therefore must be right. But this is nothing but a restoration of the

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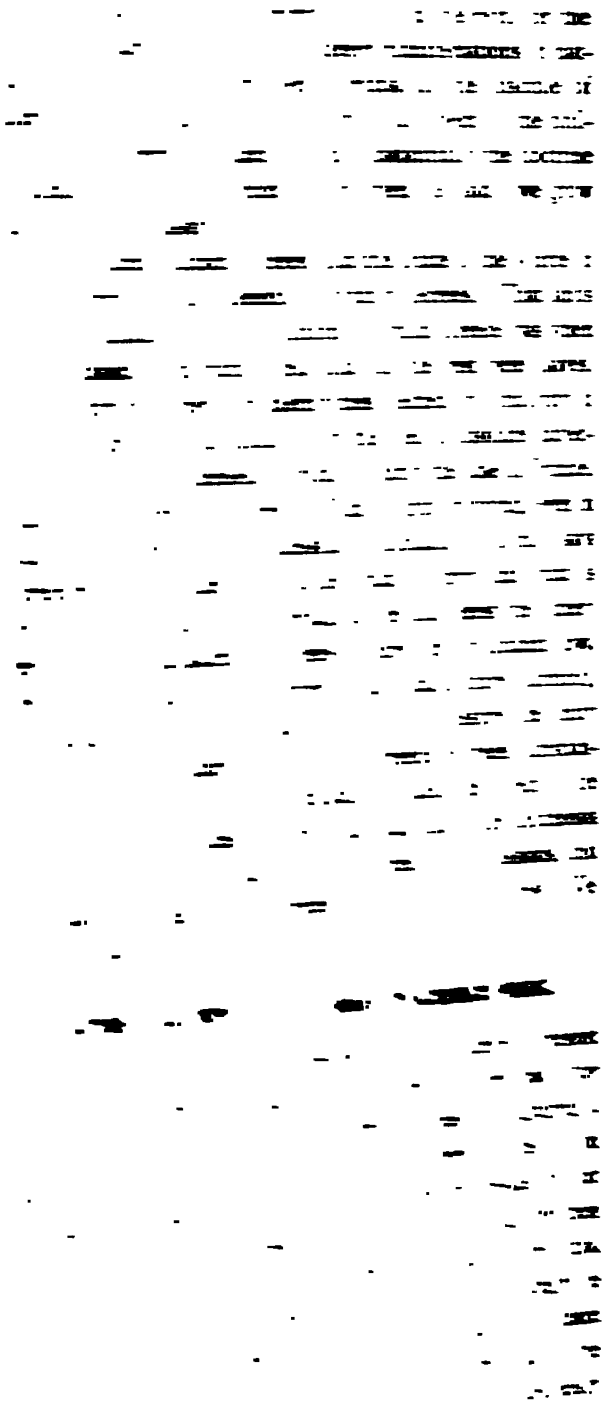

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in its favor. Over Mr. Bagot he has the advantage of knowing something about the question, and though throughout his article he is too sarcastic and too personal, he writes in better temper than his opponent. Undignified though the editor's tactics are, it is amusing to have these two men at odds with one another. Apparently Father Taunton has been biding his time and storing up wrath to vent on Mr. Bagot, whom he assails not merely as the writer of the article in question, but as "the novelist," as a Quirinal partisan and a "bored" convert. Very cleverly Father Taunton puts the question:

"We must either have the music of worship or the worship of music. You must choose one horn of the dilemma, and you will be led in your choice by the way you answer the question: Is music made for men or men for music? Surely there can be no doubt as to the reply. Music must be either a mere melodious vehicle for soul-moving words, or these count for nothing and are to be overpowered by the sounds. In this case the composer, the singer and the accompaniment will represent the chief power in the music of worship. But is not this to make the frame more important than the picture, the setting than the jewel? Or, in a more homely phrase, is not this putting the cart before the horse?

"In the music of worship the true artistic sense demands truth, for nothing can be beautiful except it be true; and truth demands that, in this style of music, the words should be paramount and music the handmaiden; for it is in the text we find life and truth, not bound, but quick and powerful."

Sensibly enough Father Taunton disposes of Mr. Bagot's contention that the worshippers rarely recognize the profane selections adapted to liturgical texts, or suffer distraction from them, by pleading for the composer's rights and for the worshipper's devotion. Verdi, he observes, would be the first to protest against such a caricature of his conception as the introduction of the drinking song from *La Traviata* at the solemn parts of the Mass. When "A Movement" from Bizet's *L'Arlesienne* is turned into a *Sanctus*, might not Bizet complain:

"This does not represent my idea at all. That melody and those harmonies were conceived as illustrating one particular train of thought. They are one distinct conception. You have no right to misrepresent me or to vilify me as an artist. Were I to undertake to set the angelic hymn to music, I should approach the task in a very different frame of mind to what I had when I penned that part of the opera."

True, even in "different frames of mind," some composers have written but indifferent and worse ecclesiastical music, but rarely

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anything so incongruous with the text as the selections just mentioned; and, even without much technical knowledge, any priest of ordinary good taste will spare his congregation the affliction of listening to such compositions. Undismayed by Mr. Bagot's prophesy that our churches will no longer attract Protestants, Father Taunton grows somewhat petulant about the anxiety some have for making converts.

"Does the Catholic Church," he asks, using Mr. Bagot's terms, "organize her worship for Protestant 'ears, eyes, and possibly noses?' Does she even take them into consideration?

"Of course, there are those who come to listen and remain to pray; but when we have so much to do to make our own people solid christians, we cannot spare the time to go out fishing for whales with sprats. And how often does it happen that the fish, when caught, turns out to be but a pitiful red herring?"

There was no need of this. The Church does take all men into consideration. It would have been enough for Father Taunton to say that the more religious our music is, the more numerous and genuine our converts will be. To our shame, be it said, that the music in many Protestant churches is more religious, nay, in some of them more strictly liturgical than it is in vast numbers of our own. Most pertinent of all Father Taunton's remarks is the query:

"Why, too, I may ask, should costly choirs be kept up for 'the eyes, the ears, and possibly the noses' of the non-Catholics who, Mr. Bagot says, form the very large proportion of the congregations, when our churches are in debt, our schools in danger of being starved, and our clergy, many of them, living in poverty and want?"

Father Taunton has the best of the argument, and says a few good things about church music; but why did not the editor eschew controversy and engage some thoroughly competent writer to explain the *Motu Proprio* of Pius X., and provide his readers with sound information on a question of such general interest?

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# THE CHRONICLE.

## HOME NEWS.

***His Eminence, Cardinal Satolli.***—His Eminence attended the commencement exercises of the University of Notre Dame, Indiana, where he was enthusiastically received. A noteworthy feature of the exercises was a masterly discourse by the Hon. Charles J. Bonaparte of Baltimore on "The Catholic American Citizen." On his return to Washington he was the guest of honor at a dinner given by the Secretary of War, William H. Taft, at the Arlington Hotel on June 20. Among the guests were Archbishop Farley, General Chaffee, Mr. McCall, Mr. Glover, Mr. Conant, Admiral Taylor, Rt. Rev. Mgr. O'Keefe, Archbishop Ireland, Secretary Moody, Admiral Dewey, Rt. Rev. Mgr. O'Connell, General Sanger, Dr. D. J. Stafford, Dr. Egan, Major Ballinger, Major Porter, Chief Justice Arellano, of the Philippines, and Justice Brown, of the United States Supreme Court.

Secretary Taft paid a high tribute to the Cardinal's help in arranging Philippine affairs and to Pope Leo XIII.:

"I hope I may be permitted to say that I count it one of the great honors which has fallen to my lot to have had two long personal conferences with that great man, now dead, Leo XIII., and to testify to the beauty of his character, and the remarkable acuteness and brilliancy of his intellect at the great age of 93."

On Tuesday morning, His Eminence visited President Roosevelt and in the course of his remarks praised the United States for the constitutional guarantees of liberty in religious matters and mentioned the kindly acts of the President that have been highly appreciated at Rome. The President answered with a short speech of welcome. From Spring Lake, N. J., where the Cardinal officiated at the wedding of Mr. L. Carbery Ritchie, of Washington, and Miss Margaret Maloney, daughter of Marquis Martin Maloney, he went to Philadelphia, and on Friday, celebrated Pontifical Mass in the Church of the Gesu, in the presence of eighty priests and a vast congregation. He also attended the commencement exercises of St. Joseph's College.

His visit to St. Louis from June 27 to July 7 was marked by an uninterrupted series of imposing events, religious and social, in all of which the distinguished prelate was the central figure. The inhabitants of St. Louis, Catholic and Protestant, army officers, Exposition officials, foreign commissioners and leading members of the episcopacy and clergy, vied with one another in paying honor to the Papal representative and in making his visit to the Exposition City memorable.

Thursday, June 30, was designated by the Fair officials as Catholic day, and more than 98,000 visitors were at the Exposition grounds The Cardinal and his party visited various buildings, and at 5 P. M. attended a grand reception in his honor at Festival Hall.



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President Francis spoke of the pleasure he felt in welcoming the Cardinal in behalf of the Exposition. He said that no Exposition could be universal that did not have representation from the great Catholic Church.

After brief addresses by Archbishop Glennon and prominent Catholic laymen, Cardinal Satolli was introduced, and as he arose the entire audience stood up with him. His Eminence expressed at the outset his heartfelt gratitude for the warmth of the reception accorded him by those present. He went on to speak of the deep interest the Holy Father has for all that concerns the prestige and advancement of America. He spoke of the great expositions that have taken place in this country in the last century, and he said that to his thinking the particular merit of this Exposition is that it devotes so much attention to its educational feature.

From St. Louis the Cardinal went to Dayton, Ohio, where he was the guest of John H. Patterson, President of the National Cash Register Association. A great mass meeting on the factory lawn was the climax of the Cardinal's visit to the National Cash Register factory to investigate at first hand the system of welfare work for employees which Mr. Patterson has developed during the past eight years. Four thousand employees listened to his address on the relations of labor and capital.

"This is my third visit to the United States," he said. "I have inspected almost all of the larger and more interesting concerns of the country from north to south and from east to west. On different occasions I have looked into their methods and results, but I say to you in all sincerity that the spectacle I have seen this morning is new to me and is filled with more of hope and promise than anything I have seen in the United States. . . . It is in the spirit of faith, in the intellectual and moral strength of the human race that the true solution of the differences between labor and capital must be found and body and soul must both be taken into consideration by the man who would adjust these warrings.

"This was the new revelation of Our Lord. Our Lord reiterated again and again the mutual relation of labor and justice, and the duty and the rights of capital and labor. I beg you to remember that the Christian spirit is the key to the solution of this question of labor and capital. Again, the question of capital and labor is the greatest question pertaining to individual life, to the perpetuation of domestic life and social welfare. Consequently the solution must be for the good of all life, of the individual life, of the life of each family, and of the peaceful and prosperous life of the nations. If you here in the United States would have such a prosperous life, the spirit you must cultivate is the Christian spirit of love and justice, charity and self-sacrifice. . . .

"It is a necessity of the world's progress that there should be harmony and justice and love between capital and labor. The Christian spirit, the Christian tradition of faith and charity and justice and self-sacrifice is the most simple, the most ancient key to the solution of labor and capital. It is in the spirit of Christian faith that each one must endeavor to lift higher and higher the sphere of human destiny. It must be in the spirit of charity, of fraternal charity, so that each feels the necessity of the other, that labor and capital

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must meet, and society, the individual, the family spirit of Christian sacrifice must be animated by the spirit of justice, of love and fraternal charity."

Cardinal Satolli was the guest of Archbishop Quigley of Chicago from July 9 to July 11. On Sunday afternoon he visited the Polish parish of Holy Trinity, in which he has always taken a particular interest since he was the means of re-opening the church eleven years ago, when Apostolic Delegate at Washington. Holy Trinity had been closed for eighteen years on account of internal discord. His words to the congregation praised the establishment of the parochial schools as a work equal in importance to the Church itself. From July 12 to July 14 His Eminence was the guest of Archbishop Ireland at St. Paul. Thence he was to go to Buffalo and New England. It is announced that he will sail for Europe on August 6.

***Death of Archbishop Guidi.***—The Most Rev. John Baptist Guidi, D.D., Apostolic Delegate to the Philippine Islands, died of heart failure at Manila, on June 26. Funeral services were held on Friday, July 1, and the body will be interred at Rome. The death of the Archbishop caused sincere regret throughout official circles in Washington. He was making plans to visit America in about six weeks, when he expected to come to Washington for a final settlement of the Friar land question. Secretary of War Taft, former Governor of the Philippines, was closely associated with the Delegate in the Friar land negotiations at Manila, and only recently, at the dinner given by him to Cardinal Satolli, spoke in glowing terms of the work of Archbishop Guidi. He had visited America several times, and was a sincere friend of the American people. The late Delegate was born April 26, 1852, at Collepardo, near Alatri. He began his studies of theology at Rome, but completed them at Innsbruck, in Tyrol, where he was ordained in 1877. Entering on a diplomatic career, he was secretary successively at Munich, Madrid and Lisbon; from 1887 to 1890 he was Auditor and then Chargé d'Affaires of the Nunciature at Munich; from 1890 to 1892 he was Secretary of Extraordinary Ecclesiastical Affairs at the Vatican, and from 1892 to 1898 he was Auditor and then Chargé d'Affaires in Brazil, whither he had accompanied Cardinal Gotti, the present Prefect of the Propaganda. Before returning he went on an extraordinary mission to Ecuador. From 1899 to 1902 he was Secretary of Extraordinary Ecclesiastical Affairs at the Vatican. He was appointed Apostolic Delegate to the Philippine Islands in August, 1902, and consecrated Titular Archbishop of Stauropolis on September 21, by Cardinal Rampolla. In his important post as Delegate, Archbishop Guidi gave evidence of the highest gifts, admirable devotion to the Holy See, apostolic zeal and enthusiasm for the cause of the Church. He was a man of excellent abilities and wide culture, expert in foreign languages, of charming affability and great generosity to the poor, so that his unexpected decease is a great loss to the Church and a source of deep regret, as the untimely ending of a brilliant career, which gave promise of even greater work in the future.

***The Hierarchy.***—Mgr. Joseph J. Fox, Vicar-General and Administrator of the Green Bay Diocese, has been appointed Bishop of Green Bay, to suc-

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ceed Archbishop Messmer. Father Fox was born August 2, 1855, at Green Bay. He is the son of one of the early German settlers in the State of Wisconsin. After leaving the cathedral school at Green Bay, he studied classics at St. Francis and went to Louvain, Belgium, for theology. He was ordained to the priesthood June 7, 1879.

In 1883 he took charge of Our Lady of Lourdes congregation at Marinette, where he remained eleven years, his pastorate being one of constant progress for the church. He was appointed Vicar-General by Bishop Messmer in 1894. Personally, Mgr. Fox is genial and approachable and held in affectionate esteem by all who know him. He was appointed Domestic Prelate by Pope Leo XIII. in 1899.

The Rev. Matthias Lenihan, pastor of St. Mary's Church, Marshalltown, Iowa, has been appointed Bishop of the newly elected diocese of Great Falls, Montana. The city of Great Falls has about 15,000 inhabitants. The population of the city is largely Catholic, and one of the first things that will be done by the new Bishop is the creation of two new parishes. The territory over which Bishop Lenihan will have jurisdiction comprises in square miles a district about the size of the State of Iowa. The new Bishop was born in Dubuque, in 1584. His preliminary education was received in the first Sister's school in Iowa, the cathedral parochial school, conducted by the Sisters of Charity. In 1870 he entered St. John's College, at Prairie du Chien, Wis., having at that time decided to study for the priesthood. After three years at St. John's he returned to Dubuque and entered St. Joseph's College, in which he remained two years, finishing the philosophical course. He made his theological studies in the Grand Seminary, Montreal, and was ordained December 20, 1879. From 1880 to 1887 he was stationed at Vail, Crawford County; since 1887 he has been rector at Marshalltown.

On July 25, at a meeting of the Congregation de Propaganda Fide it was decided to submit to the Pope the appointment of the Rev. C. Van de Ven, of Baton Rouge, La., as Bishop of Natchitoches, La. Father Van de Ven, was born in Holland in 1865 and ordained in 1890. He came at once to Louisiana and is at present parish priest and dean at Baton Rouge, in the Archdiocese of New Orleans.

The Rev. Raphael Crimont, S.J., has been transferred from the presidency of Gonzaga College, Spokane, Wash., to Alaska, having been appointed by Rome Prefect Apostolic of that vast mission field. Father Crimont has been in Alaska before, having spent seven years at the Holy Cross Mission on the Yukon.

***American Federation of Catholic Societies.***—The invitation to the annual convention is as follows:

"The fourth annual convention of the American Federation of Catholic Societies will take place in Detroit, August 2, 3 and 4, 1904. Elaborate preparations are being made by the national committee and the Wayne County Federation, of Detroit, to make this convention a veritable Catholic congress. All indications point to a very representative and most successful gathering. The Wayne County Federation, headed by the Right Rev. John

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S. Foley, D.D., and prominent priests, will have charge of all local arrangements.

"The convention will open with Pontifical Mass. The sermon will be preached by an eminent prelate. There will also be a public congress, at which addresses will be made by the Rev. Thomas J. Campbell, S.J., of New York, subject, 'Socialism;' Judge Paul Carpenter, of Milwaukee, subject, 'The Church and Society;' Mr. Condé B. Pallen, LL. D., of New York, subject, 'Christian Education;' Mr. T. B. Minahan, national president, subject, 'Federation, Its Nature, Aims and Methods;' Mr. Nicholas Gonner, of Dubuque, Ia., and others.

"The Federation movement has, since its inception in 1901, made steady progress. It has not been the mere enthusiasm of sentiment, but the well-sustained, thoughtful progress of conviction. Its power for good has been felt in the Church, the State and the nation. Its work has the endorsement and blessing of the Apostolic Delegate, eleven Archbishops, fifty-one bishops and hundreds of priests. It has the blessing of the late Supreme Pontiff Leo XIII., and likewise of His Holiness Pius X. The leaders of the movement have been much encouraged by the many kind words written and spoken of Federation by bishops and priests within the past year. One of the oldest and most conservative members of the American hierarchy has recently stated that 'A federation of the Catholic societies of the entire United States would mean righting every wrong; for those who would do wrong would not dare face such an array of numbers.'

"The constitution provides that representation at this convention shall be from State federations, where such exist: from State leagues and from county federations, where no State federation exists; and that such representation shall be on a basis of one delegate for each one thousand members, or major fraction thereof. Each county or State federation, even though its membership shall fall below one thousand, shall be entitled to at least one delegate. National organizations shall be entitled to one delegate-at-large for each ten thousand of its membership.

"For a quarter of a century bishops and priests have been beseeching and urging the Catholic laity to closer unity with them and greater activity in the work specially fitted to the opportunities and energy of the laity. 'An apostolate of the laity!' This has been the urgent appeal from all our pulpits and the entire Catholic press. The laity has responded by the coming into existence of the American Federation of Catholic Societies. As this is a Catholic movement, it must of necessity have the practical, active co-operation of clergy and laity. If the great work of federation is to be accomplished, we must have, as we have a right to expect, something more than mere recommendations from our spiritual leaders. Marshalled under the hierarchy to take its part in the great work of the Church in America, the Catholic laity now appeals in turn to the spiritual leaders, asking: 'Will you assist us by sending to Detroit representatives, not only from societies, but from every diocese and parish in the country?'

"Again we say to the clergy and laity, the opportunities and necessities all about us invoke a union of pastors and people to help us make the Detroit

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convention a magnificent Catholic congress. Let clergy and laity take counsel together upon the practical needs of Catholic endeavor. By unity we can make our impress upon the nation and reflect Catholic thought and action regarding the vital questions affecting the social, moral and intellectual life of the nation. All organizations and federations wishing representation should secure credential blanks from the National Secretary, Mr. Anthony Matre, 612 East Pearl street, Cincinnati, Ohio, not later than July 28. Parish representation is specially desirous, so as to bring in the whole Catholic body, and every clergyman in the United States is hereby invited and requested to appoint one or more delegates to represent his parish, and, if possible, attend himself."

The convention headquarters will be the Hotel Cadillac. The solemn opening services will be held in St. Mary's church, the Rev. Charles Gruenenwald, C. S. Sp,, pastor, St. Antoine and Monroe avenues. The Right Rev. John S. Foley, D.D., will pontificate.

The Annual Ohio State Convention of the Catholic Federation was held in Columbus on July 10 The resolutions dealt with such subjects of vital concern among present-day Catholics as divorce, which the federated societies were urged to do all in their power to lessen by legislation; the encouragement of Catholic literature, particularly by seeing that Catholic books were placed, and asked for, in public libraries; the strengthening of the Catholic parochial school system, and the securing for Catholic hospitals of their share of the public tax for the maintenance of charitable institutions.

Bishop Hartley delivered a strong address at the opening of the meeting, suggesting the importance of activity along the lines afterwards embodied in the resolutions.

The State Federation Meeting of the Catholic Societies of Kansas was held at Atchison on July 12, 13, 14. During the course of the past ten months Father Thomas Burk, O.S.B., has had repeated communication with the pastors and the county organizers with the result that the cause has been greatly strengthened. The official call contains extracts from the endorsements of the Bishops of the State. Results put the movement in position to form a State Federation.

The Federation of Catholic Societies of New York County was effected Thursday evening at the Diocesan House by delegates from all the prominent societies, representing a membership of 40,000. Mr. Joseph H. Fargis was elected president. Twenty-five delegates were selected to attend the national convention in Detroit.

The Rt. Rev. Jas. A. McFaul, D.D., Bishop of Trenton, has a valuable article in *Donahoe's Magazine* for July, 1904, on the nature, necessity, methods and results of Federation among Catholics.

***Catholic Educational Conference.***—The third annual conference of the Catholic schools, colleges and seminaries of the United States was held in St. Louis, Mo., at St. Louis University, Grand and Lindell avenues, July 12, 13 and 14. The conference was preceded by a Solemn Pontifical Mass at St. Xavier's Church. Bishop Janssen was celebrant. Archbishop Glennon

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keenly interested in it, and a scheme for its direction traced out. The extraordinary forbearance of ecclesiastical authority with the Abbé Loisy has served to show still more how untenable are his views and his position.

***Juvenile Crime and Its Cause.***—Signor Margottini, Public Prosecutor of Parma, gives the fruit of his long study in the report of the tribunals of the city and district for 1903. "Notable and alarming," he says, "are the statistics relative to the delinquency of minors, which increases in a terrible manner everywhere and in all countries." In Italy the minors (under 18 years of age) convicted between 1890 and 1897 numbered 286,185, or an average of 35,777 annually, making juvenile crime a fourth of all punished by the courts. The cause of this terrible evil is, in Signor Margottini's belief, the lack of religious and moral training. Squalor and misery contribute to the melancholy result. School reform is proposed as a partial means of remedy, but with the understanding that the schools must be religious. Nor will the schools suffice without the salutary influence of the moral and religious home.

## FRANCE.

***The Senate Condemns Religious Education.***—The Senate, at the beck of M. Combes, followed the Chamber in interdicting all teaching to the members of Religious Orders. Not even the pleas formerly urged by MM. Waldeck-Rousseau and Millerand, nor an appeal for consultation with municipal councils, who should have a voice in the matter, availed aught. No question of needless expenditure or new burdens deterred M. Combes. In this matter of education, he said, the councils were incompetent; it was a matter of principle to punish the abuse of politics and patriotism (on the part of the nuns). The parliament had a right to know what new burden would be thus imposed on the country; the returns already given were incorrect and incomplete; it is a manifest injustice to hinder individual secularized Religious from teaching, just as it is to threaten the magistrates who had tried to do them justice. But the liberty-loving Clemenceau, President of the Commission on the Bill, and M. Combes, and all the confederation of Republican defence had no scruples, and the Bill was duly passed.

***Purifying the Magistracy.***—M. Vallé, Minister of Justice, has proposed a bill, ostensibly to remove superfluous judges and fix conditions of admission to the bench, but really to destroy that irremovability which has been hitherto the guarantee of judicial independence. It is a measure of "reform," M. Vallé says, and, of course, not political. The Bill will enable M. Vallé to remove magistrates from office on the advice of a special commission. The *Temps* calls the terms in which the purpose of the bill is veiled "a huge deception." "If this reform were passed," it continues, "which God forbid, the magistrature, and consequently the fate of litigators, would be absolutely in the hands of the government. M. Vallé does away with that irremovability which was the sole guarantee of judge and judged." The French Ministers have repeatedly complained during the present persecution that some magistrates were not zealous in enforcing the Associations Law against the Religious.

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***Combes and the Carthusians.***—This new "affair," which has, naturally, resounded throughout France and beyond it, is due entirely to the extreme anti-clericals themselves. The accusations have been made and sustained by anti-clericals and against anti-clericals. Who proposed to obtain authorization for the Carthusians at a cost of 2,000,000 francs, has not been discovered by the commission appointed to investigate, nor did the Carthusians ever say they knew who were the chief agents in the matter. Certain unpleasant revelations have, however, been made. The principal characters in the dispute—M. Lagrave, Commissary General of France at the St. Louis Exhibition, and the two Combes have exchanged in public the complimentary epithet of "liar;" and either party certainly did lie. The elder Combes, particularly, contradicted himself and facts; and instead of his boasted indignation, he had shown the opposite temper to the intermediaries in the bribery transaction. On the testimony of M. Bulot, Procurator General of the Court of Appeals at Paris, the Premier furthermore forced the magistracy to favor his cause under threat of dismissal. His transactions with the Mascurand committee have also been brought to light—a committee into whose coffers M. Chabert, who has also come up in this "affair," poured at one time 100,000 francs for political purposes. A diversion from the unpleasant revelations was attempted by a futile and furious attack on the poor exiled Carthusians, who in all likelihood, knew no more than they said, and whose Superior naturally refused to return to France in order to testify in the malignant and malodorous wrangle of his persecutors.

***Freemasonry and the Law.***—After a delay of eighteen months, M. Prache, deputy of the sixth division of Paris, was able to push in the Chamber his interpellation on Freemasonry. This secret association violates many regulations of French law. Its publications are not made public as the law demands. It has not complied with the regulations of the Associations law. It holds property in mortmain without paying taxes; it pays no *abonnement* or succession tax; it has not obeyed clause 2 of the law of 1901, requiring an official declaration in order to hold property and sue with corporate rights. It holds property also by civil societies and intermediaries, contrary to clause 17. In a similarly illegal manner it requests and obtains legacies. It professes and teaches principles regarding freedom of thought, worship, the family, etc., which are contrary to the points of law expounded by M. Waldeck Rousseau. It does expressly what its members falsely accused the Religious Orders of doing—insinuates itself into government, and becomes a State within the State. To all this, M. Lafferre, President of the Council of the Masonic Order, gave no denial, but said that the Third Orders of the Congregations were just as bad as masonry. He declared that M. Combes had the entire support of the lodges in his decisive conflict with the powers of obscurantism and error, namely the Congregations and the Church. Further discussion of the matter was put off to a later date.

***A French Ambassador on the Missionary Religious.***—A Correspondent of the *Croix* vouches for the exact truth of the fact, that, during a banquet on board the flag-ship of the French Squadron at Constantinople,

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the Ambassador, M. Constans, said: "I am a Freemason; I have been Venerable of a Lodge, and I have presided over a convention: hence I cannot be accused of clericalism. But since I came to the east, I go to Mass and take part in processions; I receive at my table more than one religious; and I have not allowed M. Combes to be ignorant of the fact, that all French influence in the East would cease without the assistance of the Religious Orders; and that, moreover, if this opinion displeased him, he might recall me."

## GERMANY.

***Anti-Polish Legislation.***—(See MESSENGER, June, p. 725; July, p. 96). Notwithstanding the able and determined efforts of the Centre, the Poles and the Left, the anti-Polish bill was whipped through the Prussian legislature at the end of June just before adjournment, and has now become a law. It is a cruel law, but it will only add a new and costly fiasco to the long series of blunders made by the Prussian government in dealing with its Polish subjects.

***Anti-Catholic Agitation in Württemberg.***—A violent anti-Catholic agitation has been started in the Kingdom of Württemberg. A bill had been brought before the legislature by the government, which would have made a serious breach in the denominational system of schools by considerably curtailing the influence of the clergy. The bill was passed by the "Liberal" majority of the Lower House, but was voted down in the Upper House, where the Catholic peers are in the majority. Hence an agitation has been set on foot in the country, ostensibly for the abolition of the Upper House, in reality against the Catholic majority. The agitation is directed even against Prince Albrecht, the Catholic heir-apparent to the throne, the Protestant King being childless.

***A Devout King.***—The venerable King George, of Saxony, who has been very sick, is now convalescent and is taking the healing waters at Ems, where every morning he devoutly attends Mass in the parish church. At the early Mass on Sundays he takes his place at the altar-rail in the midst of the faithful to receive Holy Communion. "Such an example," remarked a priest, "is more impressive than an eloquent sermon."

## AUSTRIA.

***Jubilee of the Immaculate Conception at Vienna.***—On one of the public squares of Vienna, "am Hof," may be seen an antique monument erected by the House of Hapsburg in honor of the August Queen of Heaven. It is a column surmounted by a statue of Mary Immaculate, the erection of which had been promised in 1645 by the Emperor Ferdinand III., during the thirty years' War, when the Swedes invaded his States. As soon as the danger was averted, the Emperor hastened to fulfil his vow; on the 18th of May, 1647, the statue was solemnly blessed, in presence of Ferdinand, of the whole court, and of an immense number of his subjects. During the celebration of Holy Mass, which preceded the ceremony, the monarch ad-

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vanced to the altar at the moment of communion and, kneeling before the Sacred Host, held by the officiating archbishop, read aloud the following formula:

"Almighty and Eternal God, the Lord of kings, I, Ferdinand, humbly prostrate before Thy Divine Majesty, choose this day in my own name, in the names of my successors and of this noble Province of Austria, the Immaculate Virgin Mary, Mother of Thy Son, for Protectress and special Patroness of this Archduchy. Moreover, I solemnly vow that in this country, the Feast of the Immaculate Conception, December 8, shall henceforth be solemnly celebrated with vigil and fast. O King of Heaven and of Earth, who considerest the homage offered Thy august Mother as rendered to Thyself, deign, I beseech Thee, to graciously accept the vow Thou hast inspired and extend Thy protection to myself, my house and my people."

Leopold I., son and successor of Ferdinand III., and like him devoted to the Blessed Virgin, replaced in 1667 the marble column by a more beautiful one in brass, the base of which he laid with his own hands. He owed to the intercession of Mary the deliverance of Vienna from the pestilence of 1679. The column as it stands to-day is twenty-four (24) feet high; it is surmounted by a statue of Mary Immaculate crushing the head of a dragon. At the four corners of the pedestal stand four militant angels. On a metal tablet is engraved the following inscription composed by Ferdinand III.:

"To the Most High, Most Great and Most August Monarch of Heaven and Earth, through whom all kings reign, to His Immaculate Mother, chosen as the special Patroness of Austria, Ferdinand III. gives and consecrates himself, his children, his army and his provinces, and accomplishes his vow by erecting this statue the 18th of May, 1647."

On another tablet Leopold I. caused the following inscription to be engraved: "Leopold I., Roman Emperor, who greatly extended the Empire, has restored in brass the present statue erected by his august father, in honor of the Immaculate Virgin Mary, through whose intercession he obtained victory, peace and success, December 8th, 1667."

Since the latter date the statue of the Immaculate Virgin, "am Hof," figures in all the historical events of the capital. It was before this image that the great Empress, Maria Theresa, renewed in 1745 the consecration of her empire to the Blessed Virgin, and it was there, likewise, that Pius VII., during his sojourn in Vienna, blessed the people who had hastened from all parts to render him homage.

We may well realize that the House of Hapsburg, which celebrated two hundred years ago the glory of the Immaculate Conception, joined most heartily in the rejoicing of Christians at the time of the proclamation of the dogma December 8, 1854. This happy event was celebrated at Vienna in the following June by a magnificent festival, in which, faithful to family traditions, the young Emperor, Francis Joseph, and the Empress Elizabeth, joined with their subjects in imploring the protection of the Queen of Heaven.

In 1904, the jubilee year of the definition of the dogma, the city of Vienna, eager to ratify the vow of their pious Sovereign, determined to render a pub-

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lic and solemn homage to Mary Immaculate before the statue where they had so often poured out their supplications and their thanksgiving.

On the 19th of June, at 3 P. M, one of those grand religious and patriotic manifestations took place worthy of the faith of the primitive Christians. The houses were gorgeously decorated as the long procession filed through the streets, headed by the clergy and banner bearers, while prayers and canticles resounded through the air, carrying one back in spirit two centuries, and proving that, notwithstanding all the efforts of the enemies of religion, Vienna glories in preserving the faith of its fathers. To the sound of bells the different Catholic corporations of the city grouped together, in perfect order, in the immense square, students, physicians, apprentices, workmen, artisans and many others, all the congregations of men and women, among them the four founded in honor of the Sacred Heart, and the regular and secular clergy. There were eight hundred corporations and over two hundred banners. Soon Bishop Schneider arrived, followed by the Chapter of St. Stephen's Cathedral, the Seminarians, the Professors of Theology from the University, whilst the ministers and other representatives of the Municipality filled the balconies and the tribunes erected between the column and the Church of the Angels directly opposite. The square, which holds thirty thousand (30,000) persons, was soon crowded; the spectacle was grand. The column was tastefully draped in crimson damask with garlands of flowers, while masses of green, studded with lilies, surrounded the base. At three o'clock the Archdukes, Francis Ferdinand, heir to the crown, Rainer, Frederick, Charles and Maximilian, the Archduchesses Maria Josepha, Maria Teresa, Maria Annunciata, Maria Rainer and Blanca, took their places in festooned balconies reserved for them, and were warmly cheered by the people, whose enthusiasm redoubled as the Emperor's carriage stopped before the Church. At that moment the military band struck up the National Hymn, which was enthusiastically caught up by the whole crowd, whilst the Monarch, visibly touched, was received by His Eminence Cardinal Gruscha, the Nuncio, Monsignor di Belmonte, and a number of mitred prelates, then escorted to the loggia of the church, where a tent had been erected, surmounted by the imperial eagle. The Cardinal and his assistants advanced to the altar prepared for them at the foot of the statue, and the imposing ceremony began.

After a canticle in honor of the Blessed Virgin, thrillingly sung by the vast multitude to the accompaniment of martial music, the clergy recited the Litany of the Loretto, to which the Emperor and his people responded kneeling. It was followed by a *Salve Regina*, marvelously executed by the choir boys.

The solemn moment was at hand when Austria of to-day ratified the consecration to Mary Immaculate made two hundred years ago on the same spot. Each phrase of the beautiful prayer was recited first by the clergy, then repeated by all present with inexpressible fervor and emotion.

"Oh, Holy Virgin, Mother of God, we, thy people, recalling the consecration made at the foot of this same statue by the Emperor Ferdinand, who chose thee as special Patroness of this glorious Archduchy of Austria and

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vowed to celebrate solemnly the Feast of thy Immaculate Conception, renew to-day, in presence of Heaven, of the whole Empire and of this Capital, our solemn donation to thy Immaculate Maternal heart, full of grace. Take under thy protection our Emperor, Francis Joseph, and all his subjects, particularly those of this city; protect our families, be the safeguard of our Catholic Faith, the preserver of innocence, the refuge of sinners, the health of the sick. We recommend to thee our lives, our labors, our sufferings, and, above all, the hour of our death. Receive favorably this consecration, aid us to live in a Christian manner and after this exile, show us Jesus, the fruit of thy womb. Amen."

The Confiteor having been chanted by the clergy, the Papal Benediction was given by His Eminence, the Cardinal Archbishop of Vienna, and the ceremony terminated with the Te Deum.

Immediately all eyes were turned upon the Emperor, and while the notes of the National Hymn carried afar the expression of the most ardent patriotism, hats and handkerchiefs were enthusiastically waved to salute the monarch, who could, with difficulty, restrain his emotion. From all the windows of the neighboring buildings the people joined in this touching and absolutely spontaneous manifestation.

The Emperor and the members of the Court, as well as the Ministers, many of whom had prayed and sung with heartfelt earnestness, expressed in unmeasured terms their satisfaction.

This incomparable festival, uniting the monarch and his subjects at the feet of Mary Immaculate, Protectress of Austria, like a vivifying breath, rekindled in all souls not only religious and Christian traditions but also monarchical principles.

## ENGLAND.

***The English Bishops and the Persecution in France.***—The English Catholic Bishops, assembled at Westminster under the presidency of Archbishop Bourne, sent to Cardinal Richard, "and in his person to all Catholic France, a message of profound sympathy and a promise of prayer for them in the terrible crisis and in the difficulties of all kinds which afflict them at this moment." The *Semaine Religieuse*, of Paris, in publishing the English Bishops' letter, manifested the consolation which French Catholics felt at this testimony of sympathy and brotherhood.

***Communicants of the Church of England.***—According to the official year-book, the communicants of the National Church number 2,123,551, while the entire population of England and Wales in 1901 was 32,526,075. This shows how little is the influence of the National Church, although by law established, on the great mass of the English people; yet the Church is the richest in Christendom, and has had at his back, besides boundless wealth, every other temporal means of power—the support of the State, social influence, education, the universities, the old historic Catholic cathedrals. It would have failed still more hopelessly but for the "Catholic" revival—its imitation, namely, of the Catholic Church and its partial acceptance of her long-rejected doctrines.

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***Atrocities Committed Against the Native Tribes in Australia.***—While the other European powers gave a chilling reception to the Englishmen who invited them to investigate and punish the conduct of the Belgians in the Congo Free State, the Protestant Bishop Gibney of Western Australia, than whom no one is more competent to speak, tells us, in the *Western Australian Record* of April 23, that his blood boils when he thinks of the treatment of the natives by the officials and settlers in that English Colony in which he labors. Their conduct, he says, is sufficient to bring a curse upon the country. Natives, for the alleged crime of sheep-stealing or desertion, are imprisoned for a year, and kept in irons constantly, day and night. Chained by the neck and legs, they work in the blistering heat on the road. Even when sick they are sometimes not released, and only death sets them free. What wonder, he asks, that the native population has diminished by one-half around the coast towns since the coming of the whites? The natives are captured as slaves by settlers, and the women thus taken are given up as a means to keep the native youths from deserting their employment.

***Discrimination on Account of Religion in Hospitals and Homes.***—The rules and methods of many of the English hospitals are framed in the interest of Anglicanism, although supported, at least in great part, by general contributions; and such sectarian rules are rigidly enforced. The patients are obliged to take part in the Anglican service; the Anglican minister is salaried, while a Catholic priest is just tolerated. In one hospital the Catholic nurses have been exempted from Anglican services because they volunteered to attend the contagious wards. In all naval, military, and municipal hospitals, however, there is fair play; and King's College Hospital at once changed the unfair regulations referred to above on the protest of Mr. J. F. X. O'Brien, a member of the Irish Party, to whose notice a case in point had been brought. Just now public contributions are asked for a Soldiers' Daughters' Home, on the forms of application for entrance to which, the applicant must express her consent "to be educated in the principles of the Reformed Church of England," the narrowest form of Anglicanism.

***The Protestant Temper and the Coronation Oath.***—When the Duke of Norfolk's motion to have the repulsive anti-Catholic character of the Coronation Oath changed was postponed to June 28, the Imperial Protestant Federation, representing 51 federated societies, issued a lively call to the Protestant Peers to be in their places and do yeomen service against Papist innovations; while the credulous *Churchman* (Anglican) lengthened a line of the National Anthem, making it read "God Save the King from Rome." It takes them a long while to see how belated in this anti-Roman rancour. The English peers fear that a modification of the Oath in accordance with modern civilization or common politeness will endanger the Protestant succession.

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## IRELAND.

***The Bishops' Warning Concerning the Schools.***—The meeting of the Bishops at Maynooth on June 21 has a most important bearing on the projected changes in the Irish school system. That important changes are contemplated has been stated in Parliament, and that these changes are to lessen or alter the present religious control of the school has been not obscurely hinted. Against such secularist schools the Bishops protest with no hesitating voice. The national school system, now sixty years old, was originally non-religious, or rather intended to be, as the Protestant Archbishop Trench proclaimed, a proselytizing agency, destined to destroy the Catholic religion of the people. The steadfast and intelligent vigor of the Irish bishops and priests transformed the system, improved it, brought it under religious control, and removed religious strife. The appointment of teachers, too, which is the sole guarantee that parents have for the proper education of their children, has been, according to the reports of the government inspectors, judicious and satisfactory. The defects in the Irish educational system are due to the government, and not to the people. A grant sufficient to remedy most of the ills complained of, especially in the poorer districts, is refused by government; while $150,000 are wasted annually on the Model Schools. The Training Colleges are inadequately assisted; the teachers, underpaid. Yet these needful and possible reforms are made the excuse for attacking, ostensibly the system, but really the control of the priesthood. The plan to supersede the national system by a government department administered from Dublin castle is intensely objectionable to the Irish people, and has been decisively condemned by Mr. Redmond in the House of Commons. "We regard with distrust," continue the Bishops, "this new-formed zeal for educational reform and the importation of English secularists to propagate their views; and we are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reform that nine-tenths of the Irish people persistently demand, pressing upon us changes which the country does not ask, and which run counter to all our sentiments." The Bishops point out the injustice of the government in depriving Catholics of higher education, which is now lavishly bestowed on a small Protestant minority. The proposed government department would simply be a fresh endowment of Protestantism. The intolerantly Protestant Trinity College draws rent from lands in almost all parts of Ireland, lands originally confiscated unjustly, and of right the inheritance of the nation at large. The Protestant schools have endowments for higher and intermediate education, and receive, nevertheless, their full share of State grants. The Protestant Churches have a capital of eighty million pounds, and their members almost exclusively fill all the positions in the gift of the government. In contrast with such resources are the marvellously slender means with which the Church of the Nation does its work for the great bulk of the people.

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***The Irish Laborers' Bill*** is declared by the Irish Party to be thoroughly unsatisfactory. Hoping to see it radically amended, they have not opposed it. The financial provision for the erection of laborers' cottages is inadequate, and the cumbrous legal process of proving titles should be simplified. Mr. Wyndham believes, however, that the bill will greatly help the laborers, and in this especially that it confers wide administrative powers on the Local Government Board.

***The Presbyterian General Assembly and a Catholic University.***—This official Presbyterian body still refuses to acknowledge the justice of the Catholic demand for university education. The Presbyterians themselves lack no educational equipment. Besides their strictly denominational institutions, such as Campbell College, Belfast; St. Andrew's, Dublin; Magee College, Derry, they have practically monopolized Queen's College, Belfast, which is said to be, and was intended to be, undenominational. The president of Queen's is a Presbyterian clergyman; the staff mostly Presbyterian, has no Catholic member; and the nomination of professors, attributed to Dublin Castle, has been equally favorable to Presbyterians. Not only in higher education, but also in elementary, the Ulster Presbyterians are strict denominationalists.

***Salting Sir Horace Plunkett.***—The occasion of voting supplies to the Board of Agriculture in Ireland gave the Irish members, Catholic and Protestant, an opportunity of saying what they thought of the vice-president's excursion beyond his field into the region of Irish religion, politics and sociology. The board, said Mr. Farrell, had not done work with the money it received; it has been discredited by Sir H. Plunkett's sneers; and has been guilty, said Mr. Coghill, of a breach of faith by retaining the vice-president after he had been unseated. The Protestant Colonel Nolan regretted Sir H. Plunkett's attacks, and hoped they would be forgotten; and the Protestant T. W. Russell predicted that the author would regret his work. What right, asked Mr. Russell, had a Protestant to condemn Catholic church-building when Protestants had seized all the Catholic churches and proscribed Catholic worship, which was continued, when possible to continue, under thatched roofs?

***Protestant Ascendancy in Catholic Ireland.***—The reduction of the mass of the people to a certain servitude and the division of the public estate as a military booty solely amongst themselves, which was Edmund Burke's description of the ascendancy of the small Protestant minority in Ireland, has continued very much the same since the great orator's day. The king must swear to be a Protestant, though his oath was called brutal and barbarous by Lord Salisbury; the Lord-Lieutenant must be a Protestant; the Lords Justices replacing him must be Protestants; of the sixty privy councillors, only seven are Catholics; the thirty or forty salaried gentlemen of his household are nearly always all Protestants. Such also are the Chief Secretary and his sub-officials. In the Record Office, the State Papers Department, the Office of the Treasury Remembrancer, the Local Government Board, etc., the principle of ascendancy in its most drastic form is maintained. So through all

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government departments, banks, railways, the bench, the great medical colleges, in establishments of higher education, etc., the lion's share, in fact, almost everything worthy of consideration, falls to the dominant Protestant minority. And all this, grossly unjust as it is, is mercy itself to the age-long persecution, which proved the Christian spirit of English Protestant civilization.

***Protestant Church Contributions.***—One of the latest charges made against the Irish Catholics by their Protestant fellow-countrymen and some rancorous English newspapers is that they allow the priests to bleed them to death, in order to build expensive churches. The London *Times*, of June 25, informs us that within three weeks from the issue of the appeal of the (Protestant) Church of Ireland Auxiliary Fund, the united dioceses of Dublin, Glendalough and Kildare subscribed and promised a sum of £21,000 ($105,000) towards the £50,000 which has been assessed as the contribution of these dioceses to the £250,000 for which the appeal is made. The confiscated Church and other property which the wealthy Irish Protestants hold enable them to make these enormous contributions.

## SPAIN.

***Agreement with the Vatican.***—As far as its terms have been made public, it appears that, by an agreement made between the Vatican and the Spanish government, the Religious associations which will have complied with the royal ordinances of April 9, 1902, by the time this agreement is ratified will possess legal rights and be governed by the terms of the agreement and by their own statutes, but will receive no pecuniary aid from the national budget. Their rulers will be their own superiors according to Canon law, and in civil matters they will conform to the general laws of the land. What difficulties arise will be decided by a friendly understanding between Spain and Rome. They will pay taxes like all other citizens, but will be subjected to no special tax. All actual establishments are approved, but for those to be erected a royal mandate is required. All houses containing fewer than twelve Religious must unite with larger ones, unless these Religious are devoted to works of teaching or of charity, or direct sanitariums. No new order can be established in Spain without Papal and royal approval. The special rights of the Scholastic Fathers are confirmed. All associations having a religious object, but not living in community, will be governed by the Associations law and the common law. Strangers cannot introduce Religious Orders without having been previously naturalized. And all foreign Religious in Spanish monasteries must conform to the general laws which regard foreigners. The minister of justice will henceforward keep a register of all the Religious orders.

***Congress of the Catholic Press.***—A large and enthusiastic congress of the Catholic press has been held in Seville. The bishops, priests and laymen present showed entire unanimity as to the measures to be adopted to develop the Catholic press and combat the irreligious, revolutionary and often blasphemous publications which are causing so much evil in Catholic

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Spain. The Apostleship of the Press! There is none more influential, and those Spaniards realize it. The program proposed traces out plans for greater union between Catholic journals and reviews, while leaving entire liberty in matters not regarding religion and so-called liberalism; charity amongst journalists and unconditional loyality to the bishops; a Catholic telegraphic agency at Madrid; press associations to be extended throughout Spain; a league to take notice of and punish legal offenses committed by conscienceless journalists: a central periodical at Madrid; finally, the rules for Catholic journalists proposed by Popes Leo and Pius.

## THE WAR.

The interest of the war centres at Port Arthur and Liao-Yang, near which are General Kuropatkin's headquarters, forty miles south of Mukden. Vladisvostock should not be altogether omitted, since its fleet has shown so dangerous activity. The converging Japanese armies in the north, not yet united, have been fighting their way through the mountain passes by which the Russian forces at Liao-Yang and farther south must be approached. Two Japanese armies of 120,000 men are advancing along a fifty-mile front towards Hai-cheng. Another of 60,000 is endeavoring to strike the Russian rear at Liao-Yang. The country is mountainous and fortified. Hitherto these armies have utterly failed of their purpose of enveloping the Russian commander, or even any considerable body of his troops. He falls back in good order, after inflicting on his foes generally, at least, losses three times as great as his own. By fighting he draws them farther away, which is precisely his manner of tactics from the beginning. The rainy season, it is said, now hinders further operations in the north, and will thus allow time for Russian reinforcements.

In the south, Japanese effort has redoubled around Port Arthur; but the attacks have been invariably repelled, and not even the outer line of defences has been taken. Great sensation has been caused by the renewed life of the Russian fleets at Port Arthur and Vladivostock. The former passes in and out as it pleases, the latter is only a little less restrained. In consequence, the Japanese transports suffer, and their fleet has received severe injury.

## THE ARMENIAN MASSACRES.

These, it appears, have never ceased since the whole world was horrified by the fearful excesses of a few years ago. Churches pillaged and profaned, every able-bodied man stabbed, indescribable crimes against helpless women—these make up the ghastly record of demon deeds by Kurds and Turkish soldiers in the villages of Armenia. The bodies of the dead are said to have literally blocked the streams. Women streaming blood rushed for protection to the French and British consuls. As many as two thousand women and children, half-dead with terror and hunger, sought refuge in one town. According to reports based on inquiries of the foreign consuls, as many as six thousand persons have been slain and twenty-eight villages destroyed.

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# THE READER.

*A History of Matrimonial Institutions.* By George Elliott Howard, Ph.D. University of Chicago Press. 3 vols., $6.

When closing the last of these three books, all of which give evidence of hard, patient and serious, though sometimes one-sided research, one instinctively asks why the author did not change his opinion before he ended his labors. He sets out with the purpose of proving that marriage is altogether a civil affair, the control of which by the State was only accomplished in our days. The moral disasters which he enumerates as occurring in Colonial New England, where such control was first attempted, and in our own days when the State assumes absolute power to abolish, if not to authorize, the marriage contract, would seem to be enough to make him at least suspect that it would have been better to have left it altogether in the hands of the Church.

The first volume begins with a discussion of the theories of M. Lennan, Starcke, Westermarck, Darwin, Spencer and many others with regard to the primitive conditions of the human race in its family organization. His conclusion is that the union of man and woman was monogamic and not a promiscuous herding; but "it is not because of the spiritual and moral superiority of man, as compared with other animals, but because sexual communism as a primitive and general phase of life appears to be inconsistent with the biological, economic and psychological laws which have determined the general course of organic evolution." How strange that anyone should deliberately set aside "the spiritual and moral superiority of man," which is apparently admitted, and condemn himself to writhe in the tortuous speculations of these alleged philosophers, who are bound to crush everything into their theory of evolution! Why should the spiritual and moral superiority of man not be considered rather than his animal nature, especially by an author who grows indignant at what he considers the low views held by some ecclesiastical writers with regard to matrimony? And why should the views of Darwin and Spencer and Westermarck and men of that class be accorded such a respectful consideration, and not a word be said of the Teacher who was interrogated about this very matter and who answered that "in the beginning God made them male and female, and they two shall be in one flesh; and that which God hath joined together let no man put asunder." Possibly it is out of respect for Christ that he was not associated with the individuals above referred to.

The way in which the Church asserted its right over marriage in the days of the early persecution is fairly well set forth; the Roman emperors considered the Christians as not existent and no concern was had about their doings. Matters assumed a different aspect when the emperors became Christians. The laws were still pagan, and the difficulty became greater when the German tribes were assimilated to the empire. The Church had to tolerate many things which she was unable to correct. This fact may explain many of the hard things that are said by such unfriendly writers as Lecky, Milman and others. In the Middle Ages her authority was universally admitted. It was only in the Reformation that the declaration was made that marriage



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was nothing but a worldly thing. This declaration came from the mouth of Luther; but apparently without any result; for marriages continued to be celebrated exclusively by clergymen. According to one author, New England has the dubious honor of having first introduced marriage by Justices of the Peace. The excuse for doing so was that they had learned that custom in Holland. Even in New England a return was soon made to the Church ceremony, and it cannot be said that civil marriage prevails yet to any great extent in this country. The human instinct that discovers something more in this contract than any other, always strives to invest it with the solemnity of a religious rite. It is by a strange inconsistency, however, that when the marriage bond is to be broken recourse is always had to the civil power. Assuredly if it has the right to break the marriage tie, it has a right to make it. Fortunately, however, men are not logical in their sins.

Our author finds no remedy for the disordered family conditions which everywhere exist around us but in education. What kind of education? Christian education? Not at all. Co-education; and physiological education, so that false shame may be dispelled, and young girls may be thoroughly instructed about the obligations of matrimony. As in the beginning of his work, the author does not consider the spiritual part of man; but only the baser instincts.

This seems, in fact, to be the radical fault of the book, viz., the elimination of the Christian element, just as there was a complete silence about Christ when there was question of primitive conditions; and at the same time the assumption that savage New Zealanders, and Hottentots, and American Indians are primitive races and not the degraded remnants of wrecked civilizations. Education will not put an end to our domestic disorders, but only a rehabilitation of the marriage contract in the shape in which Christ left it as the corner-stone of all civilization.

*Belgian Life in Town and Country.* By Demetrius C. Boulger. Putnam, New York.

The name of the author of this little book is familiar to readers of English magazines. He has lived some years in Belgium, and is acquainted with the country. The composite character of its population, its government, its elective system, its education, its religion are all discussed in a way sufficiently attractive to the average reader. But the author's bias is revealed in an occasional phrase like the following: "No one has interested himself in the moral and intellectual development of the miners of the Borinage, because the State, in carrying out its theory of perfect liberty, does not concern itself with such matters and leaves the whole responsibility to the commune and the parent, while the Church, having lost all influence over the mining population, *is only too glad that these hostile classes should be left in a condition of almost utter ignorance.*" Elsewhere there are utterances of the same kind. This mining population, according to Mr. Boulger, is stunted physically, being made up of dwarfs, in consequence of long years of toil underground. An instance of their stupidity is given as follows: Some labor leaders had summoned the people to assemble at a certain place, to bring back with them universal suffrage. On the day assigned many women were seen flocking to the place with great baskets. When asked what they carried baskets for they answered: "To bring back universal suffrage." As Mr. Boulger assures us that "the Belgians do not take their pleasures sadly," one is inclined to

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think that the basket episode, if it ever happened, was a popular method of having some fun at the expense of the politicians. It is gratifying, on the other hand, to hear that a movement is on foot for proper housing of the workingmen and that "in every other respect he is well off." His own wages may not be high, but they are supplemented by the wages of his wife and children, all of whom commence to be breadwinners at an early age. Taxes do not affect him directly; what he pays is contributed indirectly, and in such form that he never realizes their payment. Food is cheap; drink is cheaper still. There is no lack of amusement, and much of it is gratuitous. Professional politicians tell him that he has his grievances, but he does not appear to be conscious of them himself." In the matter of education it is hard to reconcile the following statements: "Considering the illiteracy of the larger half of the population of Belgium, it may be surprising to learn that a primary school exists in every commune, over 6,500 in number, and that the law of the land is free education for those who cannot pay for it. The course in these schools embraces a good deal more than the three R's. History and geography are compulsory; drawing and singing optional. The girls are taught to sew; and in the provinces the boys are instructed in the rudiments of agriculture, and in the towns in a trade." That the writer is not fully informed would appear from the assertion that the Jesuits have a first-class school in Brussels, and the best education is obtainable there of any institution in the country. It happens that the Jesuits have a dozen such schools; one and sometimes two in every large city of the country. The explanation of Mr. Boulger's discontent with the educational results is to be traced to the conviction that any system is wrong which the State does not absolutely control, and he is quite impatient with the utterance of one of the leaders of the Clericals, that instruction is not a public obligation; it is the duty of the parent and not of the State; the State, however, being permitted under certain circumstances to come to the father's aid, by opening for his children teaching establishments, but without having the right to force these establishments on anyone. Clearly the Belgian loves liberty, and the government encourages him. With certain reserves, the book contains much useful information.

*The Ellwoods.* By Charles Stuart Wells. Morgan Renner, New York.

There was an old philosopher in mediæval times, named Pico della Mirandola, who proclaimed himself ready to dispute against all comers on all things knowable, and other things besides. His lineal descendant appears in the *Ellwoods.* Dr. Ellwood, or in default of the Doctor some one else in the book, will descant for hours on the nature of prophecy, inspiration of the Bible, the foundations of faith, political economy, reform in politics, the marriage question, republican ideals, a new constitution, high finance, German music, the higher life, with a whole lot about the Yogi, who is some sort of an Oriental phantom that is to broaden out under the Doctor's potent spell into Christianity. The higher we rise, we are told, the more we know our limitations as Yogis. "According to the Yogis, there are two nerve currents in the spinal column, called Pingala and Ida, and there is a hollow canal called Susumna, running through the spinal cord. At the lower end of the canal is what is called the Lotus of the Kundalini. When that Kundalini, or coiled-up force, wakes up it tries to force its passage upward through the Susumna, and as it rises layer after layer of the mind becomes open, and all

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the visions and wonderful powers come to the Yogi." One would like to be a Yogi, were it not for that coiled-up thing in the spinal cord. Also, because it seems to have an effect on one's English. Thus we are told that "the Bible is the keystone of this particular quest;" "into the glistening equipage were introduced carefully the flowery apparel;" "the irresistible hand of love dragged her nearer and nearer to the brink, and she had half-striven against its mighty impetus;" "the fabric of ambition, nursed and planned by him, fell to the ground, the centre was a large, square stone structure, with an octagonal dome capped by a tall, umbrella-like turret; the whole structure had the appearance of being composed of marble, the exterior being of light graystone, to which many variegated creepers gave a rosy or purplish tone," etc. The book is a product of unconscious daring.

*Cardinal Newman.* By William Barry. Scribner, New York.

Dr. Barry gives us this exquisite picture of Cardinal Newman while the great man was yet an Anglican. It is typical of other portraitures throughout the book. "Every sermon was an experience. The still figure, the clear, low, penetrating voice, the mental hush that fell upon his audience while he meditated, alone with the Alone, in words of awful austerity. . . . His discourses were poems, but transcripts too from the soul, reasonings in a heavenly dialect, and views of life, seen under innumerable lights as from some Pisgah-mount of vision. They can be read after all the years, for their illustrations, their lucid English, their exquisite brief touches of pathos, their creative faculty, as real as Dante's, yet altogether different, by which they call up the dead or the past or the invisible to our shrinking presence. Newman never paints. He deals not in colors as did Carlyle; he is without dimensions; for him not the eye but the ear is that spiritual organ to which revelation is vouchsafed. His sentences glide upon a musical scale; he flows along as a river; is not fixed on canvas: in all his pages it would be hard to find a portrait of the outward man. His method may be termed introspection, but so deep and persistent that it leaves a feeling of concrete substance."

The book is filled with portraits of the Cardinal, all of them, with the exception of one or two which are from paintings where the subject is idealized, giving us not a handsome but a strong face; the nose large and aquiline, the lips somewhat thick and far from well shaped, the chin massive and firm set, the forehead broad, and over all a look not of sadness but something almost of pain. One or two of the pictures suggest Lincoln in his early days.

Speaking of him while yet a Protestant, Barry says: "His inbred reserve compelled him to guard his personality with a manner as little familiar as he could make it. Shy men are formalists, and so was he. The clerical style is heightened in his first essays by a gravity of demeanor and a severity of speech, that have left on critics like Dr. Abbott an impression far from favorable to him, as though he were wrapped in predestinarian gloom. He was utterly in earnest, masterful by temperament, severe on himself, not inclined to hope, and, in any case, melancholy as youth will be until it finds a definite vocation. . . . . He shocked High Church and Low Church by a resolute turning towards the only Christians he could discover in primitive ages." The book is an excellent study of a great subject.

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*The Principles of Moral Science.* By the Rev. Walter McDonald. Herder, St. Louis. $1.60.

Modernity of treatment is perhaps the most notable characteristic of this new contribution to the study of Ethics. The author candidly admits that he has arrived at some important conclusions differing from those to be found in any published treatise on Human Acts, Laws and Conscience.

*L'Américanisme.* Par Albert Houtin. Nouvry, Paris.

The condemnation of the *Index* was the fate this book invited and received.

*Old Times in the Colonies.* By Rev. H. T. Henry, Litt. D. Educational Series. Philadelphia.

The above title describes a book intended for the public schools of Philadelphia. If it is used after Dr. Henry's discussion of it, then there is no hope for us.

## *LITERARY NOTES.*

Rev. Joseph C. Sasia, S. J., has received the following commendation from the Holy Father for his translation of Devivier's *Apologetics:*

ROME, January 13, 1904.

REVEREND FATHER:

With pleasure I hastened to place in the venerable hands of the Holy Father the work of Devivier's *Christian Apologetics,* edited by your Reverence in the English language. His Holiness received the gift with feelings of deep satisfaction, congratulating you for having dedicated your talent to make better and better known and to spread more and more the truths and beauties of the Catholic religion.

He expressed the earnest hope that the work you published may produce most abundant fruits, particularly among the people of the American Commonwealth, and thus lead an ever increasing number of souls to the true love and the true Faith of Jesus Christ. And with a view that the good wishes of His Holiness may be fully realized, and you may have a pledge of the special benevolence that he cherishes in your regard, he imparts to you his apostolic benediction.

As to myself, whilst thanking your Reverence most cordially for the copy you presented to me, I cheerfully profit by this occasion to declare myself with sentiments of particular esteem,

Yours truly in our Lord,

R. CARDINAL MERRY DEL VAL.

*Son Eminence Grise,* namely Friar Joseph, the friend, adviser and discoverer of Richelieu, might have taken Richelieu's robe had he not preferred a Capuchin's gown. He was a nobleman, named du Tremblay, remarkably gifted and brilliant, who, to the disgust and rage of his mother, turned his back on his prospects and chose the better part. His mother was a La Fayette, the daughter of Protestant parents. It will be a side light on those times to learn that her Protestant father had her educated a Catholic in order to make a nun of her, providing in that cold-blooded fashion for the damsel's future. She did not, of course, become a nun, and her fury at her son's

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vocation may be explainable by her wrong bringing up. She vowed she would have the whole Capuchin order expelled and burn down their convents. She did not go as far as that, but succeeded in getting an order from the king for the dismissal of her son. She was gradually mollified, and then there began a correspondence between her and Joseph, who finally made a sort of a saint of her. The *Correspondant* of June 25 has an interesting article on the subject.

"The present year is rich in centenaries," says the *Irish Ecclesiastical Record,* of July, 1904. "Rome has recently celebrated the centenary of St. Gregory. France has honored the centenary of Bossuet. In this year occurs also the centenary of another Christian orator, Louis Bourdaloue, S. J., who died on the 13th of May, 1704. He ought to be especially dear," says the writer, "to Irish ecclesiastics. When they depended for their support on the charity of foreigners he raised his eloquent voice in their behalf. Many of the other charitable works for which he pleaded have passed away, but the Irish Seminary still remains."

Bourdaloue often repeated the same sermon; but it was not a mere rehearsal. As Mme de Sevigné writes, "he readjusted it to make it inimitable." Singularly enough, he was a slave to his memory. Fénelon speaks of a certain preacher, whom he does not name, whose voice was monotonous, who was apparently struggling with his memory and who kept his eyes shut." The preacher is supposed by some to be Bourdaloue. Brunetière accepts this opinion. The Abbé Jarry, a contemporary, describes him as just the opposite. "As his sermons persuaded the understanding and touched the heart, so the beauty of his voice pleased the ear. He spoke with extraordinary rapidity, but no words were lost. He depended on his memory, but this was not noticed except occasionally, when he kept his audience in suspense awaiting the continuation of the phrase he was trying to recall, as he did not wish to substitute another for it in order not to lose the thread of his discourse." That he kept his eyes closed is not believed. Fénelon himself says of Bourdaloue: "How many different styles have we admired in preachers before we had experience of that of Bourdaloue, who has attained perhaps the highest perfection of which our language is susceptible in that species of eloquence." Brunetière, who ranks Bossuet as the first of Christian orators, says that "at no time in his career as a preacher did he possess the reputation and especially the vogue, one might say the popularity, of Bourdaloue. Bourdaloue is the master of oratorical development, of the art of distributing, arranging and exhausting a subject. He is a master, too, of the art of transition. Possessing a greater knowledge of men, he knows better than Bossuet where lies the resistance, and how souls must be softened."

Bishop Headley says: "The eloquence of Bourdaloue is not poetical, tender or emotional. He has not the unction, the elevation, the pathos of some of his contemporaries, but he is a master of statement. He has the art of detail and the art of phrase. He is not led away into mere rhetoric, poetry or conceit, but he grips his thought fast till he has hammered it into his hearers' heads."

He was the providential opponent of the Jansenists, who were grave, calm, logical. He was as grave, calm and logical as they, and he was orthodox.

It is extremely rare to find in a daily newspaper such a scholarly review of a work on philosophy as that given by the New York *Evening Post,* of

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July 15, in discussing Father Turner's recent History. The critic apologizes for giving so much space to a one-volume text-book, but avers that it is no ordinary third-hand compilation and that "the thorough reader of philosophy will find himself confronted by a peer whose judgments are his own," etc. It is very gratifying to hear from such a scholar as the writer is that Stöckl's various writings, the manuals that have emanated from Stonyhurst, and sundry other books and articles had already produced on him the impression that Leonine Thomism was a decidedly favorable standpoint from which to survey the course of philosophy; and that Father Turner's book bears out that impression; and it is comforting amid the constant gabble one hears about mediæval philosophy to be told that "the system of St. Thomas Aquinas is beyond dispute one of the greatest that has ever been formed." On the other hand, though generous in its praise, the critic does not hesitate to tell the author of the *History* that in ancient and early mediæval history he too easily assents to the imaginations of German higher critics." He advances the opinion, however, that "the barbaric manner in which the Church always treated heresy prevented its expression and added to it a cynical hypocrisy which disinclined minds to any philosophy like scholastic realism. This hypocrisy says to itself, with a shrug of the shoulders: 'I believe what I see, and nothing else.' There is enough of it eating the bread and butter of the Catholic Church to-day to illustrate what we mean (not without force) to anybody who is acquainted with that communion." Is this an allusion to the Kantian virus that has entered into the ecclesiastical mind of certain countries? Is it an admonition to Catholics who turn from scholastic philosophy that "that way danger lies"? Is it an approval of the wisdom of Leo XIII. in reviving the study of St. Thomas? Father Turner ought to be extremely pleased with this sympathetic and able criticism of his excellent book.

In a very thoughtful essay on "Hawthorne," by Hamilton Mabie, in the *North American Review,* of July, 1904, we are told that American literature had beginnings, but no youth; it was born highly sophisticated, if not full grown. It is the record of a clear-minded, idealistic, well-balanced people, bent on executive rectitude, rather than of a people moved by the mystery and pathos of life. The Jews began the written record of their experience with reports of cosmic forces subdued to vast ends; the Greeks, with the story of a great war; the Germans, with their myths of gods and men; the English, with the legend of a hero slaying a monster; the French, with Charlemagne or Arthur; the Spaniards, with the Cid; while the Irish were loving without counting the cost and fighting for the sport of it as far back as the time of Cuchulain. Our writing, on the other hand, begins with the reports of men who had put romance away with resolute hands. In our first writers, moreover, there is no sense of national consciousness. Hawthorne was a New Englander rather than an American. He himself said: "The States are too various and too extended to form really one country. New England is quite as large a lump of earth as my heart can really take in." For him art was a refuge from a country which did not feed the imagination. On him was left the impression of his ancestors, "grave, bearded, sable-cloaked and steeple crowned." He was not over-proud of them. "I know not," he says, "whether those ancestors of mine bethought themselves to repent and ask pardon of heaven for their cruelties, or whether they are now groaning under the heavy conse-

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quences of them in another state of being. At all events I their representative hereby take shame upon myself for their sake, and pray that any curse incurred by them, as I have heard and as the dreary and unprosperous condition of the race for many a long year back would argue to exist, may be removed." His Puritan temperament made him a recluse. He was not only shut off from his fellows, spending long days in reading or dreaming or composing, and taking his walks at night, but he was separated from his family. Nor was he very peculiar in this, for "New England communities are few," says Mr. Mabie, "in which no hermit is found." Yet neither in faith nor in practice was he a Puritan. He saw life as the Puritan had once seen it, but with the immense modification of an artistic temperament. The externalities of life had no separate existence for him; he studied the soul. He was among our first literary psychologists. But when he lays the human soul bare, the process is intellectual, not emotional. He does not make us weep. His characters are symbols. He had not the Puritan grimness, but in the moments of free expression he is reserved. The acute New England self-consciousness laid its spell on Hawthorne, as on all the other writers of his section, and he was never quite free from the haunting fear of revealing more than he intended. In his pallid but distinguished style there is an occasional provincialism, and his humor is not buoyant, but the play of a keenly observant mind. But he is the most perfect artist in our literature."

Since the death of the editor of the *Correspondant*, Mr. Lavedan, the staff has been reorganized and includes such distinguished men as De Voguë and Dangin, of the French Academy; Lapparent, of the Academy of Sciences; Comte De Blois, Senator; Denys Cochins, Deputy, and others. Nothing will be changed in the conduct of the journal. The programme, repeatedly affirmed since 1830, is: "To rally the defenders of the Catholic cause, whatever their origin, on the wide field of liberty for all; to offer them a common centre, where, leaving on one side differences of secondary importance in the eyes of Christians, they may each in his small way secure the predominance of the Christian idea in letters, science, history, philosophy and social life." The only comment to be made is that these writers seldom contribute "in a small way" to this noble object. Their way is the reverse of small.

"It is not uncommon nowadays," says a recent critic, "to meet persons of taste and discrimination who have never read more of the Bible than the passages used in the common offices of the Church. As a literary work the Book is losing its place in the English language." The same writer thinks that "the acknowledged superiority of the English over other European versions is a certain consonance of character between the more purely Anglo-Saxon elements of our race and the spirit of Hebraic literature. According to Matthew Arnold, there is a certain congruity of sentiment between the English and the Hebrews which has led us to adopt their patriarchs and rulers for our own. The dogged persistence of the Jews in looking at the whole universe as revolving around one small race, completely isolated from the world outside of it; their minimizing of the consequences of defeat; their inward sense of a divine mission; their belief not necessarily conscious in their superiority to other nations, however rich, cultivated or renowned they might be; all these, even to the strange Semitic hatred of fine art, in any pure form, found answering notes in the English character." The same writer informs us that "a cultured Russian with rare exceptions accounts to himself

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for our praise of the Bible as a part of the deep-grained unconscious hypocrisy of the English nature." Possibly all this is English humor.

It will be of interest to know that when the English Bible was being prepared a pre-Reformation translation was copied and sent in portions to the bishops, and that the Catholic New Testament of Rheims, which "was the work of sound Greek and Hebrew scholars well fitted for their task by an intimate acquaintance with the earlier English versions, was made use of; and Dr. Carleton has recently made us aware of the debt the Protestant version owes to it, not only in greater closeness of translation but even in the unsuspected direction of substituting English for Latin words in its vocabulary." Perhaps after a while the ownership of "the well of English undefiled" may be attributed to some others than the present claimants.

Gregorovius wrote his *Lucretia Borgia* thirty years ago. Only now has a translation of it been made. Gregorovius was no apologist of Alexander VI., but in the present volume he makes it plain that it was Cæsar, and not Alexander, who was Lucretia's evil genius. The new book recalls, to English readers at least, that "the Borgias had raised up a host of enemies who, during the Pope's lifetime—when they were out of reach—never ceased denouncing his alleged crimes. As the bitterest enemy of the Borgia family, Giuliano della Rovere, was next Pope, it will be understood that no charge was too vile to blacken the memory of Alexander and all belonging to him." This is a comforting admission from a Protestant like Gregorovius.

A writer in *Macmillan's* thinks that the great orators of the English Parliament of former times, like Burke, Fox, Sheridan, etc., are vastly overrated. Macaulay, who is so lavish of his colors and prodigal of his phrases, is responsible for their fame. Of course, we have only the printed word to go by now, but put to that test their claim to all the marvellous power they are said to have wielded is incomprehensible. Where are the great thoughts, profound views, blasting invective, withering sarcasm? Where are the lighter ornaments and graces of style, the sparkling wit, the elegant phrase, the pleasant raillery? Did not Burke say of his contemporaries: "We live in an age of dwarfs." Burke's delivery was stolid and wearisome. Erskine said it was execrable. Pitt's voice, which was so silvery, is described by Rodgers "as if he spoke with worsted in his mouth." The famous escape of Erskine from the overpowering eloquence of Burke, as narrated by Rush, the American Minister, is a fabrication. "I crawled out like a dog," Erskine told Rush, "so that Burke might not see me, and when I was out of doors I thanked God for my escape." Unfortunately the speech referred to was delivered in 1775, and Erskine did not enter the House of Commons until 1783. Thus is history written. The story about Sheridan refusing £1,000 for the manuscript of his speech on Warren Hastings, as told by Moore, in his *Memoirs of Sheridan,* appears also to be untrue. Moore records the fact in the *Memoirs,* but narrates elsewhere that he had read a shorthand report of the speech and found it "trashy bombast." Pitt has a single sentence of more than 700 words in the peroration of his speech on the Refusal to Arbitrate with Napoleon. The grandiose style of those old speech-makers would be received with explosions of laughter if attempted in the present House of Commons.

*The Life and Letters of the First Earl of Cork,* by Dorothea Townsend, reveals the crimes of a holy landshark. So the *Athenæum* thinks, and the

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judgment does not seem to be uncharitable. Richard Boyle was his name. He bought up "attainted" lands for nominal sums; for instance, Sir Walter Releigh's grant of 12,000 acres for £1,500. He purchased land in at least sixteen counties of Ireland and England. He appears to have been a conscienceless old screw; for when he could not buy land he lent money to spendthrifts, and finally "when he had reached high prosperity nothing could be more honorable or religious than his dealings." As a Lord Justice of Ireland he was an uncompromising Protestant, who took strong measures against the Jesuits. It is he who destroyed St. Patrick's Purgatory on Lough Derg, which the critic in the *Athenæum* considers an irreparable loss for archæology. He is also said to have destroyed the image of St. Sunday, at Cork, amid the lamentations of the people. Query: Was St. Sunday Christ? There were some Irish imprecations published somewhere of late, and expressions like the "Lord of Sunday," and also the "Lord of Friday" were used.

It is comforting to find that "Ireland was the centre of culture in the British Isles, and we are now beginning to realize how wide that culture was. Nor must we forget that we owe to the Irish foundations of Bobbio and St. Gall the preservation of the chief remains of Latin literature." A good many people knew that long ago, but were usually laughed at for their patriotism when they volunteered the information. It is pleasant to hear it now from the foremost of English weekly publications.

It is not generally known that Kenelm Digby, the author of *Mores Catholici* is an Irishman. Father Russell, the editor of the *Irish Monthly*, says he was the son of a Protestant minister, the Dean of Clonfert. He was born in 1800 and died in 1880. He was educated in Cambridge, and lived mostly in England. His great work was published in 1830, nine years before the Oxford movement. He published fourteen other works. Father Russell also calls attention to the fact that 1803 was made notable by the birth of Gerald Griffin, John Henry Newman, James Clarence Mangan, Orestes Brownson, and Ralph Waldo Emerson.

Last year 1,859 novels were published in this country; that is five novels a day. The bulk of these books, according to a writer in the *Fortnightly*, is distressingly, appallingly bad; not five in every hundred are artistically satisfying; not one in every thousand has the slightest chance of immortality; many are not even written in decent English.

The Socialists of France who do not want hideous pictures of blood and carnage might take a hint from the excellent *School Readers* which Benziger is issuing. But they would not understand or would fling aside the beautiful scenes from the Life of Christ; the Last Supper, the Raising of the Widow's Son, or even the delightful views of farm and field and home and country side with happy children at play, with which the publishers have illuminated the pages of these excellent school books. Catholic teachers have opportunities for instruction of which all others are deprived.

## *SCIENCE.*

*The Mosquito War.*—On Dec. 16, 1903, a convention was held in New York City for the purpose of discussing the best methods of mosquito prevention and extermination. The meeting was attended by many prominent entomologists and others more interested in the death of the mosquito than in the

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insect itself. With a very deferential propriety the chair was offered to the governor of New Jersey.

Since that time scarce a week has elapsed without mention in the daily press of the mosquito war. At the present writing, July 19, the officials in charge of the Panama Canal works are forwarding to the government a request for "100,000 yards of wire screen, 17 meshes to the inch," to protect hospitals and barracks from mosquito attack.

The hostility to this too common insect arises not merely from the annoyance caused by the bite, but from positive danger of disease infection. For in the past few years perfectly satisfactory proof has been gained that mosquitoes of some species are responsible for the widespread transmission of malaria and yellow fever from infected patients to healthy persons.

The causative micro-organisms of malaria, protozooans not bacteria, or in ordinary language, animals not plants, were discovered by the French army-surgeon Laveran, during an investigation carried out in Algeria in 1880. In 1882, Dr. King, of Washington, D. C., suggested the connection of the mosquito with the spread of malaria. McCallum of the Johns Hopkins University, Ross of the English army, and many Italian investigators later on, proved beyond doubt the truth of his conjecture.

Facts speak louder than words. Dr. Ross, in 1902, went to Ismailia, a town in Egypt founded by De Lesseps, for the purpose of ridding it of the mosquito. The population of the town amounted to 9,000 and there were 2,000 malaria cases yearly. With the extermination of the mosquito the number of malaria patients fell to 200 in a year, only one-tenth of the original amount.

In 1881, Dr. Carlos Finlay, of Havana, noticed a correspondence between the abundance of mosquitoes and a period of increase of yellow fever in the autumn, while during the summer yellow fever had been scarce and the mosquitoes were also scarce. This suggested to him the idea that mosquitoes are responsible for the transfer of the disease and he conducted certain experiments in which he claimed to have transmitted the disease by the bites of mosquitoes which had previously sucked the blood of infected persons.

Dr. Finlay's theory was received with interest by physicians and investigators, but with a very pronounced general incredulity. His experimental work did not seem to have been sufficiently definite to attract confidence to his conclusions, nor was there enough of it.

In 1900, the surgeon-general of our army, Dr. Sternberg, appointed a commission of medical experts, under Dr. Reed, to go to Havana in order to examine the connection between the mosquito and yellow fever propagation. In a few months carefully devised experiments triumphantly proved that the mosquito of a single species was the principal transmitter of the disease.

With this knowledge, effort was made to free Havana from a pest which, by actual record, has not failed to appear annually for nearly 150 years. Since September, 1901, Havana has been entirely exempt from the terrible disease. In times not long past our own cities have been swept by the dread plague. Ninety times has yellow fever invaded this country, large cities and small towns from New Orleans to New York yielding up thousands of victims.

In two or three years we shall have a population of 100,000 on the Panama Canal strip, laborers with their families, and we must remember the large death rate there during French control from malaria and yellow fever. Dr. Gorgas, assistant surgeon-general of the army, has been placed at the head of the sanitary department, and he speaks hopefully of his ability to diminish

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the mortality, mainly by a war of extermination against the mosquito. He points to the extinction of yellow fever in Havana and to the cutting down of the number of deaths from malaria in the same city from 400 a year to 50, and this in the short space of three years.

A few words now about mosquitoes in general and some common remedies against them. All mosquitoes, so far as known, are aquatic in their early stages; their larvæ live under the surface of the water, though they must come to the top to breathe. They are rapid breeders, passing through several generations in the course of the year. In the extreme southern States many mosquitoes are active all through the winter and in most tropical regions they breed all the year round.

It is practically impossible to tell how long they live in the free state, but some captive mosquitoes have survived for fifty to sixty days. They are not strong fliers and their distribution by high winds seems to be a disputed point, as some observers state positively that they never take wing when the breeze is strong. That they have been transported in colonies to new pastures by railroad trains is reasonably certain.

All mosquitoes are plant-feeders, and there appears to be no doubt whatever that it is only the *female* mosquitoes which draw blood and therefore cause annoyance and carry disease. The *Indian Medical Gazette* notes something curious in this connection. Localities have been found where the physical conditions appear to be such as to favor the development of malaria, the proper species of mosquito abound, and yet malaria is absent. Even the introduction of malarial patients and the contact of biting mosquitoes causes no spread of the diesase. The mystery has been cleared up by Dr. Schoo, and confirmed by Prof. Celli in Italy. Both of these observers noticed that as long as mosquitoes had acid fruits, tomatoes, for instance, to feed on they were with difficulty infected with the malarial parasite; as soon as the acid food disappeared they easily became disease carriers.

The mosquito is not confined to the tropics or even to temperate regions; some travelers in Alaska writing, "they exist here in countless millions, driving us to the verge of suicide or insanity." In the United States there are nine recognized genera and twenty-five species. The genera of most interest are the common mosquito *Culex*, the malaria mosquito *Anopheles*, and the yellow fever carrier *Stegomyia*.

The *Culex* mosquitoes, in many species, are spread all over the States; the malaria mosquito (for only one genus carries malaria) is almost as ubiquitous as *Culex*, Dr. Howard mentioning one variety as "universally distributed in the suburbs of New York City," with honorable mention given to the Borough of Bronx. The yellow fever mosquito, *Stegomyia*, is quite common in the Southern States, running as high up as Virginia Beach, a little below Norfolk.

There are some natural enemies of this persecuted insect; the most active and the best, for they attack the mosquito in its early youth, being certain varieties of fish, especially the minnows. The dragon-fly has a well-developed taste for the mosquito on the wing. The best remedy against mosquito propagation is drainage, where the water can be got rid of, and if that be impossible the use of kerosene or crude petroleum on the breeding pools. Window and door screens and good mosquito-bars, with the mosquito outside, still hold high favor as weapons of defense. Some essential oils, probably the best being oil of citronella, are peculiarly offensive to even the very thirsty mosquito, at times acting almost like a screen.

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If the bite is an "accomplished fact," according to some physicians, application of glycerine will remove the sting. Dr. Nash, of New York, recommends marking the injured spot with a bit of indigo, an experience of over twenty-five years justifying him in promising instant stopping of the irritation. None of the plant-enemies of the mosquito seems to have any efficiency whatever.

We might suggest, as profitable and interesting summer reading, in the present subject matter, Dr. L. O. Howard's book on mosquitoes, an article in the *Scientific American Supplement*, July 16, by Dr. Gorgas, on "Health Conditions on the Isthmus of Panama," and a paper in the July issue of the *Popular Science Monthly*, by Major McCaw, entitled "Walter Reed."

*The Ocean Ferry.*—In 1850 the steamer Brittania crossed from Boston to Liverpool in 14⅓ days; in 1877 the White Star steamship Brittanic made the trip in 7½ days; some fifteen years later the passage time was cut to 5⅔ days, while at present the record is a little under 5¼ days, held by one of the German lines.

Now we are informed that Lewis Nixon, the Cramps, and R. B. Painton are preparing to launch an ocean giant which will cross the great pond in *three* days. The Meteor, such is its name, is to measure 600 feet in length with a 62-foot beam and a displacement of 30,000 tons.

The arrangement of the motive power is peculiar. Steam-turbine driven dynamos will supply current to reversible electric motors built directly on the propeller shafts, no belting or couplings being required. There will be 16 three-bladed screws, 8 on each side, for forward driving, revolving 1,500 times per minute, and 4 bow propellers to retard the speed in case there is danger of collision. The only noise made by the Meteor's engines will be similar to that of a flywheel or electric fan in motion.

One distinct feature is that the screws extend from stem to stern and thereby tend to maintain an equilibrium that will materially diminish the pitching and rolling motion of the vessel. The long shaft being dispensed with, there will be no thumping and clanking of machinery and no jar, that would otherwise be felt from the horizontal motion.

Mr. Edwin Cramp, head of the famous ship-building firm, acknowledges that Mr. Painton's employment of dynamos and reversible motors to run the propeller shafts is a most important gain. He considers the Meteor, as planned, a decided improvement on the Turbinia, after which the Cobra and Viper, the speedy British torpedo-boat destroyers, were built.

The Cunard Company is also looking for the blue ribbon of the seas, though they make no plans for a three-day record. Their new liners are to be 760 feet long, 88 feet beam, with a draught of probably 34 feet. Steam turbines developing about 70,000 horse-power are to drive four shafts, at 140 revolutions per minute. A speed of 24 or 25 knots is expected.

This extensive use of the steam turbine for high-speed propulsion of large vessels is condemned by Rear Admiral Melville, the former chief of the Naval Engineering Department. On his return, a few weeks ago, from Europe, whither he had gone to investigate the steam turbine for marine purposes, he said:

"I shall oppose the building of war-ships with turbines, except for experimental purposes. The whole thing is in its infancy and there is not an engineer living who is willing to swear by it. I visited various yards in the United Kingdom where turbines are building and saw five of the vessels in

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process of construction. These boats were of moderate speed, of the triple-screw type.

"I found no one who was satisfied with the claim of economy of coal and weight made in behalf of the turbine. As to space there seemed to be no question in the minds of the shipbuilders, and while all are anxious to build, none are ready to guarantee anything but moderate speed, and I am surprised that the Cunard line should make an experiment on such a large and expensive scale."

To those of our readers who care for a short technical comparison between the new type turbine and the present reciprocating engine we should recommend two reviews in the *Engineering Magazine*, June, 1904, condensed from papers by Prof. Rateau and Mr. J. A. Seymour.

*The Shrinkage of Great Salt Lake.*—In our May issue we drew attention to the threatened destruction of one of our grandest pieces of scenery. The extension of manufacture, calling more and more on the power so beautifully disguised in the leaping waters of cataracts and falls, tends to impair, if not to destroy, Niagara's grandeur. And now we are warned by Mr. C. A. Byers (*Scientific American*, July 2) of the approaching loss of the great Salt Lake, attributable most probably to the demands of agriculture.

The great Salt Lake, the only known rival of the Dead Sea of Palestine, is an extensive sheet of water, situated in Utah, about 1,000 miles inland and 4,200 feet above sea level. The lake is somewhat irregular in outline and is large enough to include several islands; it is 75 miles long, about 30 miles broad, with a maximum depth of 40 feet, and apparently has no outlet.

The Weber and Bear Rivers act as feeders, while the Jordan brings to it the outflow from Utah Lake, a large fresh-water body 26 miles southeast and 100 feet higher above sea level. The water of our American Dead Sea is quite transparent, but excessively salt, containing besides other substances about 22 per cent. of common table salt. Some insects and one species of crustacean have been found in it, but no fish.

The lake is, of course, subject to annual as well as periodic fluctuations; but statistics going back to 1863 show that each succeeding fall is greater than the preceding. From 1886 to 1902, only sixteen years, there has been a total fall of nearly 12 feet with the shrinkage rate increasing from year to year. Careful students of the detailed statistics assert that the lake will be nothing but a dry salt bed, surely in fifty years and very probably in twenty-five.

Three causes are assigned for the shrinkage: a subterranean outlet, evaporation or irrigation demanded by increasing agriculture. The reason for the first is that other lakes not far distant have underground outlets. Many of the rivers in Nevada disappear in the so-called "sinks," and moreover, some years ago, a sailing vessel went down in the lake with 200 sheep aboard, sinking as if in a whirlpool, and none of the sheep ever appeared on the surface, though the water is extremely buoyant.

There is little foundation for the evaporation theory; for the climate has scarcely changed, precipitation and evaporation being fairly constant. But there is positive proof that irrigation is taking away, and extensively, the feed water of the lake.

Brigham Young and his followers began in 1848 to use the fresh-water streams of the Utah valley to increase the productiveness of a soil otherwise suitable for farming.

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The irrigation system has grown steadily till in 1899 there were 609 square miles deriving water supply through artificial channels. Many of the smaller mountain streams and creeks have already been entirely diverted from their original course, while the larger feed-rivers, the Weber, Bear and Jordan, have been tapped so frequently and so extensively that the lake level will be dropping even more than a foot a year. In twenty-five years then this natural and national curiosity may become a mere salt factory.

*The Relation of Human to Bovine Tuberculosis.*—The prudence of delay in formulating statements, experimentally founded, especially in things medical, is emphasized in the report of a royal commission appointed to inquire into the relation of human and animal tuberculosis. During the British Congress on Tuberculosis held in London, in July, 1901, the celebrated German physician, Prof. Koch, stated that, as the result of experiment on animals:

"He felt justified in maintaining that human tuberculosis differs from bovine and cannot be transmitted to cattle. And though the important question whether man is susceptible to bovine tuberculosis at all is not yet absolutely decided, and will not admit of absolute decision to-day or to-morrow, one is nevertheless at liberty to say that if such susceptibility really exists the infection of human beings is but of very rare occurrence.

"I should estimate," continues Dr. Koch, "the extent of the infection by the milk and flesh of tuberculous cattle and the butter made of their milk as hardly greater than that of hereditary transmission, and I therefore do not deem it advisable to take any measures against it."

When we consider the rigid laws regarding the inspection of cows and milk, both in this country and in England, such a statement must seem revolutionary and startling, even with Dr. Koch's authority behind it. Lord Lister and other leading pathologists interested themselves and a royal commission was appointed to study the question.

Before their partial report appeared, von Behring, one of Koch's most distinguished pupils, not only contradicted his master but went to the other extreme, holding that "the main source to which phthisis must be traced is the milk diet of infants."

The Commission was to inquire and report: Whether the disease in animals and man is one and the same; whether animals and man can be reciprocally infected with it; under what conditions, if at all, the transmission of the disease from animals to man takes place, and what are the circumstances favorable or unfavorable to such transmission.

The Commission has just published the first part of the report. Some cows and calves were infected with the disease germs from human sources, and when tuberculosis had fully developed it was communicated to other cattle. Another set of bovine animals was infected with tuberculosis of purely animal origin.

Both classes of diseased animals were then subjected to careful examination, and, in the words of a writer in *Nature*, "the disease thus set up in the bovine animal by material of human origin has been compared with that set up in the bovine animal by material of bovine origin, and so far, both in broad general features and finer histological details, the two conditions have been found to be identical. The Commission has so far failed to discover any character by which the one could be distinguished from the other."

The opinion of the Commission, at the present stage of the investigation, is that the results obtained seem "to show quite clearly that it would be most

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unwise to frame or modify legislative measures in accordance with the view that human and bovine tubercle bacilli are specifically different from each other and that the disease caused by the one is a wholly different thing from the disease caused by the other."

## EDUCATION.

Beaumont College in England, though comparatively small in point of numbers, was represented during the Boer war by 115 old students in the British army. Five of them, all officers, were killed. The boys resolved to erect a memorial of the dead, and made it partly religious, partly secular, viz., Stations of the Cross in the chapel and a tablet in the refectory. The tablet was unveiled with great ceremony, at the beginning of July, by Field Marshal Sir Evelyn Wood, who has two boys at the college. A poem, written for the occasion, says:

"Of these her children is our college proud,
Who proffered all for country, all their best;
But five she taketh to her very breast,
Each in his soldier's shroud;
Five score they were, but only five are dead."

The Pope has made an absolute rule that a priest coming to Rome from any part of the world to study in any of the universities, or even to attend the meetings of the Congregations, must enter the National College of his own country. If there is no room, then in some other college or seminary. The law is thought to be severe, but very salutary.

An article in the *Correspondant* reveals the hypocrisy of the declaration made by the French Minister of Education that the objectionable book written by Hervé was not used in any school. The greater part of the teaching body make no secret of their purpose to teach their pupils hatred of the army, as well as of the Church; and M. Combes appears to approve heartily of their sentiments. Absolute, unmitigated, unrestrained Socialism is being taught the children of that unhappy country.

The New York *Churchman,* a Protestant publication, says "that Jesuit scholarship was the redeeming feature of the Spanish occupation of the Philippines; and that Jesuits continue to maintain the high traditions of their past in Manila is witnessed by two studies which the Department of Commerce and Labor is issuing as preliminary bulletins of the Philippine census. One of these, by Father Algue, the Director of the Philippine Weather Bureau, describes the climatic conditions of the islands, with an abundance of maps and charts and tabulated statistics. Father Algue has shown himself not only a tireless and painstaking observer, but also an organizer of marked ability. He has invented some instruments and improved others, and won international recognition as the greatest living meteorological authority in the Orient. What he says of cyclones and typhoons will be read eagerly by all who have to do with the navigation of those waters. A real contribution to science is made also by Father Maso, the Assistant Director of the Philippine Weather Bureau, in his pamphlet on volcanoes and seismic centres of the Philippine archipelago. In few parts of the world can the phenomena of uplift and depression be better observed than in the Philippines, and the government is fortunate in having secured the services of so competent and devoted an observer."

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In replying to Horace Plunkett's strictures on religious schools in Ireland, a member brought out the fact that a Protestant English Inspector, Mr. Dale, reported that the 292 convent schools paid, on the English system, by a lump sum, were at once the least expensive to the State and the most efficient and best managed schools in Ireland.

## *SOCIOLOGY.*

The Marquette League issues the following circular:

UNITED CHARITIES BUILDING, 4TH AVE AND 22D ST.,
NEW YORK.

The critical condition of some of our Catholic Indian schools, and an earnest desire to bring the knowledge and consolation of our Holy Faith to the one hundred thousand Indians still living in paganism, urge us to ask your sympathy, influence and aid to promote the work of the Marquette League.

Authorities, conversant and familiar with Catholic missionary work, assure us that at no time in the history of our country have the education and conversion of the original owner of the soil been more hopeful and promising than now.

Another generation will see the uncivilized and heathen Indian either absorbed by a vicious, soul-destroying frontier civilization, or buried in pauperism.

Christianity and education are the Indian's only hope.

The dues of the Marquette League ($2 annual membership and $50 life membership) are not of a nature to repel Catholics on the ground of expense. By consulting the urgent needs of our Catholic Indian work (see page 7 of the booklet) a generous and practical avenue of charity will open itself; one that will especially commend itself to votive offerings, memorial gifts and testamentary bequests.

Our endeavor is aimed at securing fifty thousand members. Will you not be one of these?

Subscriptions should be sent to Theodore E. Tack, Treasurer, at the above address, for which purpose we enclose a stamped envelope.

MARQUETTE LEAGUE, E. EYRE, *President.*

### PAPAL BENEDICTION.

Advices received from Rome, under date of June 29, 1904, state that on June 28 His Holiness Pope Pius X., in private audience with the Right Reverend Ignatius F. Horstmann, D.D., Bishop of Cleveland, Ohio, and the Reverend Henry G. Ganss, D.D., of Carlisle, Pa., granted "most cordially" (*ex tote corde*—from his *whole heart*) the Apostolic Benediction to the members of the Marquette League. Through the Cardinal Secretary of State Dr. Ganss has received in autograph this blessing, in the words "*Deus omnipotens repleat vos omni benedictione Pius, P.P.X.*"

Battersea is an English town, which is almost altogether in the hands of labor unions. They elect two-thirds of the officials. It is the home of John Burns, the Labor member of Parliament. The town has 23,462 inhabited houses. During the South African war, Battersea was conspicuously pro-Boer. One of its streets is called Joubert. There are 314 dwelling houses owned by the city. They cost $500,000. Two things have occurred which are worthy of note. The first is a decrease in the death rate, but a simultaneous decrease in the birth rate. In 1884 the birth rate was 43.4; in 1902 it was 28.2 per thousand of the population. The second is an enormous increase in rents, which one of the officials informed Judson Grenell, who furnishes these facts, was no less than 30 per cent.

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CARDINAL NEWMAN.
(MILLAIS.)

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# THE MESSENGER

VOL. XLII. SEPTEMBER, 1904. No. 3.

## OUR RUSSIAN CATHOLICS: THE GREEK-RUTHENIAN CHURCH IN AMERICA.

### I.

#### THE GREEK CHURCH AND THE UNION.

WE have long been used to Russia as a geographical and political expression, and have overlooked the fact that there is another Russia—historic Russia—which does not correspond with the present boundaries of that great empire. This historic Russia lies not only within, but also without, the boundary lines of the great political empire known as Russia in Europe. The Russia of the early ages of its Christianity and the Russia of the ages of contest with the Tartars and the Moslems occupied a somewhat different place on the map of Europe from what the great autocratic empire of that name does to-day. In the Russian language there are two words: *Rossiya*, the Russia of the empire and the geographies of to-day, and *Russ*, the Russia which includes all who speak the Russian tongue, who are of the Russian race and who profess the Greek-Slavic form of Christian worship. The latter term (*Russ*) is much wider and more comprehensive than the former, and as applied to a land or people is almost analogous to our "Anglo-Saxon." It not only includes those who live in the Russian Empire, but millions outside who have the language, the feelings, the customs, and a kindred faith of their brethren of the empire, and who are in the closest sympathy with them, but who have not been for centuries, and perhaps never again will be, politically united with them.

Even geographical Russia (*Rossiya*) of to-day is composed of different branches of the Russian-Slavic race, once distinct, but now united by conquest and race feeling. We may roughly sum-



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marize the present empire as composed of (1) Great Russia, the Russia of Moscow, St. Petersburg and the middle districts. (2) White Russia, that of eastern Poland. (3) Red Russia, that of southeastern Poland, and (4) Little Russia, that of southern Russia, north of Bessarabia. Those of the Red Russian and Little Russian race who live in Austrian Poland (Galicia), Hungary and Bukovina are usually called Ruthenians, although they themselves seldom acknowledge the name, and glory in being a part of the ancient *Russ*.

The Slavonic race is an ancient and a wonderfully tenacious one. History does not give its earlier beginnings, but when the Western Roman Empire was about to fall, the Slavs were firmly entrenched in northern Europe, and from the Black Sea they ruled almost to the German Ocean. Slowly they were driven back by the German tribes until they receded almost to the boundaries of the present Russian Empire. Leipsic, Bayreuth, Gratz, Vienna are all Slavic names, and testify to their original inhabitants. All northeastern Germany and western Austria was occupied by them (as it is in part to-day), and the name of many a German, such as Von Bülow, Kanzow, etc., testifies to his Slavic ancestry. Yet the Germans hated them so that all their prisoners and bondsmen were called "slaves," from the Slavic captives taken in war, and the name has so come down to us.

The conversion of the Slavonic tribes to Christianity was effected by a two-fold means. In the west Roman missionaries commenced the conversion of Bohemia, Silesia, Moravia and Poland in the seventh and eighth centuries, so that the western branches of the Slavic races adopted the Latin rite and the Roman alphabet. In the east and southeast, however, the Roman missionaries never directly penetrated. There the Slavonic tribes, chiefly Great Moravians and Bulgarians, occupying the country to the north of the Danube and southeasterly to the Black Sea, were first brought to a knowledge of Christianity in the ninth century by Constantine and Methodius, sent out from Constantinople in the reign of Emperor Michael III. They are better known as Saints Cyril and Methodius, Constantine having taken the name Cyril upon becoming a monk. Being Greeks (Thessalonians), they brought with them the Greek rite as their form of worship; and instead of writing the Slavonic language

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in either Roman or Greek letters, after the example of the Roman missionaries, St. Cyril invented, or rather fitted out, an alphabet of forty-three letters for the Slavonic language. He used the Greek alphabet as far as it was applicable, and then added new letters of his own construction. This is called the Cyrillic or Slavonic alphabet, and has been altered and reduced in modern Russian to thirty-five letters.

In the year 867, Sts. Cyril and Methodius were summoned to Rome by Pope Nicholas I, and arriving there after his death, were warmly received by his successor, Pope Adrian II, to whom they gave a full account of their missionary work. In 869 St. Cyril died in Rome and is buried there. He had been a missionary among the Slavs for over seven years, and had translated into Slavonic all the liturgical books, besides the gospels and epistles, used in the Greek rite. St. Methodius was sent back to the Moravians and Bulgarians and was made by the Pope the Archbishop of Pannonia. During the latter part of his life several complaints were made to Rome by the Latin archbishop of Salzburg (a German), but as they seemed to be founded chiefly upon his extension of the Greek rite and not upon any neglect of the faith, they were not successful. In 879 Methodius was again summoned to Rome by Pope John VIII, principally on account of some of these complaints, but on his arrival he gave so good an account of his missionary efforts that he was given permission to use the Slavonic language forever in the mass and in the whole liturgy and offices of the Church, and a suffragan bishop was appointed under him, while a special letter of recommendation was given by the Pope in his behalf to the Moravian King Svatopluk.

Thus the Slavonic language became one of the liturgical languages of the Church, and the conversion of the Slavonic tribes went on with great success. The offices and liturgy of the Greek rite so translated into Slavonic have remained substantially the same down to the present day, and are now used practically in the same form as Sts. Cyril and Methodius left them. All church books in Russia, Bulgaria and Austria (whether in the Greek Catholic or Greek Orthodox Churches) are printed in the old Cyrillic alphabet and in the Slavonic tongue. The translation is remarkably accurate, and follows the Greek, as far as I have compared them together, almost word for word. It will be

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remembered that the Greek Church did not break off its relations with Rome until 1054, and the Slavonic Churches not for many years later, so that there was one united Catholic Church for almost two hundred years after the times of Cyril and Methodius.

The conversion of the Russians—the inhabitants of the present Russia—came somewhat later. There was a little tribe, the *Slaviani* (1) ("the glorious ones"), living in and around the village of Novgorod, about eighty miles from the present St. Petersburg, who invited the Normans (Norsemen) to come and help them against their neighbors. King Rurik and his Normans came about the year 862, not only helped the Slaviani, but also conquered them and divided their lands and the neighboring lands among his sons. They were the first to call the land *Russ*. Rurik became the first prince (*gosudar*) of Russia. After his death his people went southward and came upon the city of Kieff, which they conquered, and then Oleg, the successor of Rurik, annexed the city to his principality and made it his capital. From 882 to 1330, when Moscow was chosen—a period of about four hundred and fifty years—Kieff remained the capital of Russ and of the Russian people. In 958 the Russian princess, Olga, was converted to Christianity and was baptized at Constantinople. Her people gradually began to follow her example, and thirty years later, Vladimir, her grandson, officially introduced the Greek form of worship, so that by 988 Christianity was firmly established. At his request bishops were sent into what is now southern Russia and northeastern Austria from Constantinople, and in 1035 a Metropolitan (Archbishop) of Kieff was consecrated and his immediate successors had eight suffragan bishops. In 1145 the bishopric of Galicia (now Lemberg) was founded; in 1205 the bishopric of Ugroff (now Munkach); and in 1220 the bishopric of Peremysl. In 1308 the bishop of Galicia was raised to a Metropolitan with five suffragan bishops under him.

In 1220 the Mongol or Tartar invasion of Russ began under Genghis Khan. The Tartars pressed closely towards the west, driving the Russian Christian inhabitants before them or subjugating them; and at one time Batu, the grandson of Genghis Khan, ruled over the whole of what is now central and southern

(1) The word "Slavonic" (*slavianski*) is derived from the name of this tribe.

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Russia. In 1224 they had proceeded as far west as Kieff and made that city unsafe for the Russians. In 1240 they took the city of Kieff and pillaged it. We first hear of Moscow as a small town in 1147, but it grew so in importance that it finally overshadowed Kieff. The taking of Kieff by the Tartars drove the Russians northward and westward, and in 1326 the Metropolitan of Kieff changed his see to Moscow, and following his example, the grand duke of Russ (*russky veliky knyaz*), Ivan Danilovich, changed his capital, first from Kieff to Vladimir and then, in 1330, to Moscow, and shortly afterwards concluded a treaty of peace with the Great Khan of the Tartars. The Tartar domination remained over Moscow and the greater part of Russia until the time of Ivan the Terrible, who, in 1480, drove the Tartar envoys out of the city of Moscow and freed all northern Russia from the Moslems.

Meanwhile the Tartars kept their hold on southern Russia, held Kieff, and penetrated even to the western boundary of Galicia. However, the Poles vigorously opposed them and drove them back towards the east, and finally annexed all of Lithuania and southern Russ. In 1414, after the change of the metropolitan see to Moscow, the seven Russian bishops of the south chose a metropolitan of Kieff, who ruled over the southern dioceses. The Greek church in Russ was thus divided into two great jurisdictions, those of Moscow and Kieff. In 1415, at the request of the grand duke Vitoft of Lithuania, the Russian-Greek hierarchy in Galicia was detached from either Moscow or Kieff, and became independent under Polish-Lithuanian rule.

During this and the succeeding century there were wars innumerable with the Tartar moslems and between the contending Polish and Russian kingdoms. Galicia was always held by Poland, but Kieff and its surrounding territories were sometimes Russian and sometimes Polish. The Russians of Galicia and the Ukraine (borderland), as the territories around and north of Kieff were called, belonged to the Orthodox Greek Church, as it remained subsequent to the separation of Constantinople.

From 1438 to 1442 the Council of Florence was held for the reunion of Christendom. It was attended by many of the Greek prelates, among them six Russians. Isidore, of Kieff, and several others voted for the union, and it was accepted by several bishops of southern Russ. In the north the efforts of the assent-

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ing bishops were useless, for their acts were disavowed on their return to their sees. However, the initiative towards reunion was made, and during the succeeding century it bore fruit. In Kieff, the metropolitan, Michael Rogosa united his whole southern province with Rome, and Kieff remained, until 1631, of the Greek rite, in full communion with Rome. In the latter year Peter Mogila, its metropolitan—better known as the great champion of Orthodoxy—broke off relations with Rome and returned to communion with Constantinople and the northern Russian Orthodox church.

During the Tartar invasion northern Russia (Muscovy or Great Russ) had freed itself, ecclesiastically speaking, from Constantinople. In 1589 the Czar Feodor (for after Ivan the Terrible the Russian grand dukes called themselves czars) obtained from Jeremias, the Patriarch of Constantinople, the consecration of the Metropolitan, Job, as the first Patriarch of Moscow. From this time on Muscovite or Great Russia (*Velikaya Russ*) belonged wholly to the Patriarchate of Moscow, and Little Russia (*Malaya Russ*)—as the Ukraine and other provinces belonging to the kingdom of Poland were called in allusion to the stature of their people—were dependent on the Patriarch of Constantinople. The Patriarchate of Moscow only lasted until 1700, when Peter the Great forbade the election of a new patriarch, and soon thereafter constituted the Holy Synod as the governmental ecclesiastical ruling body of Russia.

It was under the influence of the Byzantine writers, about the time of the foundation of the Patriarchate of Moscow, that the word "Russia" (*Rossiya*) and its derivative *rossiisky* (Russian) sprang up, and were used to designate the ever-growing Muscovite empire. As the other divisions of the ancient Russ were added to it—the White Russians, the Red Russians and the Little Russians—the Czar took the proud title of "Autocrat of all the Russias" (*Vserossiisky Samoderzhetz*).

In the west and throughout the Polish dominions the old Latin name for Russia, "Ruthenia," was revived, and the western branches of the Russian family were called *Ruthenians*. The name was essentially a Latin one, and was used principally by Polish and Hungarian writers. The people themselves refuse to be called anything else than Russians (*Russki*, *Rusini*), and say that the word "Ruthenian" is an attempt to Polonize them and to separate them from their Russian nationality.

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In the kingdom of Poland the Greek Orthodox bishops and Russian people found themselves neglected by Constantinople, for the Turks were at its gates. The effect of the Council of Florence had not altogether died out. In addition, the Jesuit Fathers, then newly established in Poland, set themselves earnestly to effect a reconciliation between the two churches. In 1595 the Russian bishops of Lithuania and Little Russia determined to return to unity with the Holy See, and held a council at Brest-Litovsk, at which a decree of union was passed, and where they chose two of their number, Ignatius Potzey and Cyril Terletzki, to go to Rome and take the oath of submission to the Pope. They declared that they desired to return to the unity of the Church as it existed before the schism of Photius, and to have one united Catholic Church again. No change in their rites was required—not even a change in their calendar, which was then ten days, as it is now thirteen days, behind. The whole of the ancient Greek Catholic liturgy, service and discipline (with but a minor change or so, which I shall notice) was to go on as it had done before the schism, in full communion with the Roman See.

In December, 1595, Clement VIII solemnly ratified the union of the two churches in the Bull *Magnus Dominus*, and said:

"For the better expression of our love towards them, we permit and concede to the Ruthenian (Russian) bishops and clergy all the sacred rites and ceremonies which the Ruthenian bishops and clergy use, according to the institution of the Holy Greek Fathers, in the divine service, the most holy sacrifice of the Mass, and the administration of the sacraments or other sacred rites, because they are not against the truth and doctrine of the Catholic faith and do not exclude communion with the Roman Church." (2)

The same things are also expressed by the Pope in his Brief *Benedictus sit Pastor* of February 7, 1596, addressed to the Ruthenian bishops.

On the 6th day of October, 1595, the union between the Eastern and Western Churches was formally proclaimed and ratified in the Russian part of Poland. A large number of the Russian bishops immediately went over to the union. In Kholm the Russian bishop Zbiruiski led the way with his whole diocese, and

(2) Bulla Clem: VIII, x kal. jan., 1596.

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his successor, Methodius Terletski, was a most valiant champion for the uniate Church. When Peter Mogila, the metropolitan of Kieff, who had turned that province back to the Orthodox Church, came to Kholm, Terletski proclaimed him as a wolf seeking sheep from another's fold.

Here and there were some who did not accept the union. In Little Russia and Galicia the country was sometimes divided into two more or less hostile camps, one Greek Catholic and the other Greek Orthodox. In Galicia alone—while priests and congregations went over to the union—the successive bishops of Peremysl and Lemberg stood out for nearly a hundred years. On June 23, 1691, Innocent Vinnitzki, the Bishop of Peremysl, joined the union, and in 1700 Joseph Shumlanski, metropolitan of Lemberg, took the oath of union with the Holy See. A few years later the Stavropigia, the great monastic organization—a sort of Greek *Propaganda de Fide*, which had existed for nearly three hundred years—came into the union. From that time till now the Russians on the northern slopes of the Carpathian mountains and on both sides of the river Dniester, as far as the river Bug, have been united with Rome.

On the southern slopes of the Carpathians, the Russians there and scattered throughout Hungary took up the union later. In 1636 Vassili Tarasovich, Bishop of Munkach, following the lead of Archbishop Lippa, acknowledged the Pope to be the head of the Church, and for that act he was dragged by Ury (George) Rakoczy, Prince of Siebenburgen, from the altar of the monastery church at Munkach, whilst celebrating Mass on the 13th of December, 1636, and marched in his episcopal robes through the streets of Munkach and thrown into a dungeon where he was kept for over two years. Finally he was forced to resign his bishopric and driven away from Munkach into a monastery.

But union with the Holy See could not be stayed by such means, and on April 24, 1646, it was accomplished in the city of Ungvar by Peter Rostoshinki, Bishop of Munkach, and George Yakusich, Bishop of Agri. There, in the name of the southern Russian people, these two bishops of the Greek Church, together with sixty-three priests, left the Orthodox Church and confessed the faith of Cyril and Methodius in union with Rome. Since that time the great body of the Russian people in Hungary (*ugro-russky narod*) have acknowledged the Holy Father at Rome as the visible head of the undivided Catholic Church.

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In Poland, however, the fortunes of war finally favored Russia —the great *Rossiya*. One by one the Polish acquisitions were taken away and finally Poland herself fell. In 1654 all of Little Russia east of the Bug was annexed to *Rossiya*. In 1772 the eastern provinces of Poland were taken away and Galicia fell to Austria, while White Russia (*Belaya Russ*) was united to *Rossiya*. In 1793 Poland lost her last battle, and her remaining provinces were divided between Russia, Prussia and Austria. As soon as the Czar of Russia found himself master of Lithuania and Red Russia (*Krasnaya Russ*), thus rounding out his Russian dominions, he planned for the return of the united Greeks to Orthodoxy. These plans were governmental, ecclesiastical and military. In 1795 the first reunion took place, and some two millions of Russians in Little Russia were finally compelled to leave their union with Rome and to join the Orthodox Church. Still the union remained in the Ukraine and other parts of Little Russia. In 1839 a second reunion of over two millions more of Uniates was forced with the Orthodox Church, patterned upon the success of the first one. The knout and Siberia were powerful factors in producing it; but Archbishop Siemasko, an Orthodox priest, who was made an Uniate bishop by the Russian Government for the express purpose of carrying over his people to Orthodoxy, aided by two like-minded suffragan bishops, made it a success. The third and last reunion took place within our times. In 1875 the last of the united Greeks in the kingdom of Poland annexed to Russia, at Kholm—the place where the union had been so warmly welcomed—were forced to join the Orthodox Church of Russia. I can best describe it in the words of a writer (1) who has made a study of Russia:

"Thousands of Uniates refused to accept the act which bound them officially to the Orthodox Church. They were subjected to all the proceedings invented against the Protestants by Louvois. Fines, incarceration, scourging, confiscation, transportation, everything short of the scaffold, was tried on them. Refractory priests were discharged and banished, as hundreds of laymen, some to the Government of Kherson, others to that of Orenburg on the confines of Asia. Those that would not become apostates are there still. Families were separated, the father being kept in one part of the country, the wife or sons in another.

(1) Leroy-Beaulieu: Empire of the Tsars, vol. iii., page 542 (Eng. Ed.).

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The lands belonging to such rebels have been sequestered or sold at auction."

And so the union was swept from the imperial Russian soil. There are a few there yet, attended by priests from Galicia, who enter the empire by stealth. But the Russians who live in union with Rome are those of the Austrian-Hungarian empire, who number now some five or six millions. They are mostly in Galicia (eastern Austrian Poland), northern Hungary and in Slavonia and Croatia, to the south of Hungary. These are the peoples who supply the Slavic emigration to the United States, and who comprise nine-tenths of the Russian Slavs who are here. There is practically no emigration from the Empire of Russia; it reserves its emigrant stock for the settlement and development of Siberia, and puts every obstacle in the way of emigration to the United States, save in the cases of the Jews and some troublesome dissenting sects.

The Russians or Ruthenians who come to this country are almost all Catholics of the Greek rite; only a few from Bukovina and eastern Hungary are of the Orthodox faith. They are coming every year in larger numbers, and constitute a problem both for the State in regard to their assimilation, and for the Church in regard to the preservation of their faith and morals. Already in Pennsylvania they have made themselves felt industrially and politically. I propose, therefore, to give some slight account of the Greek Catholic Church as it exists to-day in the United States and as it is governed abroad. In doing so I shall also refer to the latter-day activity of the Russian Orthodox Church in this country, with the relations towards the Greek Catholics and others.

ANDREW J. SHIPMAN.

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# ZOOLOGY AND THE ORIGIN OF MAN.

WAS man created by God, or is he the final product of a long series of evolutionary developments? Is God the immediate maker of man or did man spring from the animal? This is a question of the greatest importance, one that has occupied not only the mind of the scientist and the philosopher, but has been brought before the masses of the people and contributed, perhaps, more than any other to shatter the foundations of faith and morality.

In the following lines we intend to offer a short and clear answer to this important question:

1. The *soul* of man is a spiritual substance and as such essentially different from the soul of the animal, which does not possess a spiritual faculty of abstraction and a free will and all the various gifts connected with them, as knowledge and speech, religion and morality. Hence it is plain that the human soul could *not* originate *by evolution* from the soul of animals, but only by the *creative act* of God.

2. The arguments which Haeckel and his adherents have advanced against this dogma of psychology scarcely call for refutation. Haeckel himself summarized them in his discourse at the fourth international congress of zoologists at Cambridge, England, August 26, 1898.

"In the first place," he says, "the wonderful discoveries of comparative *anatomy* during the last ten years inform us for the first time that the minute as well as the gross structure of the brain of man is the same (?) as that of the anthropoid apes, the unimportant difference in shape and size of single parts that exists between the two being less than the corresponding difference between the anthropoid and the lowest apes of the old world. . . . Secondly, comparative *ontogeny* teaches us that the very highly complex brain of man has developed out of the same rudimentary form as that of all other vertebrate animals—out of five cerebral vesicles of the embryo that lie one behind the other. The special way and method by which the peculiar form of the primate brain is developed out of this extremely simple rudiment is found to be exactly the same in man as in the anthropoid



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apes. Thirdly, comparative *physiology* shows us by observation and experiment that the total functions of the brain, even consciousness and the so-called higher mental faculties (*sic !*), together with reflex acts, are in man preceded by the same physical and chemical phenomena as in all other mammals. Fourthly, we learn through comparative *pathology* that all so-called 'mental diseases' in man are determined by material changes in the material of the brain, just as they are in the nearest related mammals." Moreover, he appeals to Huxley's law: "The psychological differences between the anthropoid apes and man are less than the corresponding differences between the anthropoid and the lowest apes;" and maintains that "the enormous difference in mental capacity between the highest and lowest representatives of the human race is much greater than between the latter and the anthropoid apes." (*sic !*) Finally, he concludes with the verdict: "Since, in spite of this, we find that the soul of man is to-day regarded in the widest circles as an especial 'being' and as the most important witness against the decried doctrine of the descent of man from apes, we explain it on the one hand by the wretched condition of the so-called psychology, on the other by the widespread superstition (*sic !*) concerning the immortality of the soul." (1)

These "arguments" are characteristic of Haeckel's school. They are not only based on imaginary facts, but imply three grave errors: namely (1), that the brain is "the organ of the soul," "the only true apparatus of our mental life;" (2) that the soul of man is not a spiritual being and consequently does not differ from the soul of the ape in kind, but only in degree; (3) that zoology and its related branches can decide a question that belongs exclusively to the domain of psychology.

3. However, man is composed of soul *and* body. Hence, the question arises whether the *entire man* was directly created by God or only his spiritual soul. Philosophically speaking, this question admits the following alternative: Either we argue that most probably the soul *and* the body of man were directly created by God, because body and soul are substantially united into *one single being;* or we admit, with St. Augustine, the possibility

(1) Ernst Haeckel, "On Our Present Knowledge of the Origin of Man." Annual Report of the Smithsonian Institution for the year 1898, Washington, 1899, p. 467.

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that God made use of secondary causes in preparing the body, which was to be "informed" by the spiritual soul. Whether and to what extent this latter view is supported by *actual facts* depends on the evidence of the Natural Sciences. The final decision, however, will rest with philosophy, because man's soul and body are united to form one complete substance.

4. Consequently, we must investigate the question, whether there are any facts that suggest a common genetic origin of the animal and of the human body. Many modern naturalists answer this question in the affirmative. Conn says: "It is useless to attempt, as far as man's body is concerned, to exempt him from the general principle of evolution, and few would think of doing so to-day." (2) Nevertheless, we follow those "few naturalists," whose answer is negative; because the facts that have been advanced for the descent of man's body from that of animals do not warrant the conclusion which they are said to substantiate. (3)

5. These facts are taken either from comparative anatomy and embryology or from paleontology. In the first place we propose to examine the facts alleged by paleontology and maintain:

## PALEONTOLOGY DOES NOT OFFER ANY PROOF FOR THE COMMON GENETIC ORIGIN OF MAN AND APE.

This proposition is directed against those anthropologists who, as Professor Klaatsch, of Heidelberg, correctly deny any direct relationship between the present primates and man, but assert that man and ape present two independent series of development of common origin in a being that existed in the beginning of the tertiary era or previous to that period. It must be admitted that this opinion would be more acceptable than any other to explain the evolution of man's body from that of the animal, because the brain and facial skeleton of man, his erect posture, the structure of his extremities and many other facts show clearly that zoologically speaking man's body constitutes among the mammals an order of its own, and consequently, "that the idea of a direct descent of man from the ape is absolutely preposterous." (4) On the other

(2) H. W. Conn, Ph.D., "Evolution of To-day," 1887, p. 293.

(3) Cf. E. Wasmann, S.J., "Zur Anwendung der Deszendenztheorie auf den Menschen," Stimmen aus Maria Laach, 1903, p. 387–410.

(4) Wasmann, l. c., p. 403.

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hand, we must affirm that the second part of the theory is at present nothing more than a gratuitous and even improbable assertion. This will clearly appear from the following argument:

6. It is a fact that paleontology is well acquainted with the chain of ancestors that precedes the apes of the present day. Thirty genera of fossil prosimiæ (half-apes) and eighteen genera of simiæ (true apes) have been discovered in the strata of the eocene, miocene, pliocene and glacial periods. (5) *Consequently, if the body of man had been developed from a prehistoric animal, paleontology should reveal a similar series of successive forms.* For, as Charles Lyell remarks: "There can be no doubt that human remains are as capable of resisting decay as are the harder parts of the inferior animals, and I have already cited the remark of Cuvier, that 'in ancient fields of battle the bones of man have suffered as little decomposition as those of horses which are buried in the same grave.'" (6)

*But, not a trace of such a series of successive forms that could lead from man's hypothetical ancestor to man himself has been discovered.*

7. The proof of the *minor* proposition contains *three distinct steps:*

I. *Paleontology does not furnish the slightest evidence that man or a human-like being existed in the tertiary era.* For no bodily remains of such a being are extant and the stones, that are said to have served as implements of the supposed tertiary man, are of a doubtful character and admit many explanations. (7) Ranke says: "In spite of the very great favor with which the existence of tertiary man has been accepted, the asserted traces of relics are not sufficiently guaranteed to establish a scientific proof for the fact of his existence." "As yet tertiary man has not been found." "There is nothing, according to Virchow, opposed to the view that man existed in the tertiary period, but from this view to the proof there is a long way. *So far that proof has not been found.*" (8)

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(5) v. Zittel. "Grundzuege der Paleontologie."

(6) Charles Lyell, Esq., F.R.S., "Principles of Geology," 1835, vol. III., p. 263.

(7) Thousands of such implements have been fabricated in our own days!

(8) Prof. Dr. Johannes Ranke, "Der Mensch," vol. II., 2d ed., 1900, p. 502, 504.

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8. II. *Not a single fossil has been discovered either of the tertiary era or later, which could be interpreted as an intermediate form between the hypothetical ancestor of man and man himself.* For the principal skeletons, or parts of skeletons, that have been put forward as such intermediate forms belong distinctly either to man or to the ape, or at least are in so poor a condition and of so doubtful a character, as to make any definite statement impossible. According to Ranke, von Zittel says: "Much zeal has been shown in searching for the fossil-ancestors (of man), and the fossil-ape has been studied with special attention. At the present day about fifteen genuine, narrow-nosed fossil-apes are known from the tertiary layers of Europe and India, and some broad-nosed kinds from the glacial strata of Brazil and Argentine. But with one exception, the Doryopithecus, all of them are inferior to the three great man-like kinds, the orang, chimpanzee and gorilla; and, as is proved by a jaw-bone lately discovered, Doryopithecus stands likewise relatively low among the so-called anthropomorphs. Hence the *postulate of the doctrine of evolution the so-called proanthropos, the missing link between man and ape, has not been found.*" (9)

9. Some of the principal relics advocated as intermediate forms are (1) the skulls found at Engis, Belgium, (2) the Java skull-cap, femur and molar teeth of Pithecanthropus erectus, discovered by Eugene Dubois in 1894, and (3) the Neanderthal skull-cap found at Neanderthal near Duesseldorf. Now (1) after much controversy the skull found at Engis was finally examined by the Russian anatomist, Th. Landzert. According to Ranke, Landzert's verdict is "that the whole formation of the Engis skull shows that it must be enumerated among the *skulls* that are *especially well developed.*" (10) Landzert even compared it with the skull of a Greek of the classical period of Athens and demonstrated their perfect similarity. Huxley declared that the skull could belong to a savage as well as to a philosopher. Moreover, the antiquity of the skull is controverted. (2) The Java skull-cap exhibits some features that seem to be intermediate between the skulls of man and ape. Its capacity for instance is, according to Dubois (!), 850 ccm., whereas the smallest cap of a human female skull is 930 ccm. (Virchow), and the largest of

(9) Ranke, l. c., p. 504.

(10) Ranke, l. c., p. 478.

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an ape 600 ccm. But in spite of this fact, authorities as Virchow and even Klaatsch and Schwalbe agree against Dubois, Haeckel and others, that the Java skull-cap belongs to a true ape, intermediate between the lower and higher apes of the present day. Dubois himself says: "A skull that in comparison with that of normal man is so small and so ape-like in its form that it is declared by not a few experienced anatomists to be the skull of an ape cannot be human." (11) And again: "The skull of the gibbon almost double in size would not be very different from it in external appearance." (12) This criticism is not contradicted by the fact that, as Dubois states, "the femur was quite generally declared to be human by authors who had closely examined either the actual specimens or drawings of it." (13) For femur and skull-cap were found fifteen meters apart; so that it is by no means evident that both belong to the same individual. Moreover, "as man and ape would morphologically represent the last members of development of two widely diverging series, it is absolutely excluded that a connecting link between them should be of so *recent* a date as the pliocene or pleistocene period." (14) Finally, even if the skull and femur belonged to one and the same individual, it remains true that the bones in question are of too doubtful a character to admit the conclusion of Dubois and Haeckel, that "Pithecanthropus" is the long-sought "missing link" in the chain of the highest primates. (15)

(3) The Neanderthal skull-cap belongs to a human being. Ranke says: "Though we cannot entirely agree with Darwin, when he says that the Neanderthal skull is very well developed and spacious; nevertheless the investigations of Virchow, Spengel and others showed that the general form of that skull, its flat, compressed length, was of frequent occurrence in the vicinity of the home of the Neanderthal-skull, and especially so in old Friesland, both in ancient and more modern times, and is still frequently found in that region. . . . Virchow has described a skull-cap from Eastern Friesland, and has it drawn

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(11) Eugene Dubois, "Pithecanthropus erectus.—A Form from the Ancestral Stock of Mankind." Smithsonian Inst., l. c., p. 454.
(12) Dubois, l. c., p. 449.
(13) Dubois, l. c., p. 456.
(14) Wasman, l. c., p. 405.
(15) Haeckel, l. c., p. 469.

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together with the Neanderthal skull, and thus proves the greatest similarity between the two. If to such a long, compressed head strongly developed frontal cavities be added as an individual peculiarity, a neanderthaloid form will be the result. At the Anthropological Congress at Brussels, Hamy declared that in the streets of that very city he had met people with skull formations similar to that of the inhabitant of the Neanderthal. Other scientists could point to other similar skulls in Europe. Virchow proved that the peculiarities of the Neanderthal skull-cap were in part the result of a pathological development." (16)

Moreover, the stronger development of the jaw-bones of some prehistoric skulls, as for instance, the jaw-bone from the cave of the Naulette in Belgium, finds a simple explanation in the fact that the first representatives of the human race had to undergo a more severe struggle for life than our present more delicate generations.

In short, Dana's statement is still correct, that, . . . "of that line which is supposed to have reached upward to man, not the first link between the lowest level of existing man has yet been found. This is the more extraordinary in view of the fact that from the lowest limit in existing men, there are all possible gradations up to the highest, while below that limit there is an abrupt fall to the ape level, in which the cubic capacity of the brain is one-half less. *If the links ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible.* Until some are found, science cannot assert that they ever existed." (17)

Hence we agree with Conn, when he says: "The absence of fossil half-man is unfortunate for evolution," but we deviate from him when he wants to explain the absence of the fossil half-man by stating: . . . "it is scientifically only an instance of the imperfection of the fossil record, which we well know to be great." (18)

10. III. Without being introduced by any tertiary ancestor, *man appears all at once in the glacial period as a perfect homo sapiens*, possessing a skull and skeleton as any man of historic times. Kollmann says, according to Ranke: "I wish, first of

(16) Ranke, l. c., p. 474.
(17) James D. Dana, "Manual of Geology," Ed. 3, p. 293.
(18) Conn, l. c , p. 293.

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all, to remark that I adhere to the theory of evolution, now reigning supreme in the domain of the natural sciences. Nevertheless my own experiences have resulted in the conclusion that man has not changed his characteristics since the ice-period. He makes his appearance in Europe physically perfect and differentiated into various races from the very beginning. There are no ape-men, but at once the different types of the true man, of the homo sapiens, with his characteristic marks, which have endured up to the present day. I emphasize it again, physical man has not changed since the glacial period." And Ranke adds: "And no one has hitherto been able to trace man beyond the glacial period." (19)

11. That man really *existed in the glacial period* is acknowledged by all paleontologists. Geikie says: "There can be no doubt that he (man) inhabited Europe after the greatest extension of the ice. He not improbably migrated with the animals that came from warmer climates into this continent during interglacial conditions. But that he remained when the climate again became cold enough to freeze the rivers and permit an arctic fauna to roam far south into Europe is proved by the abundance of his flint implements in the thick river-gravels, into which they no doubt often fell through holes of the ice as he was fishing." (20) Also, Ranke maintains: "The glacial European remains an undeniable fact of science." (21)

12. The fact that man existed from the very beginning *as a perfect homo* is clearly shown by the following observations:

(1) The skeletons that have been found are by no means of a primitive and uniform character; on the contrary, they exhibit all the essential features and differences that are noticed in our present generation. Ranke distinguishes three races of early man, the Kannstatt race, the race of Grenelle and the Cro-Magnon race. And all of them are still represented even in the full light of modern civilization. Kollmann even goes so far as to maintain that all the races of Europe are of equal age, and that it is wrong to speak of primitive races in order to express some kind

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(19) Ranke, l. c., p. 480.

(20) Sir Archibald Geikie, F.R.S., "Text-book of Geology," 3 Ed., 1893, p. 1056.

(21) Ranke, l. c., p. 502.

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of inferiority. "There are no primitive races of Europe in this sense." (22)

(2) It is utterly untrue, "that the evidence seems to render it probable that the earliest races, ranging from the East Indies to Western Europe, possessed features more simian than are characteristic of any race of men now in existence." (23) Ranke says: "Though the fertile imagination of many a theorist on creation may represent the primitive man of Europe as a half-simian climber, who built his nest on trees and possessed over-long arms and short, yoke-toed legs, he appears to us in reality, in his many representatives, as a member of the well-formed, peculiarly beautiful race of Cro-Magnon."(24) For we need but compare the skulls of prehistoric man with those of later periods, in order to arrive at the conclusion that both were of equal perfection. Ranke gives the following table of the average capacity of historic and prehistoric skulls:

| | |
|---|---|
| Parisian of the 12th century | 1532 cbcm. |
| Modern Parisian | 1558 cbcm. |
| Prehistoric cave-inhabitants of Cro-Magnon | 1590 cbcm. |
| Prehistoric skulls from the cave L'homme mort | 1606 cbcm. |
| Prehistoric northern "Dolmenbauer" | 1586 cbcm. |

(Broca)

(3) It is equally false that prehistoric man could not walk perfectly erect. Collignon based this false assertion on the retroversion of the knee-joint, which, as he maintained, was peculiar to prehistoric man. "But Manouvrier destroyed this dream of the animal-like inferiority of primitive man. By very exact measurements of a great many tibia, he has shown that the retroversion of those tibia of the glacial period is not greater, but mostly decidedly smaller than in modern skeletons." (25)

13. Finally, we may add that prehistoric man was endowed with a spiritual intellect in no way essentially inferior to ours. This fact is shown by the human relics and implements that are still extant. The very names Stone-Age, Bronze-Age, Iron-Age point to this fact. Even the sketch of a mammoth and of other

(22) Ranke, l. c., p. 481.
(23) Dana-Rice, "Revised Text-book of Geology," 5 Ed., p. 440.
(24) Ranke, l. c., p 482.
(25) Ranke, l. c., p. 483.

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animals by contemporaneous man has been preserved. If we pay due regard to the circumstances in which primitive man lived, and do not forget that he it was who had to *commence* the work of civilization, we must grant that there is no reason to assume his intellectual inferiority. In this sense we understand and accept the statement of Le Conte, when he says: "The earliest known man, the river-drift man, though in a low state of civilization, was as thoroughly human as any of us." (26)

14. We conclude by summarizing according to the stenographic notes of Wasmann the main contents of Branco's famous lecture at the Fifth International Congress of Zoölogists, at Berlin, August 16, 1901.

Man makes his appearance in the history of our earth as a true homo novus, and not as a descendant of preceding generations. Most of our present mammals are represented in the tertiary period by a long series of fossil ancestors, but man appears all of a sudden in the glacial period without a single tertiary ancestor known to paleontology. Tertiary relics of man are wanting and the traces of human activity that were believed to be of tertiary origin are of a very dubious nature. Glacial fossils of man, on the other hand, are frequently met with. But glacial man appears as a perfect homo sapiens. Most of those very ancient men possessed a skull-cap of which any of us could be proud. Neither arm nor teeth of glacial man were more ape-like or longer than ours; *no! glacial man was every inch a true man.* Hence, who was the ancestor of man? Branco answers: "*Paleontology has no answer to that question. She knows of no ancestors to man.*" (27)

. . . . . .

15. We now proceed to the second series of facts, which are taken especially from comparative morphology and histology, embryology and ontogeny, and we again ask whether these sciences have established any acceptable argument in favor of the evolution of man's body from the ape or an ape-like animal? The answer is formulated in the following proposition:

NEITHER THE ANATOMICAL SIMILARITY OF MAN AND APE, NOR THEIR EMBRYOLOGICAL HISTORY, NOR THEIR "RELATION

(26) Joseph Le Conte, "A Compend of Geology," p. 300.
(27) "Stimmen aus Maria Laach," l. c., p. 407–408.

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the frontal bone and to the ear respectively, appears from the following table:

| | |
|---|---|
| Man, 70–85°, | Adult Chimpanzee, 35°, |
| Adult Orang, 30°, | Adult Gorilla, 40°. |
| Young Orang, 58°, (34) | |

"The face of man slides, as it were, down from the forehead and appears as an appendix to the front half of the skull. The gorilla's face, on the contrary, protrudes from the skull, which in return, slides almost entirely backwards from the face. By a cross-cut, one may sever the whole face from the skull, except a very small part near the sockets, without being forced to open up the interior of the skull. It is only on account of its protruding strongly developed lower parts that the small skull-cap of the animal can mask as a kind of human face." (35)

(3) The *relative* weight of *brains* in comparison with the mass of the body may be understood from the following table: (36)

| | |
|---|---|
| Man (German), 1:36.58, | Gorilla, 1:100.00. |
| **Absolute weight of brain:** | |
| Man (German), 1362 g. | Gorilla, 400–500 g. |
| Lowest weight of woman's brain (Bushwoman), 820 g. | |
| Orang-Chimpanzee, 350–400 g. | |

"The striking deficiency of the ape's brain refers only to the cerebrum, which, when compared with its development in man, stands far below that of a new-born child." And "the resemblance of the ape's brain to that of man, is solely due to the fact that the hemispheres of the cerebrum which do not act automatically have a great preponderance over those parts of the brain which are endowed with automatic action." (37) This appears still more clearly if we compare the weights of the two cerebral hemispheres. In the orang it is only 79.7 grams whilst in man it is practically equivalent to the weight of the entire brain. Moreover, the surfaces of the two brains show a remarkable difference. If we unfold the windings of a human brain and measure

(34) On beholding the degradation of the orang expressed in the facial angle of this ape, an enthusiastic Darwinist exclaims: "Alas, for your sad fate! The cares of supporting your life and family have made it utterly impossible for you to attain a higher grade of civilization."

(35) Ranke, l. c., Vol. I., p. 401.

(36) Ranke, l. c., Vol. I, pp. 552–556.

(37) Ranke, l. c., Vol. I, pp. 542, 544.

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the area of the entire surface we have 2196–1877 sq. cmm. (38), whilst the surface of the ape's brain does not exceed 533.5 square centimetres. (38)

(4) The relation of the parts of the appendicular skeleton compared with the length of the entire body! If we suppose the length of the body to be 100, we have, according to Ranke, the following proportions: (39)

| Part of the Body. | Gorilla. | Chimpansee. | Orang. | Negro |
|---|---|---|---|---|
| Trunk | 50.4 | 44.80 | 44.50 | 36.27 |
| Arm and hand | 64.9 | 67 67 | 80.72 | 45 43 |
| Leg | 34 9 | 35.20 | 34.72 | 48.93 |
| Hand | 17.4 | 23.00 | 22.8 | 11.6 |
| Foot | 20 4 | 20.5 | 25.5 | 14.5 |

The Orang-utan never stands freely on his hindlegs, and all representations, showing him in this posture, are wrong; he is unable to run as the gibbons do, but jerks himself forward by planting his long arms, like crutches, on the ground. (40) Moreover, "the ability of the anthropoid to walk erectly is by no means superior to that of a dancing bear, and it has no greater resemblance to man from this point of view than has that animal. Brehm is perfectly right when he says that mammals walk either on two or four legs. But man alone and no other (!) animal has an erect walk; no ape walks upright." (41)

Finally, Cuvier's term "Bimana and Quadrumana" to designate the difference of man and ape, have not been overthrown by Huxley, as Haeckel states. For the term "hand," signifies an organ, "adapted for grasping, the last member of which is a thumb that can be bent across the whole member," (42) a definition which certainly applies to the feet of apes. The feet of man are exclusively organs of support, his hands are exclusively organs for grasping. This distinction is not to be found in apes.

(5) The most striking differences between man and anthropoid apes are summarized by Ranke as follows: "The gorilla's head, leaning forward, hangs down from the spinal column, and his chinless snout, equipped with powerful teeth, touches the breast-

(38) Wilhelm Wundt, "Physiologische Psychologie," fifth ed., 1902, Vol. I, p. 289.

(39) Ranke, l. c., Vol. II, pp. 7–8.

(40) Ranke, l. c, vol. II, p. 30.

(41) Ranke, l. c., vol. II., p. 32.

(42) Ranke, l. c., vol. II, p. 74.

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bone. Man's head is round, and resting on the free neck, balances unrestrained upon the spinal column. The gorilla's body, without a waist, swells out barrel-shaped, and when straightened up finds no sufficient support on the pelvis; the back-bone, tailless as in man but almost straight, loses itself without nape or neck formation properly so-called in the rear part of the head and without protuberance of the gluteal region in the flat thighs. Man's body is slightly molded like an hour-glass, the chest and the abdomen meeting to form the waist where they are narrowest; the abdominal viscera are perfectly supported in the pelvis as in a plate; and elegance is decidedly gained by the double S-line, which curving alternately convex and concave, passes from the crown through the neck and nape, down the back to the spine and the gluteal region. The normal position of the gorilla shows us a plump, bear-like trunk, carried by short, crooked legs and by arms, which serve as crutches and touch the ground with the knuckles of the turned-in fingers. The posture of the body is perfectly straight in man, it rests on the legs as on columns, when he stands upright and his hands hang down on both sides always ready for use. The gorilla is thickly covered with hair, whilst man's body on the whole is naked." (43)

19. These numerous differences clearly demonstrate that *there cannot be any direct genetic relation between man and ape*, and this conclusion is corroborated by the fact that *there are no ape-like forms among existing men*. The enumeration of a few facts is sufficient for our purpose:

(1) The differences in bodily proportions that have been observed in various races of men are *individual* variations of development, and in no wise adapted to establish a distinction between more and less ape-like races. "All the hopes and efforts to discover a series of bodily formations which would lead from the most ape-like savages to the least ape-like Europeans have as yet resulted in utter failure." (44) Very striking is the utterance of one of the highest authorities on this question, A. Weisbach, who maintains that the ape-like forms of organs actually found in some individuals are not confined to a single race or nation, but spread and distributed over all of them. Ranke himself has

(43) Ranke, l. c., vol. II., p. 213.
(44) Ranke, l. c., Vol. II, p. 79.

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found that precisely the "lowest savages" present in their bodily proportions the furthest extreme from those of the ape.

(2) The so-called inborn deformities or abnormal developments of certain individuals as "haired and tailed" men, and so forth, are very rare and mostly due to irregularities in the development of the embryo. Tailed ape-men, in the proper sense of the word, do not exist. "In our own days observations have furnished us with an invulnerable argument that no race of men with tails exists on this earth." (45) The whole fable is principally due to the fact that certain tribes have the custom of adorning themselves with the tails of animals or similar appendages. "Certain formations, similar to tails in their proper sense, that have sometimes been found at the end of man's backbone, have been thoroughly studied and explained by M. Bartels. The conclusions of this author make it evident that all such formations are genuine deformities, abnormally developed remnants of the individual's embryonic life." (46) "Such deformities must be considered as inborn diseases." (47)

Moreover, Linné's "homo ferus" has no existence in reality. Ranke says that it is "foolish" (48) to believe in this fiction. "It is humbug and fraud" to designate such creatures as Krao (49) as missing links. Finally, the famous Cretins and Microcephali are pathological symptoms and cannot be explained as atavistic forms. For, as Virchow argues, "no one can maintain that the human race was ever in a condition analogous to the Microcephali, as it would have perished before history commenced. No such 'small-brained' being is able to procure independently the necessary means of subsistence. . . ." (50) In short, Ranke considers the following proposition as an established fact: "*There are at the present day in the entire human species neither races, nor nations, nor tribes, nor families, nor single*

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(45) Ranke, Vol. I, p. 181.

(46) Ranke, l. c, Vol. I, p. 182.

(47) Ranke, l. c., Vol. I, p. 187.

(48) Ranke, l. c., Vol. II, p. 377.

(49) Ranke, l. c, Vol. II, p. 378. Krao was a young girl of Siamese parentage. Her body was covered with hair and she was said to have a tail like an ape Some ten years ago she was led through England and Germany, and her appearance in Berlin and London caused a considerable sensation.

(50) Ranke, l. c, Vol. II, p. 389.

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*individuals, which could be designated zoölogically as intermediate forms between the ape and man.*" (51)

20. We have now to consider briefly Haeckel's "argument" from embryology. Haeckel maintains that there exists an anatomical parallelism between the various stages in man's embryology and his past history, and infers that this could only be explained by assuming a genetic parallelism between the same stages.

We answer this argument (1) by denying the conclusion; for there is no connection of cause between the various stages of man's embryology and the supposed stages of his past history. The supposed anatomical parallelism does not necessarily imply evolution.

(2) By denying the antecedent. For (*a*) Haeckel's anatomical parallelism is a mere fiction. According to Haeckel the first and second stage of the human ovum, in which it consists of only one cell is a repetition of man's racial development, when he had the honor to belong to the single-celled monera and amebae. The third stage, the morula or mulberry-formation of the human germ, is an evident reminder of his synameboid existence, whilst the fourth stage, the blastodermic vesicle, clearly represents the historical stage of the flagellates and ciliates and the fifth, the gastrula-development, points without any doubt to the fancied gastreades, which were so happy as to consist of a single cavity. Then comes the sixth phase in which the human embryo represents the primitive worm, which is soon followed by the seventh that of the molluscs and the eighth, a reproduction of the urochordatae or ascidians. These worthy animals close the first half of the human ancestral pedigree. Commencing the second half we are lead upwards and onwards to the skulless lancelet, the lamprey and the stage of fishes, when our forebears were the happy owners of fins and gills and smiled the genial smile of the shark. The twelfth stage is that of the lung-fish, the thirteenth the siren and the fourteenth that of the salamander and polliwog—in happy recollection of which blissful fact we even at present distinguish a certain class of men with the endearing title of polli-wogs. In the fifteenth stage of the embryonic development Haeckel puts the reptiles, then come the monotremes, the mar-

(51) Ranke, l. c., Vol. II, p. 392.

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supials, the lemurs, the tailed apes, then the ape-man, the man-ape, until finally in the twenty-second stage, the homo sapiens is reached, who enters upon the scene of this world's sorrows and joys as a full fledged cosmopolitan citizen. (51)

(*b*) This supposed parallelism is directly opposed to the reality. For by far the greater number of stages in the embryonic development of the individual do not at all agree with the various stages of genetic development in past history. Haeckel's own attempt to solve this difficulty by his distinction between palingenesis, which expresses the stages of agreement, and cainogenesis, which comprise the exceptions, is certainly insufficient and the very reason which he advances to account for the exceptions, namely that they should be due to a "development's falsification" of nature is a mere phrase or rather the falsification of a phantastic mind.

21. The third part of our thesis is directed against Dr. Hans Friedenthal, who in the years 1900-1902 attempted to prove a blood relationship between man and the anthropoid apes. He maintains that human blood has the property of decomposing the blood of lower apes, whilst it has no such effect on the blood of those of a higher species Hence, he concludes: "We do not only descend from apes, but we are true apes ourselves."

We gladly wish the author joy in this happy conclusion, but protest against its wider application and this for two reasons: (52) because

(1) the results are still dubious and the experiments do not perfectly agree:

(2) even if the fact were undoubtedly true we could only infer a similarity of chemical properties between the blood of two beings but not their genetic relation. For it would have to be proved that a genetic relation is the only explanation of the alleged fact. But this cannot be done, for although Friedenthal showed experimentally that the blood of a crab (cancer pagurus) is indissoluble in the red corpuscles of a rat, it would be absurd to rush at the conclusion, that rats descend directly from crabs.

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(51) Wasmann, l c, p. 396. Conn says: "Of these twenty-one stages, more than half have been proved to be wrong, and in regard to some of the others it is questionable. This attempt of Haeckel, made with such boldness as almost to inspire belief, is thus a failure." l. c. p. 149.

(52) Wasmann, l. c., p. 400-401.

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Consequently it would be equally illogical to make a similar conclusion between man and ape. Indeed, we could well invert the whole process and say: In the same way as the rat is not directly related to the crab, so also does man stand in no direct relationship to the orang.

Therefore zoology does not support the theory of a possible descent of man's body from that of the ape. Hence we have every reason to reject this theory, especially as infidel naturalists adopt it and misuse it for the defense of materialism. Even Branco, who maintains with great emphasis that the evidence of paleontology is negative in regard to this question, states nevertheless that "from a mere zoological point of view we must accept the descent of man from the animal." (53)

MUCKERMANN, S.J.

(53) Wasmann, l. c., p. 408.

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# DR. EDWARD PREUSS.

EDWARD FREDERICK REINHOLD PREUSS was born July 10, 1834, at Koenigsberg. He was the son of Royal Director Dr. A. E. Preuss. He was educated at the Gymnasium and University of Koenigsberg, receiving his degree as Doctor of Philosophy, *summa cum laude*, in 1853. After several years as professor in the Gymnasium, he went to Berlin, where, after graduating as Doctor of Theology, he became head teacher in the Friedrich Wilhelm Gymnasium, and was at the same time *Privatdocent* in evangelical theology.

There he enjoyed the friendship of many distinguished men, among them Bismarck, the brothers Gerlach, Leopold von Ranke, Lancizolle, Trendelenburg and others. The young professor was especially indebted to Ranke, in whose house he was a welcome guest, and to Trendelenburg, the restorer of Aristotelian philosophy in Protestant Germany. To Ranke he owed the spirit of strict objectivity and love for study of historical sources, which was remarkable through his life. To Trendelenburg he owed the sound logic, which, by God's grace, led him into the Catholic Church.

He was initiated in journalism by his professor and patron, the learned Professor E. W. Hengstenburg. During the summer he was engaged to edit the *Evangelische Kirchenzeitung*, which for many years was the most absolute ruler of thought in the modern Lutheranism of Prussia, The rest of his life has been narrated by Dr. Preuss himself in the history of his conversion to the Catholic Church, which was added to his treatise on the Immaculate Conception.

The attention of the young Protestant scholar had early been turned to the Catholic Church; for the first time in 1859, on the occasion of a visit to a friend at Lichterfelde, near Berlin, who possessed a knowledge of the Catholic Church, her history and institutions, then unparalleled in Protestant circles. Dr. Preuss writes:

"In 1859 the ancient castle of this squire opened its doors for one or two weeks to a young Protestant scholar. The fact that this young man had recently been graduated in two faculties



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seemed to give him, in his own eyes, a right to be heard, if not a decisive voice, in every scientific question under the sun. However, he proved to be altogether unable to discuss Catholic questions with his older and more experienced friend. He was unable to defend any of his theological positions. Hence, in bidding good-bye, to the feeling of gratitude was added also a sentiment of shame. Evidently his theological training showed here a great gap, and this he intended to fill out. How to do so was not long in doubt, for the little that he knew of the differences between Catholicism and Protestantism had been acquired from the 'Examen Concilii Tridentini' of Chemnitz. If he had only, thought he, had this work more completely, more exactly in his head, he would have fared better in the recent discussions. So he resolved to study it anew, and, encouraged by a Lutheran publisher, he undertook to edit a new edition of this classic work (Examen Concilii Tridentini per Martinum Chemnicium scriptum sec. Ed. 1578 Francofurt., collata Ed. A. 1707 denuo Typis exscribendum curavit, indice locupletissimo adornavit, Vindicias Chemnicianas adversus pontificios, præcipue adversus Bellarminum ad calcem adjecit Ed. Preuss, etc., Berolini, 1861).

"But the modern Protestant *docent* cannot be satisfied with merely reproducing others' works. He must do some independent work, even though the task in hand was nothing more than a new edition of an old, half forgotten controversialist. Could not the 'Examen' of Chemnitz be defended against Bellarmine, or could it not be continued with reference to the Catholic dogmas promulgated since his day? The first plan was soon shown to be impossible, for when he bought the folios of Bellarmine's 'Disputationes,' and began to study them, he soon saw that he was unable to battle with this most acute and most erudite of all theological controversialists.

"To continue the 'Examen' seemed an easier task, for, since the Council of Trent, only one dogma, that of the Immaculate Conception, had been defined by the Holy See. This dogma would have to be investigated, both from the historical and dogmatic points of view. But a scientific addition had been promised in the preface to the 'Examen,' and so he set to work. The 'Magnum Bullarium Romanum' was consulted, the ten volumes of 'Pareri del' Episcopato Cattolico' were studied, and the first Latin draft of a 'tractatus' on, or rather against, the Immacu-

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late Conception of the Blessed Virgin was ready as an appendix to the 'Examen Concilii Tridentini.'

"Some of his friends encouraged the author to treat this interesting subject in German, and as he had to produce a scientific work of importance, in order to pave the way for a position as professor, he resolved to make the investigation and refutation of the new Catholic dogma one of the tasks of his life. The more he thought over the matter the more evident it became to him that here there was something really great to be done. From his intercourse with a highly esteemed professor, the axiom had become fixed in his mind, that 'the conversion of liberal Protestantism to the original idea of Lutheranism, was only possible by a renewal of the literary combat with Rome.' In the heat of this combat the majority of the liberal Protestants would soon learn that victory over the Catholic Church could be gained in no other way except by following Luther and Chemnitz.

"To make an effective assault, two things seemed necessary: First, the investigation and renewed study of all the material on the subject, and secondly, perfection of style. To obtain the latter he devoted himself to the earnest study of the greatest of the modern German prose writers, Lessing. For the former, he went through all the printed books and manuscripts of the Berlin libraries, and visited also the public libraries and monastery libraries of Bohemia, Austria, the south of Germany and Tyrol."

About this time Bishop Conrad Martin, of Paderborn, published his famous "Pastoral Letter to the Protestants of My Diocese." Among the Protestants who thought fit to protest publicly against it was Dr. Preuss. In "The Second Pastoral Letter to the Protestants of Germany," Bishop Martin mentions Preuss as one of his opponents. The latter confessed in later life that the amiability of the Bishop in his pamphlet had made an indelible impression upon him. When in 1872 he became a Catholic, and some years later published the account of his conversion, the Bishop, who was then an exile, not only had the happiness of seeing his opponent strongly Papal, but also wrote a notice for his book, "In Praise of the Immaculate Conception," in which he said:

"We have read this book, and especially the personal part of it, not merely with great interest but also with gratitude to God, who has visited the author so graciously, and in spite of opposition has brought him by grace into the arms of the Mother

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against whom he had formerly written. Since his return to the Holy Church we have given him our sincere and loving affection, and we have rejoiced to learn of his Catholic piety and his unselfish, zealous Catholic work."

Meanwhile his book, "Die römische Lehre von der Unbefleckten Empfängniss" (Berlin, 1865), was ready. It was translated into English in 1867, "The Romish Doctrines of the Immaculate Conception Traced from its Source," by Edward Preuss, translated by George Gladstone.

Some idea of the intention of the author in writing this work may be gained from what he says in the preface:

"God's battles have been fought and must be fought as long as the world lasts. So we must not put aside our swords, but do battle with Romish error, for it is not less living to-day than rationalism. Pope Pius IX. on December 8, 1854, declared that the Virgin Mary was conceived without original sin; that whoever denied this had suffered shipwreck in faith. We propose to investigate this doctrine, not merely because it is the most recent fruit of the Papacy, but much more because in this, better than in any other, it can be shown how unapostolic, how modern, is this system that pretends to be apostolic and ancient. . . . We shall also seek to explain the principles that are hidden in this new dogma. We shall show that the Papacy, by this solemn sanction, has completely broken with its own material foundation, tradition and the Bible, that it has substituted instead public opinion, and finally, has declared itself to be public opinion incarnate. The Bull of the 8th of December, 1854, is therefore a breach of the Papacy with its own past—a breach with the principles of St. Vincent of Lerins, principles to which the Council of Trent clung with the despair of a drowning man; a breach with the objective powers that rule men's minds; an actual declaration of its own infallibility. How long we shall have to wait for the formal declaration of this infallibility we are not able to say, but anybody who will examine, without prejudice, the dogma that we here explain, must admit that the Papacy has gotten between the mill-stones of the gods."

Liberal Protestantism took a very peculiar attitude towards the new work. Instead of using it as a new weapon against the hated Catholic Church, it became angry with the man who had forged the weapon. The reason for this was the dedication that

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appeared on the first page. There in large letters was written: "To Jesus Christ, my King and God." To call the "Wise Man of Nazareth" his God in the nineteenth century made it impossible for the author to get any recognition, support or gratitude. It branded him as an uneducated and dangerous fool.

The theological professor whom he honored most, and to whom he owed his present position, published a short time afterward a theory on justification of the sinner, which was diametrically opposed to the orthodox Lutheran system. Dr. Preuss could not conceal his dissent when his opinion was requested by his pupils. Explanations were demanded in his lectures, and finally the young man was allowed to develop the Chemnitz-Gerhard doctrine, in the periodical edited by his former professor. This, of course, gave rise to controversy, and finally he resolved to publish a work on justification. The book appeared in Berlin, 1869. It described justification as a purely judicial act, by means of which an individual, worthless in himself, was regarded as just by the Most High, not on account of his faith or on account of his good works, but merely on account of the merit of Christ. Subjective faith was only a hand that grasped this external justification.

His book against the Immaculate Conception was intended to shatter the citadel of Popery; this book was to fortify the true citadel of true Lutheranism. A Lutheran theologian has said that the book was, without doubt, the most excellent work on justification that had been written in the century. "It gives in a masterly way the gist of the biblical Lutheran theology, and it manifests a true, experienced Christian who has gone through the school of attack."

The book, however, begot for its author nothing but opposition. Its chief effect was that it destroyed the friendship of his former professor, and now he stood alone in the world. To this was added the bitterness of his opponents, who regarded the work as an insult to the spirit of the century, which had long since given up all those ideas, and was offended by a language which seemed to be extracted from the most offensive expressions of Luther.

However, the lonely *Privatdocent* remained firm. If men would not help him, his only conclusion was the inanity of all creatures, and he clung more closely to the God of Luther and

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Gebhard. From Him and from Him alone he expected the appointment to an effective field of work and protection against his enemies.

From the date of the appearance of his book against the Immaculate Conception the most various and bitter attacks were directed at Dr. Preuss. His new book on justification gave the signal for public denunciation. On the 8th of December, 1868, he felt that he must resign his post, and six days later he gave it up. He resolved to immigrate to America.

"His only support in this time of trial was the firm conviction that he was absolutely justified, and without all doubt possessed the grace of God." However, during his voyage to America, a terrible storm of seventy-two hours made a deep impression on his mind, and seemed to beget doubts in him as to his justification. The new circumstances in which he found himself in America, however, put away these thoughts for a while.

The staunchest of all Lutheran Synods, to which he had gone from Hoboken, opened its doors to him. Shortly afterwards he became professor in the St. Louis Concordia Seminary, and taught Church History, Hebrew, the New Testament exegesis, and at the same time contributed articles to a monthly published by the Synod. With the continuation of this literary work there arose in his mind many doubts about the whole Lutheran system. The terror of his nights on the ocean came upon him, and he became convinced that he was not justified, and was far from being a blessed child of God. "The system that he had built up on his imaginary inner experiences and the study of Lutheran theologians was nothing but a monstrous lie."

On July 22, 1871, he made a contract with a publisher and editor to contribute to a weekly paper, and thereafter devoted himself entirely to his work. Finally, on the first of December, 1871, he resigned his post as Lutheran Professor of Theology, as he found himself completely at variance with the Lutheran creed. His book on justification he had already thrown into the fire. In the course of his meditations he came to the following conclusion: The principle which is correct to-day must have been correct 360 years ago; if anybody in the time of Luther wished to act according to the words of St. Vincent of Lerins, he would certainly not have accepted the doctrine of Luther, but he would have clung to the Catholic doctrine with all his might Hence

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instead of the Lutheran system, the Catholic Church demanded his allegiance.

It was a kindly guidance of Providence that led him at this time to consult the Vicar General of St. Louis, Mgr. Muehlsiepen. He was baptized in the Church of Our Lady of Victory, at St. Louis. A tablet, with the following inscription, commemorates the event:

B. MARIAE V.
de victoria
victoriæ de ipso reportatæ hoc posuit monumentum
qui quondam eam detrectare non erubuit nunc vero
gratissimo et fidelissimo animo ei servit
ut
Matri Clementissimæ Absque
Originali Peccato Conceptæ.
S. Ludov. Festo Conc. Imm. B.
M. V. A. D. MDCCCLXII.

From year to year he provided for a little lamp, that burned before this tablet in honor of the Immaculate Conception. The history of his conversion, "In Praise of the Immaculate Conception of the Ever Blessed Virgin Mary, by One Who Formerly Blasphemed Her" (St. Louis, Herder, 1879), was simply a public reparation for the insults contained in his previous book. Although he made no claim that his book was either learned or edifying, his noble language, deep erudition and warm feeling confirmed many in the faith and in their devotion to the Mother of God.

His wonderful conversion excited great attention, not merely in St. Louis and the United States, but also in Europe. His name is in the list in the third volume of Rosenthal's "Sketches of Converts," and the remembrance of the victory which the Immaculate Virgin won over her most bitter adversary still occurs in books and magazines. The latest number of the *Linz Quarterly* has an article by Father George Kolb, S.J., on "The Blossoms and Fruits of the Devotion to the Immaculate Virgin." In this article he speaks of the conversion of Dr. Preuss, which Hammer calls the "Revenge of the Immaculate."

"At the time of the definition of the dogma in 1854, Preuss was a Licentiate of Protestant Theology in Berlin, and felt called

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on to attack the doctrine. From that moment he found no rest of mind or heart until, after continued studies, he became a Catholic himself, and on the twenty-fifth anniversary of the definition published a book 'In Praise of the Immaculate Conception.' The book contains, first, a history of the dogma from Scripture history and tradition and the further development in the Middle Ages; second, proof of the dogma in regard to Scripture and reason; third, the proof of the spirit and power of the Blessed Virgin from recent miracles." The devotion to the Blessed Virgin remained one of the chief characteristics of Dr. Preuss. He abstained on Saturday, said his Rosary daily and the 8th of December was always a great festival with him.

During the thirty-two years of his Catholic life he was connected with the German daily, *Amerika*, and in 1878 became editor-in-chief, a post he held until April 15, 1902, when illness obliged him to resign.

He was noted for his modesty and unassuming conduct. During the 80's, the University of Notre Dame offered to him its Lætare medal, but he never would accept the honor. He had no other connection with public life than his literary work. Whatever leisure he had was devoted to his family, and especially to the education of his children.

He is survived by his widow, Concordia, his eldest son, Arthur, publisher and editor of the *Review*, who has directed the *Amerika* as substitute editor since 1902; his second son, Joseph, parish priest of Bloomsdale, Mo.; one daughter and four other sons, of whom two are studying for the priesthood.

L. J. K., S.J.

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# ART IN THE TWENTIETH CENTURY.

## FOREIGN PICTURES AT THE WORLD'S FAIR, ST. LOUIS.

### GREAT BRITAIN.

TO the visitor who is chiefly a lover of art rather than a technician, no section of the exposition will give so much pleasure as that which is labeled comprehensively "Great Britain". London is, of course, principally represented, but Scotland and Wales have sent a fair proportion of work. The whole atmosphere of those galleries where the Lion, the Unicorn and the Union Jack hold sway, is intensely British.

As to the general characteristics of English painting they are too well known to require comment. Firstly and chiefly this art is narrative, anecdotic and so essentially literary that no other in the wide world could be found which makes so large a demand upon one's reading. They have illustrated everything: from Chaucer to Swinburne, from the Arthurian books to Kipling; not to mention the Greek and Latin poets which many English artists are scholarly enough to possess thoroughly: a matter in which they differ from the majority of contemporary painters. It has been said derisively that the English public do not understand a picture unless they can run their noses into it and immediately find its definition in a bit of poetry in the catalogue. This is a little hard on the English public, but admirably describes the English picture. It usually is defined by a bit of poetry in the catalogue; but nevertheless those who visit an English exposition without a catalogue will feel that they have entered into a garden of flowers. Few arts have blossomed into such perfect loveliness; few are so fragrantly sweet with wholesome influences. The British aim less than the French at technical tricks and sheer bravura, but their æsthetic sense is profoundly true and most delicate in quality. Furthermore, they are not backward, and, even if among some schools the narrative is considered an outgrown phase, we might as well remember where modern landscape began, where the first efforts were made to bring painting back from academics to life, and where the very first pictures appeared which inaugurated the naturalistic move-



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ment. Other nations took up the form and improved upon it, but in the beginning England led. And this is more strange, since the abstract idea has always had paramount importance in British art. Indeed, even the naturalistic picture remained under the domain of thought. And when the thinker and poet had made himself this new basis of robust vitalism to work upon quite naturally, the dream-power took possession of him again and generated the neo-ideal. It is a wonderful history to write for nineteenth-century England. She has not said this of herself, others have said it for her; but to-day minds of the highest culture turn to her as the exponent of the highest æsthetics. There has never been a day when she deserted the supreme standards of art.

In the principal gallery we find a host of illustrious names assembled. To begin at random there is Millais, Millais sound and wholesome, a naturalist to the backbone through all the influences that passed over him; the one pre-Raphaelite who never drifted to the cult of the sunflower, and yet who could paint such a delicate, dreamy picture as this, his "Chill October" landscape. Such a soft, pearly view, so lightly touched, so luminously gray and moist. Close by hang two portraits by that same rigorously true, faithful brush; it did not flatter, but gave a strong, vigorous presentment of the man. "Sir James Paget," surgeon to the famous St. Bartholomew Hospital, an elderly, refined-looking gentleman, with a lean, clear-cut face full of earnest character; he does not pose in the least; he merely stands, lightly leaning one hand upon the table, either about to address students or to hear the reading of a report. Curiously enough the impression is conveyed to you that he is a good man and trustworthy; Millais managed to write it somewhere between the serious brow and the delicately firm shut mouth; you would take Sir James Paget's word for anything he might happen to say to you. Another particularly interesting portrait is the "Cardinal Newman," graciously lent by the Duke of Norfolk. The difference between this and the Sir James Paget could be no greater if the two subjects stood before us in the flesh. Technically the Cardinal Newman is rather more modern and impressionistic in treatment, but how vividly that gentle, mild face with its blue eyes—meek and almost wondering—comes forth to you out of the canvas! You would completely forget this man's

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mentality: you would reverence him for his almost child-like quality of soul, for his transparent sincerity, for some kind of simplicity about him that would make you trust him, not in the way you would trust Paget, but in the way you would trust your mother. Millais' work is very brilliant in the Cardinal Newman, the touch quick, dauby and sure, but it is carefully interpretative. Marks of age deeply scar the wasted countenance, the hair is white, yet the serene glance, innocent as a child's, rises to you in wonder and appeal. Psychologically, this is a curious matter. Millais paints true and he gives no outward sign of intellectual power in the man, but impresses one rather with this: that here was a soul which, if it had suffered much, marvelled at the pain more than resented it, and, in its latter measures of life, found nothing so precious or so well worth offering to others as the gentle sweetness of its own humility. Did we know of John Henry Newman no more than what Millais has written of him, it would be a marvellous phase in a man of strong mentality: we should know nothing of his gifts or of his brilliant attainments, but be very certain in our own minds that youth will deeply honor this aged, venerable priest and that little children will tenderly love him.

Not far distant hangs the portrait of Cardinal Manning by Walter Ouless, a distinguished painter and pupil of Millais. This, too, is admirably painted, and the two canvases offer a very interesting comparison as to subject and method. But while the Cardinal Newman gives one something in the nature of a surprise, the Cardinal Manning does not. It is just the keen, lean, subtly-drawn face one is accustomed to, rather deep-eyed and stern-mouthed. Cardinal Manning had an excessively fine head, noble of feature and full of character, hair and flesh cast in white. In the Cardinal Newman one completely forgets that in youth he was considered prepossessing; the matter is altogether insignificant, beside the charm of his old face in its shining beauty of kindness.

Walter Ouless also exhibits a very delicate and charming portrait of Mrs. Denny. Mrs. Denny is entirely too attractive to suggest the thought of age, but her hair is silver-white and she wears black relieved by rich, filmy white lace. She also wears some exquisite tea-roses and violets, so fresh and fragrant

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they have just been culled. Mr. Ouless has here not only a good portrait but a delightful picture.

Sir Edward Poynter, one of the chief classic painters of England, has one mythological subject, "The Cave of the Storm Nymphs," and two antiques, both of excellent quality. The "Greek Dance" represents a figure in a flowing, pink robe, rose-crowned, footing a measure in a marble hall, and the "Siege of Carthage," a number of admirably drawn male figures working at the catapult. The latter picture is rather cold in color and reminds one somewhat of the style of school-book illustrations, but it is nevertheless severely classic in character, true in its archæology, strong and correct in drawing, and the beauty of individual figures gives one the same pleasure as certain passages in Virgil where the youthful warrior stands forth in his bloom.

Macauley Stevenson, one of the Boys of Glasgow (I beg pardon, they are now the Glasgow Schools, has one of those exquisitely lovely landscapes of his, poems in color, growing year by year as he paints them, ever more vaporous and more delicately fine of touch; the dim, misty-grey "Auld House." Cameron, D. Y. Cameron, another of the Glasgows, exhibits his "Avenue," which has quite a reputation, but appeared to us chiefly odd, although it has fine qualities. It is not far removed in manner from the French impressionists, a large part of the canvas being in deep shadow and the rest figure and green *à la* Monet. As represented here, Cameron takes the palm for originality, but give us Stevenson and his dreams for our soul's delight.

James Sant, who, some years ago, painted that charming "Infant Samuel" of the brown locks, has here another picture purporting to be an illustration of a scene from "Enoch Arden," but which, in reality, is a group of three stout, rosy children, life-size, full of ruddy, warm health and English pudding. Very handsome youngsters they are, well drawn, well painted, and spoiling for a fight, but the picture looks a little old-fashioned already. Mr. Sant's other exhibit is an oval containing an idealized "Head of Napoleon." It is a very beautiful face, fine of line and sympathetic, very delicately executed, but, to our thinking, too spiritualized a version of the conqueror's grim features. Mr. Sant must have great faith in the influences of St. Helena or

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in the chastening of sorrow with which he has made this countenance incarnate.

In the principal gallery, as they should be, and opposite Mr. Sant's "Enoch Arden" group, hang Burne-Jones oils. I must confess that the "Flamma Vestalis" has always puzzled me a little. To it an allegory of virginal love, or what possible meaning can the small hand thrusting forward its torch at her shoulder bear in connection with the deliciously pure profile of the girl, whose head is bowed in thought or prayer while the left hand holds the beads? We have never seen a satisfactory explanation of this picture, and if the allusion is literary, it escapes us. "The Dream of Launcelot at the Chapel of the San Grael" is fortunately within reach. Few men were so well qualified, probably because few were in so perfect sympathy with him, to depict the gestes of those great-hearted knights of Arthur's Court. Burne-Jones was of the race. Chivalry was no dead-letter to him; his also, for all the strong grasp of his hand, was a mystic soul full of dreams. Right well did he deserve the parody of his first works originated upon music-hall stages:

"Greenery gallery—Grosvenor gallery."

The music hall public was as well-fitted to appreciate Burne-Jones as it was to appreciate Galahad. The "Dream" is one of his typical, æsthetic, neo-idealistic groups, almost colorless throughout, save for the peculiar, shadowy, bluish tint of night. Launcelot lies asleep, the beautiful Endymion-like face turned upward, and one of those weird legion-angels of the new pre-Raphaelite school leans over his sleeping. It would be hard to explain the fascination of this mere blue-tone and starlight scene. It must be the motif, the something which you do not see and yet which the artist makes you feel, because he felt it, of night's purity, of night's peace, and of the mystery of those hours in which the body slumbers and the elect see God in dreams. In history Jacob, Perpetua, Francis, wakened to relate strange things. This is the spirit in which Burne-Jones has depicted Launcelot at the chapel of the San Grael. And his own thought, supremely poetic, supremely mystical, perhaps more intellectually pallid than that of Tennyson or the chroniclers, gives us the legend in shapes that will remain its highest embodiment for all time.

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THE PRIORESS' TALE.
(BURNE-JONES.)

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THE MERCIFUL KNIGHT.
(BURNE-JONES.)

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Vast, indeed, is the difference between Burne-Jones, the last word of modern culture and abstract thought in art, and Lord Leighton, that lofty classicist and adorer of Greek form. Yet one cannot but admire Lord Leighton. He was rarely anything but admirable, and, in all his canvases, one must necessarily feel the long and serious study, the high conception, the large and noble spirit of his theme. The romances of the middle ages, the songs of troubadours and provençal poets, the archaism of languages in the process of formation are in Burne-Jones, but in Leighton the classic figures stand out, full and perfect, like Greek statues given color and breath of life; he is simple, epic, sculptorial. For a representative type of his art we should select the golden-haired boy Icarus, shining and glorious in the Cretan sunlight, reaching out tentative arms for the wings that shall be adjusted to him, and looking down, brave and pure, yet not quite fearless, to the blue Egean sea. Here in St. Louis we have the famous "Perseus." The hero, mounted on Pegasus, floats through the air, bearing the Medusa head that is to slay the Gorgon; far beneath lie the isle and waters. In the coloring Leighton seems to have been influenced by the Italian frescoists; the generous red of the scarf, the blue of the heavens and deep blue of the sea, and the intervening quieter hues, for harmony, make it fresh and pleasing to the eye. The exquisite classic head, bending its gaze earthward, is as beautiful in shape, feature and poise as any Greek we know, not excepting the Psyche of the Naples Museum, which is own sister to it. Lord Leighton certainly knew what was esteemed beauty in Athens. We may as well mention here, though it is not placed with the Perseus and is not a companion to it, the "Andromeda," forming the other half of the old classic story. The composition in its narrow panel space is bold and strong. In the very centre rises the toothy rock. The monster, much betailed and scaly-winged, winds its green horror upon it and serves as a set-off to the chaste and pearl-like body of the woman. The coloring is rich and full of depth, well representing an inland cove with deep water and towering boulder. High up in the air Perseus is seen approaching on his winged mount. The dramatic movement is artfully selected. One glances away from the bound, suffering form of the captive maiden to hasten the deliveries coming. It is a matter of rejoicing—for which rejoicing we presently laugh at ourselves and

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turn to another picture—to remember that Perseus will arrive in time. Lord Leighton's third canvas is the statuesque "Clytemnestra." It is done entirely in dead colors, whites and greys, if I rightly remember, with some heavy blue in the background. The woman stands alone, pillar-like, in superb pride or foreboding of vast tragedy. There is no action or composition, only the towers of a walled city behind her, and this towering form antiquely classic and splendid as carved stone.

In the line of portraiture both the English and Scotch are doing, as they always did, excellent and noteworthy work. Sir George Reid has two very strong pieces. "Mr. W. W. Robertson," sometime Master of the Merchants' Company of Edinburgh, and "Tom Morris," a bluff and hale old golf-player, the technique broad and breezy as the man himself. The Robertson portrait is very interesting as a character-study, besides the vividness and realism of the brush-work in it. The man stands before us, grave and full of careful thought, the head a little bent that he may look over his glasses, and the whole of his earnest, uncompromising personality is in the deep, observant quality of his glance. If you meet Mr. Robertson on the street, after seeing this portrait, you will name him without a second's hesitation; if you enter his office, you will probably find him in the self-same poise of body and head—it is not a pose, it is the man's habit set before you—and, though he will not have his badge of office around his neck, he will lift the same dark eyes to you over the self-same glasses. Sir George Reid is too well known to require encomium, but one cannot pass him by without a word of admiration. Peter Graham, of Highland wild country fame and tempestuous northern seas, has a picture admirably named "Restless Surges." It is full of salt-dashed spray, brawling water, rocks and sea-gulls.

Briton Rivière, who has a world of his own, the world of animals seen in all sorts of poetic aspects, peculiar lights, and frequently in significant and sympathetic contact with man, surprises us a little by the character of his two pictures exhibited here. The first, indeed, "Aphrodite," does not sever itself from his usual tradition, but it is so full of color as to be almost startling. The goddess, a beautiful English girl, of transparent skin, gold-flecked hair and glorious health, is gorgeously arrayed in purple and red. Following her, on her way through the deep forest

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to the river's brink, are wild animals of all descriptions which she is leading in her train. A scrap of the Homeric hymn to Aphrodite dedicates the canvas. It would be very hard to classify this picture; it is scarcely antique, for, bar the subject, it ranks better with the romantics. In essence it is chiefly a colored poem, or composition in fanciful classic genre, for Rivière is unquestionably an artist and not little of a poet. His other subject, "The Temptation in the Wilderness," shows him a poet in the deepest and fullest sense and—curiously, perhaps—a religious one. At least it struck us as strange that we should have of his hand what we consider one of the most remarkable religious pictures of our time. Rivière's fine imagination has conjured up the scene in a wholly novel way. First of all, he has laid great stress upon the harsh cruelty of the spot. The immense, desolate panorama is painted with a sense of its barrenness and loneliness so strong that the soul becomes oppressed with its overwhelming vision of sadness. Boulders are strewn about in the stony solitude; silence seems to be, together with utter abandonment, the motif of the scene; the serpent creeping stealthily in the foreground is the only thing visibly alive. And furthermore, it is growing to twilight, the saddest of all hours. Only a remnant of the fires of sunset burns along the horizon. The central object, a drooped figure in white, is purposely painted rather small that the immensity of desolation around it may preserve its full meaning. The placing of the figure is anything but an attitude. If we remember it correctly, the feet are simply drawn together on the sand, and the palms of the hands resting upon the boulder push the shoulders square. In its heaviness and absence of all grace, in the dejected outline and shadow of the face, one is made to feel that here is a being who is experiencing, almost to the point of physical pain, some intolerable mental agony. Around him the dim mist of coming evening draws its faint, purple shadow. One white star overhead alone pierces the gloaming. In the unutterable darkness and sorrow brooding over the face of all things, it sends out one wan, silvery beam of hope. Rivière seems to have set it there in pity; less for the Man to whom our souls go forth in ready sympathy of compassion, than for all those who, watching his agony, shall remember afresh whatsoever they, too, have grieved.

Scattered at random through the remaining galleries, we come

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upon treasure after treasure studding walls that offer nothing either poor or bad. One cannot repeat too often that the English section collectively is very strong and distinctly a noble one. The Alma-Tademas are hung together—"Shrine of Venus," "Caracalla," and the "Coliseum." We all know our Alma-Tadema by heart. The pictures are not exactly anecdotic, yet they are undoubtedly classic genre done by one who was a great archæologist and a painter of rare finish. All Alma-Tadema's marbled courts, pillared galleries and Roman baths are done from portions of his own house in London, therefore, do they not vary much from one another; but his close and persistent study of antique detail is a voucher of exactness. "The Coliseum,' which pleased us most of the three pictures, is not precisely what the title might lead one to expect. Three handsome women, arrayed in the splendid garb of imperial Rome, and made to show one another off by the contrast of their varied types of lovliness, lean from a gallery to look down upon the arena. The heads might belong to modern ladies in a theatre box, but they are certainly charming, painted with great care, polish and correctness. Indeed, the finished workmanship makes this, as well as the other subjects, a gem of art. The grouping is artistic and the draperies well managed, but unfortunately Alma-Tadema usually leaves one cold. It is an art too fine, too regular, too purely studious. Lady Alma-Tadema, a painter of no mean ability, works in much the same style as her husband. Her exhibit, "A Ring at the Door," represents the damsel who has heard the ring taking a look at herself in the hall mirror before answering the door. We are under the impression that this is a classic antique: but the impertinent critic finds his mind assailed with all manner of doubts as to how morning calls were made in Rome in the year 100—especially in the matter of bells. However, we may be mistaken as to the period. The drawing and color are excellent.

Pictures by the Moore brothers, both deceased, are placed near together. Henry Moore, who long held supremacy among that very strong and picturesque class, the marine painters of the island coasts, has a fine sea view, vigorous and imaginative, called "Storm-Brewing." Albert Moore, the unique combiner of classic and Japanese elements in art, and one of the purest colorists of the English school, has a group of antique figures

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ST. THEOPHILUS AND THE ANGEL.
(BURNE-JONES.)

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FLAMMA VESTALIS.
(BURNE-JONES.)

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under the title, "The Quartette." He claims that this is "a painter's tribute to music," and it may well be one in its motif. His tribute to painting in it is the study of a color problem and the working out of a delicate theme, the four musicians being all clothed in contrasting shades of pink that are yet made to harmonize. Wilson Steer exhibits two symbolic or allegorical canvases, "The Rainbow" and "The Mirror," and Waterhouse, one of the most charming, if not the most charming, of his modern classic pictures: "Hylas and the Nymphs." In defining the work of Waterhouse as modern classic, we should perhaps explain our meaning. To begin with, Mr. Waterhouse is not an idealist, he is a realist. Secondly, he is not an archæologist: he intends to be free of ancient pattern as shown in museum glass-cases or the furnishings of Alma-Tadema. But he takes the Greek or Latin legend, whatever it may happen to be, and interprets it for us in his own way, purely and simply as a vision of beautiful forms. We do not get, perhaps, the exact concept of the poets, but we do get what they aimed at, a beautiful story exquisitely told. Waterhouse stands firmly upon a basis of naturalism and uses strong color, but there is a spell over the weaving of his fancies that gives them the same power of inspiring pleasure as we find in his ancestors, the poets aforesaid. In the midst of a wild, luxurious-growing woodland, young Hylas, with his pitcher, kneels at the river-brink, but is forgetting either to fill it or to drink. His head bends, showing the rare comeliness of the profile, and some silent fascination holds him motionless as all around him the nymphs emerge from the limpid wave. Seven they are in number, lifting their delicate, pure English faces from among the water-lilies and summoning him with imploring glances. The vivid blue of Hylas' tunic and his red sash are set uncompromisingly amid the full leafage of green. The stream is liquid with emerald reflections (which do not wholly spare the nymphs), but there is enough grey and science enough in the painting to harmonize the effect. The picture is a well-known one and deserves its fame. For us its chief charm lies in its delightful fairy-tale quality. We are quite sure the boy never did anything so foolish as to fall into the water; not quite so sure that he was one of the Argonauts; but most sure, again, that the nymphs loved him and drew him down to float with them in the silver river, as the poets have given us to understand. As to

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the nymphs they are certainly not Asiatics; they were born and bred by the Thames; in fact they are closely related to the Burne-Jones nymph-family: but how exquisitely lovely their faces and what a tribute their unsullied purity to the girlhood idealized of English artists!

Sir James Linton carries us to a mediæval court where, amid gorgeous splendor of costume and detail, a king is "Washing the Beggar's Feet on Maundy Thursday." It is a fine color pageant with abundance of light in it and is nobly grouped. Miss Blanche Jenkins has a pleasant study of a little girl on horseback, which she calls "Her Morning Ride;" we only see the pony's head foreshortened, but the child is charming. The wind has blown back her big-brimmed hat and her hair, and jerks at the buttercups in her hand. The coloring is deep, reminding one of Gainsborough and Reynolds (chiefly dark greens and browns), and sets off well the brilliant, luminous little face. This, in its radiance and joy, brings to mind the dawn-prayer of Stevenson: that we may arise with "morning faces and morning hearts"—it is as fresh as a flower in the dew. Two genre pictures of not surpassing interest, but yet that have good work in them, are John Collier's "Prodigal Daughter" and Marcus Stone's "The Soldier's Return." Collier's is the anecdotic, not to call it melodramatic, subject beloved of Britishers; Stone has the advantage of an old English garden and directoire costume. The girl is in the act of hiding a letter—probably from her soldier-lover—quite unconscious (as Stone's maidens have a romantic habit of being) that the old nurse is leading a tall and gallant figure towards her across the upper terrace. Some of Stone's pictures are (malgré nous) charming, but they have one trait in common: that when you have seen one of them you have seen them all. Another Academician, Leslie, also well known, has a canvas of the same order. He calls his "In Time of War." In an old-time garden, with prim flowers "in a row," a girl is sitting against a sun-dial lost in thought. Fortunately the "horas non numero" have been omitted from the face of this dial. They would not fit with the sadness and blankness the artist has, in some manner, infused in the quiet scene. Still another genre, but rather different in style and method, is Orchardson's (Charles Orchardson) "Story of a Rose." It is mellow and very finely painted. Merely a girl hiding her face upon her arms to weep;

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but from the crown of the auburn head to the white shoulder and sweeping black of the dress the study is admirable, and the colors so full, soft and subtly harmonized that it is a distinct pleasure of itself. The more famous Orchardson (William Quiller, Edinburgh) exhibits his "Borgia" and two portraits: "Sir David Stewart, last Provost of Aberdeen" and "Sir Walter Gilbey." The latter picture is accompanied by a curious and distinctly British note to the effect that the picture was presented to the baronet by the (then) Prince of Wales in recognition of his services to horse-breeding; it was subscribed for by 1,300 contributors!

GABRIEL FRANCIS POWERS.

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# THE IMMACULATE CONCEPTION.

## III.—Arguments Continued.

Another phase of the ancient and universal tradition regarding our dogma is contained in the celebration of the Feast of the Immaculate Conception. Strangely enough, from this very source arguments were adduced against the verity of the dogma, in that the feast was claimed of recent institution, and was at various times repudiated, or even abrogated, by local authority. The lack of antiquity, even if granted, could not have force of argument; for a truth, whether implicitly or explicitly revealed, might go for long periods without becoming the object of a special feast. Such was the case with our Lady's nativity, which, always believed holy, was not always kept as a feast, at least in the whole Latin Church, as St. Augustine has testified.

But the truth is that the Feast of the Immaculate Conception meets in every respect the test of antiquity. A clear sign of this is shown in the fact that even amongst heretical bodies of the East, cut off from the Church through many ages, this feast was celebrated; nor is it at all probable that they borrowed it from the Church of Rome. "The antiquity of our feast," says Antonius Gravois, "is evidently proved by the unanimous agreement in keeping it of all the eastern churches and of all the Greeks, as well Catholics as schismatics and heretics; for whilst in many things respecting the divine office they differ largely, yet in this do they all agree."

The first explicit mention of this feast is said to be found in the Ritual of St. Sabas (about the year 485), but the value of this testimony is lessened considerably because it is hard to show that this feast was found in the earliest editions. But there is clear testimony that from the seventh century this feast was celebrated among the Greeks. Thus St. Andrew of Crete, about the year 675, inscribes a hymn or canon: "The Ninth Day of December, the Conception of St. Ann," which was the passive conception of the Blessed Mother. In the eighth century John of Eubœa testifies that the feast was celebrated, though not universally. Peter Argensis and George of Nicomedia are cited by Ballerini



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as witnesses from the ninth century; whilst at Cremona, in 1047, it had long been observed; and in Normandy, in 1072, the Bishop John instituted a society of the Immaculate Conception. As to the Church of the West, there is less certainty. Documents have been adduced from the sixth or seventh centuries, but their authority is not yet clearly established; there is, however, no doubt that as early as the eleventh century this feast was observed in the West, and its introduction is commonly attributed to St. Anselm of Canterbury. Some doubt still rests upon this *tractate* of St. Anselm's, but we may safely assert that apart, maybe, from Sicily and Naples, the Church in England has the glory of being the first in the West to celebrate the Feast of the Immaculate Conception, and did most strenuously propagate it. By the middle of the fourteenth century it was celebrated in Rome, as Passaglia has proved, and thereafter grew apace under the protection and approval of diverse Pontiffs. In 1476 Sixtus V approved the feast and attached indulgences to it; in 1568 Pius V raised it to higher rank; Clement VIII, in 1780, ordered the Feast of the Immaculate Conception observed by all the faithful, and Pius IX added the last glory, making it first class with octave.

The opposition which the feast met with in certain quarters and from men of learning and sanctity can in nowise detract from the force of this tradition. The term Immaculate Conception was, as we have seen, not always clearly defined and might easily have been misunderstood; it would seem, too, that at times false and fantastic notions were connected with the feast which might well have merited condemnation. But the spirit of that opposition was, for the most part, a spirit of just conservatism, that feared innovations, and duly awaited the lead of Rome. Thus, St. Bernard, or whoever be the author of that letter, after his protest against the feast adds: "Above all, I submit this whole matter, as all others of like sort, to the authority and examination of the Church of Rome, ready to correct my judgment by hers, if in anything I differ." Just as strong is the language of Peter Celensis: "I believe, respecting Mary, the Gospels and not dreams; and if I am in any way wrong, God will reveal this also in the time and way He pleases."

Now, the fact that the day of our Lady's conception was celebrated of old time in the Catholic world makes strongly for the truth

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of our dogma. It shows clearly that in the mind of the Church there was some peculiar holiness attaching to her conception, for the Church keeps her feasts only to honor holiness. Neither can we doubt what that holiness was; for although St. Thomas had suggested that the feast might commemorate our Lady's sanctification, and so prescind from the moment of it; yet Alexander VII declared that it commemorated from the ancient times her immunity from original sin; and, indeed, if we consider the manner in which the object of this feast was set forth in sermons, treatises, offices of the feast, and in the various constitutions of Sovereign Pontiffs, there is no room to doubt its true force and meaning.

It is plain, therefore, that the voice of Tradition proclaimed our Lady's Immaculate Conception. The long controversy to which this question was subjected has but served to bring out more clearly and distinctly the fulness of that ancient faith, until there is small wonder that some have claimed this dogma, expressly revealed in divine-apostolic tradition. Still, while that tradition, a sacred fount of revelation, was enough to set it forth as truth revealed, it did not satisfy the adherents of either side in this controversy. Both alike had recourse to the Scriptures, and the defenders of the Immaculate Conception were zealous in their search of the sacred books for arguments to confirm their contentions. Passaglia, in his great work, "De Immaculato Conceptu," has developed this scriptural proof in its many phases, and leaves little to be improved upon, whether in the keenness of his reasonings or the vast erudition with which he has sustained them. A pretty argument is that drawn from the accomodated sense of Scriptural texts. Catholic hearts have always loved to apply to the Blessed Virgin those many texts of Holy Writ which tell of virtue pre-eminent, of spotless purity and singular sanctity, and to see her in type and figure in those women of renown depicted in revelation. Thus, she is foreshown in Esther, and many passages from the Canticle of Canticles have been applied to her. "As the lily among thorns, so is my love among the daughters." "Who is she that goeth up by the desert as a pillar of smoke of aromatical spices, of myrrh and frankincense and of all the powders of the perfumer?" "How beautiful art thou, my love, how beautiful art thou!" "Thou art all fair, oh, my love, and there is not a spot in thee." And whilst this accomo-

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dated sense is not the revealed sense of the words, still its use constant and universal, such application of texts made by the public authority of the Church declare her mind, and show that they had a definite meaning when so applied to our Blessed Lady. Indeed, as Mallon has well observed, some of these texts, at least in their mystical sense, so clearly point to the Immaculate Conception as to be of themselves quite conclusive.

In this sense it is true that the sacred Scriptures from Genesis to the Apocalypse declare the Blessed Virgin's singular dignity and excellence; but several texts in particular have been taken to bear directly upon the Immaculate Conception. We shall glance at a few of them. The first is taken from Genesis iii 15: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." This text, maybe, in its literal sense, at least in its mystical, seems to demand that special privilege for the Mother of the Redeemer—exemption from original sin; but we must read it according to the extrinsic and intrinsic laws of Catholic interpretation. It is then to be supposed, first of all, that these words narrate a historical fact, not a myth nor the dream of a dreamer. Again, it must be granted that God here pronounces a judicial sentence; and whilst there might be doubt as to the object directly affected by this sentence—whether it be the serpent and Eve or Satan and the Blessed Mother, there is no doubt that indirectly or in the mystical sense, reference is made to the Mother of our Redeemer. For in these words, at once the promise and prophecy of redemption, God places enmity between the woman and Satan, her seed and his seed; this enmity is imposed as a punishment upon the evil one who, it is foretold, shall through it be overthrown. Who, then, could be that woman whose hatred is to be so fatal and crushing to Satan? Not, surely, the race of womankind, nor Eve viewed in herself, nor any other of whom we have knowledge save the Blessed Mother of Christ, for it is through her peculiarly and her seed, peculiarly hers, Christ the Redeemer, that the power of Satan, his sway over the souls of men tainted by that primal sin, shall be broken. Such, too, is the voice of almost universal tradition. Thus St. Justin, martyr: "Of her was He born through whom God overthrows the Serpent and his associate men and angels." St. Irenæus: "The seed predestined to crush the serpent's head was the Son

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of Mary." In like terms speak Sts. Cyprian, Germanus, Bernard and a multitude of others cited by Palmieri. In this interpretation it is not hard to see the force of that revelation in favor of the Immaculate Conception. For that judicial sentence establishes a very special and singular enmity between the Woman and Satan—forasmuch as he is the author and instigator of original sin—" Because thou hast done this evil thing"—the line is clearly drawn between the woman and her seed, the serpent and his seed—eternal enmity is set between them. Now, if the Blessed Mother had even for an instant been tainted with original sin, she would not always have been opposed with her seed to the serpent—not more so than some of the saints; there would have been no special hatred associating her with her seed; she would have fallen under Satan's power—she would have been the seed of Satan, like all sinners; and it would have made little or nothing for her glory or her victory that her time of durance was somewhat less than theirs. Further still, the hatred here described cannot mean the evils mutually inflicted; it can be nothing else but that which is of the essence of hatred—a state in which there is no fellowship, nor association, nor pact between the opponents; but separation, aversion, opposition. That enmity of the woman's is one with that of her seed, it is against Satan, the author of sin, and precisely of that original sin by which he had vitiated the race of man; it is the peculiar enmity of the woman—the Blessed Mother—above all other saints. And enmity of that character could not be other than that which excludes all sin and expressly original sin. For that is the one enmity which God alone sets up, which is not shared in by other just ones, and by which alone the Blessed Virgin is placed in absolute opposition to Satan, the author of the " sin of nature."

It is not here claimed that the Fathers, in their interpretation of Genesis, directly and expressly asserted the Immaculate Conception. There was no reason why they should do so; for, in those early ages of faith, there was no controversy on the subject, and the profounder mysteries of the Trinity, the Incarnation, or even the divine motherhood, claimed their attention against heretics and unbelievers. Still, as was shown, this truth of Immaculate Conception was at least implied, and copiously, in their teaching regarding the Incarnation and her divine maternity, her spotless purity, her pre-eminent sanctity and in the contrast

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forever recurring which they have drawn between Mary, the mother of Christ, and Eve, the mother of the race. This contrast was most strongly expressed in their comments upon the second Scriptural text, which has been taken to prove our dogma —the angelical salutation—"Hail, full of grace, the Lord is with thee."

"The text," says Palmieri, "may be viewed in itself, or in conjunction with the above from Genesis, or in its relation with the rest of revelation, whose witnesses are the Fathers, and which can show us the sense here intended." Viewed in itself, that phrase, "full of grace," has scope to include that wondrous and priceless grace—freedom from original sin; compared with the text from Genesis, it is evident that the virgin greeted here by the angel is that woman who shall crush the serpent's head, and so this fulness of grace answers to that enmity which excludes from every instant of her being all fellowship with Satan and subjection to his dark power. If, finally, we take here also the interpretation of the Fathers of the Church, it is not strange to find them developing that meaning of the angel's words which best fits the context and corresponds to doctrines already laid down. From revelation handed down in tradition they had learned our Lady's sanctity and purity, and in the light of these could read the full and true meaning of that salutation. Now the Fathers, rehearsing the angel's words, declare them peculiarly new and strange and wondrous, unheard of before, not addressed to any other, nor said of any except her divine Son—her own proper name, bestowed in Heaven. "Hail, full of grace." Again, they are constantly recurring to that contrast between Mary and Eve, and find it precisely in that sanctity and purity by which she merited to be the mother of Christ. So Innocent, in his sermon on the Purification: "Hail, for through thee the name of Eve shall be changed; she was full of sin, but thou art full of grace; she fell away from God, but the Lord is with thee; she was cursed, but thou art blessed among women; through her entered death, but through thee life returned to the world." Again, there is contrast in that Eve lost grace, Mary found grace with God. "She found fulness of grace, singular grace, which none other before her could find." And this grace, set forth so eloquently by the Fathers, is always such that whilst others showed it in part, Mary alone had all the fulness of it. Thus

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Sophronius, whom Palmieri calls that splendid luminary of the Greek church, and who did but echo the sentiment of all the Fathers and of the whole church—"The grace of the Blessed Virgin was, of all graces, most splendid, matchless and eternal, such as to none other was given to her; and, therefore, was no other, as she, adorned with sanctity, no other raised to such magnificence, no one so forestalled by purifying grace, none so enriched as she with God's gifts. Her grace surpasses all that is excellent amongst men, her gifts exceed all that flowed from God's bounty to any other creature." Now that common voice of the Father and the whole Church must exclude from Mary all original sin, for else it were not true that every grace given to others was found in her, since the angels and our first parents had such grace; neither would she have been peculiarly and more plentifully prevented by purifying grace.

The force, then, of the argument may be summed up briefly. In the mind of the Fathers the plenitude of our Lady's grace consists in this that by reason of her purity and sanctity she stood in thorough contrast to Eve, and held perpetual enmity against Satan—was not for an instant allied with him; that she was dowered with all the gifts of grace that had been bestowed upon others, and surpassed all in them; that she possessed in fulness what others had but in part; that she was forestalled by purifying grace and more abundantly than any other. Hardly (in terms not then formulated) could they have told more clearly or emphatically her peerless gift—immunity from original sin, her Immaculate Conception.

Besides the arguments from Scripture and tradition, Catholic theology recognizes the full force of human reasoning even upon matters of revelation. For while such proof could not of itself establish any supernatural work or fact divine that embodied a mystery, yet it could strengthen the proofs brought from other sources; it could prove negatively by showing no repugnance; it could show positively the fitness of truth or fact. The fundamental argument from reason here, as for every prerogative of our Lady, was her divine motherhood. St. Augustine hinted at it when because of the honor due our Lord he would hear no mention of sin when there was question of the Blessed Virgin. Arguments of this nature were freely used during the controversy on the Immaculate Conception, and, maybe, in some instances with

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more force than has been admitted in them. We may summarize them with Scotus, "Potuit, debuit, ergo fecit." God could preserve her from the stain of original sin; it was fitting He should do so; therefore so did He.

The reader will not for a moment suppose that we have rehearsed these arguments in a spirit of controversy. Rome has spoken, controversy ends. But the Catholic Church demands, as God demands, the service of a reasonable faith; and so it was hoped that even a brief glance at these arguments would help to show how reasonable and thoroughly reasoned is our faith in this very beautiful dogma of the Immaculate Conception.

The arguments here adduced cannot be more briefly nor more forcefully set forth than in the language of that splendid document, the "Apostolic Letters" of Pius IX on the dogmatic defition of the Immaculate Conception. We quote in part:

"And in very truth the Fathers and writers of the Church, taught by the heavenly writings, had nothing more at heart in the books written to explain the Scriptures, to vindicate dogmas and to instruct the Faithful, than emulously to declare and exhibit in many and wonderful ways the Virgin's most high sanctity, dignity and freedom from all stain and original sin, and her renowned victory over the most foul enemy of the human race. Wherefore, rehearsing the words in which, at the beginning of the world, God, forespeaking the remedies of His mercy, prepared for regenerating mankind, did crush the audacity of the lying serpent and wonderfuily uplift the hope of our race: I will place enmity between thee and the scrpent, thy seed and hers." They taught that in this divine oracle was clearly and openly pointed out the merciful Redeemer of the human race, the only begotten Son of God, Christ Jesus. and that His most Blessed Mother was designated, and that at the same time the enmity of both against the serpent was signally expressed. Wherefore, as Christ, the mediator of God and men, having assumed human nature, blotting out the handwriting of the decree which stood against us, fastened it triumphantly to the cross, so the Most Holy Virgin, bound by a close and indissoluble chain to him, exercising with Him and through Him eternal enmity against the malignant serpent, and triumphing most thoroughly over the same, has crushed his head with Her Immaculate Foot.

"This illustrious and singular triumph of the Virgin, and her most exalted innocence, purity and holiness, Her freedom from

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all stain of sin, and ineffable abundance of all heavenly graces, virtues and privileges the same fathers beheld in that ark of Noah, which, divinely appointed, escaped safe and sound from the common wreck of the whole world; and in that ladder which Jacob beheld reaching from earth to heaven, by whose steps the Angels of God ascended and descended, on whose top leaned God Himself; and in that bush which in the holy place Moses beheld blaze on every side, and amidst the crackling flames, neither consumed nor suffering the least injury; and in that tower unassailable in the face of an enemy, from which depend a thousand bucklers and all the armor of the brave; and in that garden fenced round about, which cannot be violated nor corrupted by any schemes of fraud; and in that brilliant city of God. whose foundations are in the holy mounts; and in that most august temple of God which, shining with divine splendor, is filled with the glory of God; and in many others of this kind, which the fathers have handed down, were signally forespoken the exalted dignity of the Mother of God, her spotless innocence, and her sanctity obnoxious to no blemish.

"To describe the same totality, as it were, of divine gifts and the original integrity of the Virgin, of whom Jesus was born, the same Fathers, using the eloquence of the Prophets, celebrate the august Virgin as the spotless dove, the Holy Jerusalem, the exalted throne of God, the ark and house of sanctification which eternal wisdom built for itself; and as that Queen who, abounding in delights and leaning on her beloved, came forth entirely perfect from the mouth of the Most High. fair and most clear to God, and never stained by the least spot. But when the same Fathers and writers of the Church revolved in their hearts and minds that the most Blessed Virgin, in the name and by the order of God Himself, was proclaimed full of grace by the Angel Gabriel, when announcing her most sublime dignity of the Mother of God, they taught that by this singular and solemn salutation, never heard on any other occasion, is shown that the Mother of God is the seat of all divine graces, and adorned with all the gifts of the Holy Ghost, . . . so that alone with her Son partaker of perpetual benediction, she deserved to hear from Elizabeth, inspired by the Holy Ghost, "Blessed art thou amongst women, and blessed is the Fruit of thy womb."

ALOYSIUS P. BROSNAN, S.J.

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# CATHOLIC CONGRESS OF SIOUX INDIANS.

## HELD NEAR THE MOUTH OF THE CHEYENNE RIVER, FROM THE 22ND TO THE 24TH OF JULY.

NEAR the north bank of the Cheyenne, and about three miles from its confluence with the Missouri, Poor Lo is seen to halt his jaded ponies. It is about five o'clock in the afternoon of July 19. He calmly surveys the country about him. Straight ahead and westward, on a gentle elevation at the base of a range of hills, stands a little edifice, with its graceful spire pointing heavenward and holding aloft the emblem of salvation.

"See! The holy house!" exclaims the faithful helpmate at his side. They reverently cross themselves with the holy sign and subjoin: "Here we will rest." Our Indian at once releases from their burden his weary ponies and leads them to a spot where they may find abundance of grass and water. He shares with them a feeling of relief and contentment, as he watches them shake off their fatigue after a hearty roll in the dust.

In the meanwhile his willing spouse has quickly planted the tent poles and drawn about them a wall of canvas; she has made for him a home, in which they soon place all their belongings, while the children play hide and go seek with the puppy dog in the sage brush near by, and Hakata, the last born, lies cooing in the shade beneath the wagon.

After a frugal supper our friends make a closer survey of the neighborhood. Only a short distance from the church they observe an enclosure, rectangular in form, and constructed of cottonwood branches resting on poles set in the ground. The space enclosed by this bowery, as we may call it, slopes from three sides towards the fourth, thus making a natural amphitheatre, in which to hold the ominiciye tanka (big meeting) of Catholic Sioux. Scattered about are a few tents, evidently the temporary abodes of those who have assisted in constructing the bowery. In strong contrast to these, a few hundred yards to the north, stands a modern residence, surrounded by all the evidences of industry and thrift. This is the home of Mrs. R. Rousseau, one of the principal donors to the little church near by. Under this hos-



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pitable roof the Rt. Rev. Bishop Stariha and his missionaries are to be entertained.

By nightfall quite a few more wagons have arrived, so that now our little village numbers a score or more of tents. Old friends meet, and the hand of greeting is extended and warmly shaken. Memories of the past are revived; the happenings of the present and the probabilities of the future are considered until a late hour of night. Repeated yawnings from different quarters of this social gathering finally serve as a reminder that all should retire. A hymn is sung; some one recites aloud a short night prayer, and all turn in to rest.

During the afternoon of the following day a cloud of dust appears on the northern horizon. Can it be a rising storm? Thank heavens, no! We keep our eyes riveted on the cloud, and presently see emerging therefrom two black-robed Benedictines, the enthusiastic Rev. Father Bernard, O. S. B. (Pehijila, Yellow Hair), and his zealous companion, Rev. Father Bede, O. S. B. (Ehake Tamaheca, The Last Lean One.) Behind them is a large following of Indians from Standing Rock.

About noon of the following day the attention of all is directed to a long string of wagons descending the steep and winding slope on the south side of the Cheyenne. "Shichangu na Ogalala wanna hipi!" "The Indians from Rose Bud and Pine Ridge are coming," is heard from every quarter of the village. In their lead are the two bronzed and travel-stained sons of St. Ignatius, Rev. Father Digman, S.J. (Puti Sapa, Black Beard), and Rev. Father Lindebner, S.J. (Ate Cistilla, Little Father). With them are two scholastics, Messrs. Westrop and Latch, S.J. Like their saintly predecessor, Father DeSmet, they were neither discouraged at nor shrank from the privations and fatigue incidental to nearly two hundred miles of travel by wagon.

The Crow Creek and Lower Brule Sioux were early on the scene in large numbers. Their missionary, Rev. Father Ambrose, O. S. B. (Hokshina Pesto, Pointed Boy), came later by boat.

Sisseton and Devil's Lake agencies were also ably represented by delegations from each place. We learned, with no little regret, that Rev. Father Jerome, O. S. B., of Fort Totten, N. D., could not be present.

The representation from the Cheyenne agency was of course very large. The good shepherd of this branch of the fold, Rev.

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Father Vogel (Zitkala Cistilla, Little Bird), who supervised all arrangements for the congress, was seen smiling welcomes right and left.

From a few tents our little village has by this time grown to a town of about twenty-five hundred inhabitants, a community of interests having brought them together. All is now in readiness for the reception of the Rt. Rev. Bishop, who is expected by boat.

Let us station ourselves on the river bank at the beautiful city of Pierre. There are about twenty-five passengers awaiting the departure of the boat, *City of Fort Pierre*. Conspicuous among these is the Rt. Rev. John Stariha, Bishop of Lead, S. D. Accompanying him are the Rev. Fathers O'Neil and Stenzil, of Pierre, and Rev. Father Ambrose, of Stephan. We board the boat and commence the ascent of the "Great Muddy." To the left we pass the Scotty Philip buffalo herd, and see from a distance the last survivors of that majestic animal, that once roamed the plains and furnished meat and clothing to their inhabitants. On the right we pass the Oahe Mission, a Congregational institution, whose worthy superintendent is just completing a beautiful modern home. On we ply past the site of old Fort Sully on the right and Fort Bennet, with its Indian agency, both now abandoned, on the left.

As we glide along we become retrospective and our minds seek food in reflections on the past. The same old hills that smiled a greeting to the Jesuit, De Smet, and the Benedictine, Marty, and frowned on the sinful encroachments of civilization, give unto the successors of these saintly men a no less hearty welcome. True it is, the Indian no longer appears with buffalo robe stretched on poles and garnished with porcupine quills and beads, as in the days when the braves bore De Smet on their shoulders into camp, whither but very few other white men dared enter. This is all very true, indeed; but what is that little group that we spy near the river bank, as our good boat swings gracefully around this curve? Why do we see horsemen and carriages and wagons running hurriedly hither and thither?

The watchman, stationed on a prominent hill, has signalled that the boat bearing the Black Robe chief is near approaching. Amid cheers of welcome we land. The garnished robe on which De Smet was borne, does not appear, 'tis true, but in its stead that more modern conveyance, the surrey, rolls proudly into view.

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Ogiligilapi (officers) are at once detailed to look after the baggage. Then a train of wagons and carriages is speedily formed, and under escort of a large number of braves mounted on horse we proceed to the Rousseau home, where the societies, with full regalias and flying banners, kneel to receive the blessing of their distinguished visitor.

At 8:30 P.M., the little bell in the church tower resounds through the valley and criers go forth to summon the people to assemble in the bowery. Here the bishop gratefully acknowledges the generous welcome accorded him; the official programme for the next three days is published; and, after evening devotions are over, every man, woman and child is privileged to grasp the hand of the Black Robe chief and kiss his ring.

On Friday morning, of July the twenty-second, the societies in full uniform and bearing banners, assemble before the Rousseau home and thence precede the bishop to the church, which he dedicates. He then offers up the holy sacrifice of the Mass, after which Rev. Father Digman, S.J., preaches a beautiful and instructive sermon in Sioux.

At 9 A.M., the congress formally opened, the Rev. Father Bernard, O.S.B., having offered up a prayer invoking the aid of the Holy Spirit. During the two sessions of the first day the presidents of the different societies were invited by the president-general to speak. They responded heartily and paid eloquent tribute to the zealous workers of their respective bodies. A lively interest was manifested in the Preservation Society, and the presidents strongly urged the members of St. Joseph's and St. Mary's Societies to secure certificates of membership.

While unstintingly commending the praiseworthy conduct of their people, the speakers severely censured whatever of evil they had observed among them. They greatly deplored the introduction of the white man's evil, divorce; and bitterly lamented the fact that a few Catholic Sioux had so far lost sight of their Christian dignity as to avail themselves of the license granted by the lax divorce laws of our State. The traditional superstitions and heathen practices also came in for a liberal share of firm denunciation. Unaffected eloquence, inspired by the conviction of truth, and reinforced by gestures acquired from nature's school, gave irresistible force to the speaker's words.

Convinced of the debasing effect of these heathen traditions,

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THE CHURCH NEAR ROSSEAU, S. D.

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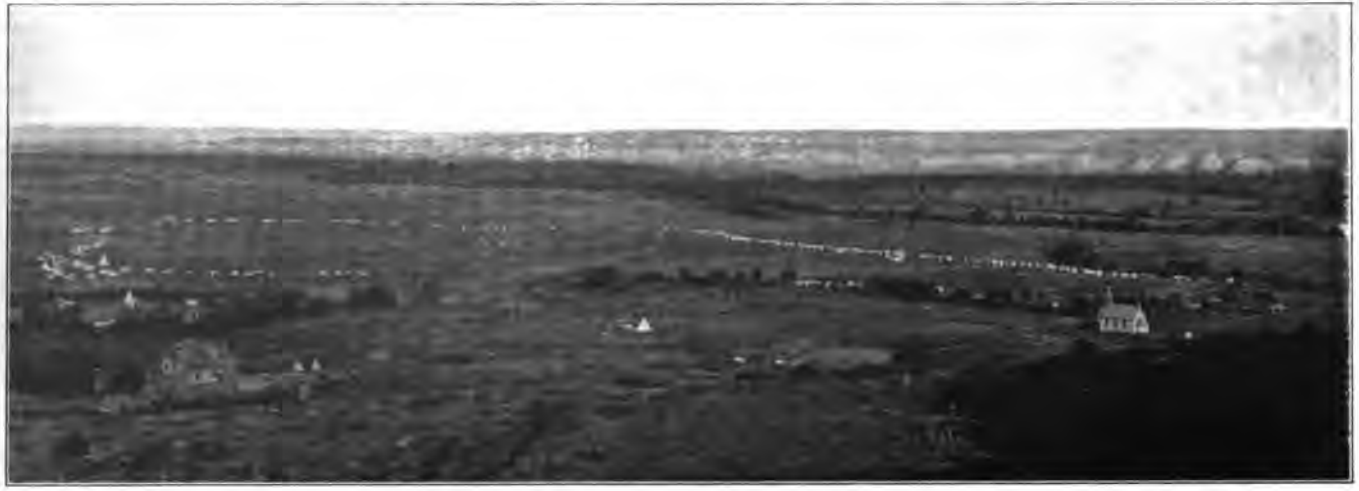

PARTIAL VIEW OF CAMP OF CATHOLIC INDIAN CONGRESS, NEAR MOUTH OF CHEYENNE RIVER, JULY 22 TO 24, 1904.

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especially the ceremonial of burial and practices commemorative of the dead, the bishop announced that the deliberations of the following day would be preceded by a Requiem Mass and a sermon on the duty of the Catholic towards our dear departed. Accordingly the next morning a very large crowd assembled in the bowery, where the bishop said the Mass for the dead. Then followed a sermon in eloquent Sioux by Rev. Father Digman, S.J., who pointed out the futility and sinfulness of the heathen ceremonial, and urged upon his hearers the beautiful practice, so full of consolation and hope, of praying for the dead and making sensible and propitiatory offerings in their behalf.

At 9 A.M. the work of the congress was resumed. During the morning session the secretaries and treasurers of the societies made their reports. The afternoon was devoted to the forming and adoption of the following resolutions (literal translation):

I. We are sad of heart because our late holy Father, Leo XIII., has died to us. But, Pius X., whom they put in his place, has also shown on his part how dear he holds us to his heart, by sending his blessing to the Dakota Indians at their big meeting. For this we are very glad of heart and thank him.

II. What we have said at our last big meeting, that we now make tight with our mouths (we reaffirm); we will honor and obey our Black Robe chief (bishop) and priests under him as our own; because we see into it this way alone we become good.

III. We believe in the teaching of Jesus Christ with regard to sacred marriage: "What the Great Spirit has made one no one can separate." Therefore we despise from our heart the custom of tearing apart again the sacred marriage tie, and look upon it as a great stain on this our generation.

IV. We are very glad that "The Black Robe Prayer's Herald" will run again (be published) and will keep it as best we can.

V. We will keep our children at the Black Robe school as much as possible, that we promise anew, because we know that this way alone they grow up straight in the prayer (Church).

VI. The big union of the whites, that belong to the Black Robe's prayer and is called The Catholic Federation of Societies, has made us glad by two things: 1. They have assisted our beloved schools. 2. They have given an office at their meeting to a Dakota Indian out of our midst; we mean that they made

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him standard-bearer. For this reason we have resolved to send this same one and two chosen delegates to their meeting at Detroit.

VII. We will oppose in all earnest all those bad customs, which make our people poor and miserable: the dancing, that is one; the giving away of property at dances and in case of death.

With regard to the white man's dances we will not allow anything bad in them, liquors, that especially, and all low demeanor.

VIII. Mrs. Rousseau, who in her great, kind heart has treated our Black Robe chief and the priests so well and also shown towards us great mercy (charity), we thank with our whole heart.

During the intermissions the good bishop was kept busy advising the missionaries on various difficulties. Delegation after delegation of Indians came and begged for priests, churches and schools. How his willing heart ached to comply with their requests! But where obtain the means? There is only one Mother Catherine Drexel; only one, whose millions have been devoted to the uplifting and civilization of the Indian. Who will dig up the buried talent and invest it in the noble and interest-bearing enterprise of Christianizing these bronzed children of the prairies?

While the proceedings above detailed were in progress the missionaries were not idle. The confirmation classes had to be instructed and confessions were to be heard. To this task they turned with a heart and will that devotedness to a holy and worthy cause alone can inspire. At all hours of the day and until late at night the Reverends Bede, Digman, Vogel, Lindebner, Bernard and Ambrose were seen going from camp to camp, instructing, baptizing, counseling and shriving.

Sunday morning from an early hour the little church was crowded by those seeing the "Holy Food." Hundreds approached the sacred table and bore away with them the "Bread of Life."

At 8.30 the ogiligilapi marshal the people into rank and file in front of the bishop's quarters, whence they escort him to the bowery. Here he sings Pontifical High Mass, which is followed by a very able address in classic Sioux by Rev. Father Bernard, O.S.B.

After the sermon a beautiful sight unfolds itself to our view. Reverently kneeling in the open space under covering of a cloudy

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sky are the one hundred-sixteen candidates for confirmation. Their one thought centers on the great sacrament they are about to receive. Over their bowed heads the Black Robe chief in cope and mitre extends his hands and prays the Holy Spirit to descend upon them with His sevenfold gifts. A peaceful quiet pervades the entire enclosure. Nothing is heard save the voices of the bishop and the attending clergy as they proceed with the prayers of the ritual. No massive walls and arches of stately cathedral waft back their voices; no mellow tones of ponderous organ accompany their sounds: but, down deep into the hearts of these children of the plains the Holy Spirit quietly glides, to prompt them to harmonious action of life and perfect accord to laws divine.

Confirmed and anointed they resume their places and attentively listen to their bishop's parting address. He thanks them for the kind reception given him; he praises them for the noble work they have done; and gently admonishes them to live up faithfully to the good resolutions they have formed. Nor did he forget to compliment the choir of Indian girls, who rendered the music for the occasion so devoutly and correctly. He then imparts to all present the Papal blessing so kindly sent to them by His Holiness, Pius X.

. . . . . .

'Tis break of day, July 26. A stream of light steals across the distant hilltop and lights upon the cross surmounting the little church spire. Poor Lo creeps forth from his tent, closely followed by his sturdy spouse. They sweep the valley with a hasty glance, the sacred emblem they spy at once and bless themselves with its holy sign. No sound intrudes upon the quiet of the hour save the unmeasured tread of their ponies, as they scantily graze on the close-picked sward near by. No tents of muslin white with newness or black with smoky contact, greets the longing of their vision. "He nala" (that's all), with trembling voice whispers she of forty summers: "He nala, unklapi kta" (that's all, let us return home), breathes back he of five winters more.

The children soon awake and join their elders in disposing of a hastily prepared breakfast. Then the poles are dexterously stripped of their canvas shroud, and Poor Lo is again homeless. Quilts and blankets, pots and kettles, hard tack and jerked beef

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are soon stowed safe away. Poor puppy! His favorite place beneath the seat is vacant. The laws of hospitality have claimed him for their victim. Privileged friends can well testify that of all toothful viands he was the most delicious.

The children now scramble to their places and Hakakta soon slumbers peacefully on the lap of his twelve-year-old sister, Winona (Oldest Daughter), as the ponies lazily climb the steep ascent leading to the prairie above. The summit is now reached and the valley reluctantly fades from view. The cross still lingers in sight, and Winona, with simple faith and childish love, putting her fingers to her lips, throws it a parting kiss. A cloud of dust rolls up from beneath the wagon and shuts them from our vision.

AMBROSE MATTINGLY, O.S.B.

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# THE COMPANIONS OF THE MOON.

## A TALE OF JAPANESE CHRISTIANS IN TOKUGAWA TIMES.

### I.

TWO men were on the beach at Tsuruga, in the province of Echizen, apparently admiring the sixth of the "ten fine scenes" of that beautiful town—the "the dragon's light on the sea-shore;" that is, the weird phosphorescent glow of the agitated surf on the sand. "The full moon of Amatsutsu," like transparent crystal in the heavens, was vindicating her right to the second place in the scenes and graciously directed attention of sight-seers to the third beauty on the list by glorifying the "white sails of returning junks" on the gently ruffled surface of the ocean, whose undulations displayed themselves alternately dark and silver like the heaving folds of some enormous sea-dragon breathing in profound somnolence.

The two men, both in the scant dress of the lower class of artisans, had selected the velvet-black shadow of a pine-crowned rock to sit in, possibly because, being themselves in darkness, the enchanting scene upon which they gazed appeared by contrast all the more brilliant, and afforded that keen delight in Nature's every aspect instinctive in the soul of the most degraded child of Nippon. The two men happened to be degraded—in the eyes of the law recently promulgated by the first of the great Shoguns of the Tokugawa family. After years of active persecution the Christian Sect was now, in 1637, damned beyond all hope of restoration by the desperation of those thousands of farmers and peasants who, seizing the old castle of Shimabara, held it for two months against the armies of the Shogun.

Enraged by the unexpected valor of the frantic Christians, the *samurai* of Tokugawa, veterans of the Corean wars, did not restrain their blood-lust when Shimabara fell into their hands—those hands that wielded the most dreadful weapons of battle ever forged by sword-maker. One would have thought that no Christians could have been left after the downfall of the castle, but there were thousands of them. The Shogun rose like a fire-breathing dragon; they should be exterminated like so many



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insects. Those who were not stamped upon, dismembered, tortured, were haled to the great Rock of Pappenburg, in Nagasaki harbor, and hurled from its perpendicular summit into the water, fathoms below.

A few were banished to various provinces—surely these must have had powerful friends beyond political computing—while a few, a very few, escaped and fled to the Island of Formosa to join their brethren there, or fall into the kinder clutches of Chinese or Malay pirates.

"All over the empire, in every city, town, village and hamlet; by the roadside, ferry, or mountain-pass; at every entrance to the capital, stood the public notice-boards, on which, with prohibitions against the great crimes that disturb the relations of society and government, was one tablet written with a deeper brand of guilt, with a more hideous memory of blood, with a more awful terror of torture, than when the like superscription was affixed at the top of a cross that stood between two thieves on a little hill outside Jerusalem. Its daily and familiar sight startled ever and anon the peasant to clasp hands and utter a fresh prayer, the bonze to add new venom to his maledictions, the magistrate to shake his head, and gave to the mother a ready word to hush the crying of her fretful babe. That name was Christ.

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The men in the black shadow of the rock sat on the ground, heads together, whispering into each other's ear:

"Sekei, how comes it that you were spared?"

"I am, as you know, Nitta, a wood-carver. My work pleased the Prince of Echizen, who is the Shogun's son. He interceded for me."

"Did you then recant?"

"Not I. I was simply taken out of prison and exiled. Mutsuhita is all powerful in Fukui."

"Truly, he must be. Still, you must have made some promise . . . acceded to some demand?"

Sekei sighed:

"What would you! I am not a samurai; I am a coward. I have seen too much. I promised not to practise my religion."

Nitta smiled sardonically.

"What else?"

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"To act as the Shogun's spy in Echizen and report any Christians at once to headquarters."

To Nitta's gasp of horror he continued:

"I said that I could promise to do that with a clear conscience, as I am the only one left in Japan."

"But you are not," replied the literal Nitta.

"The *daimio* of Hida was not of your way of thinking," said Sekei, with a ghost of a smile, "and my speech was near being my ruin."

"How so?"

"Hida exclaimed, 'in that case kill him at once.'"

"They debated the question?" asked Nitta, eagerly.

"In so far that Hida, who is of the Nichiren sect, stood for crucifixion. Echizen opposed him because he wished me to finish the wood-carvings for his country house at Lake Chuzenji; after which I was to be employed on the decorations of the tomb of the Great Light of the East."

"The Great Light of the East!" murmured Nitta, sadly. "Alas! that Light served only to illuminate our darkness . . . . but they spared you."

"And you," retorted Sekei. "To what do you owe your good fortune?"

"Good fortune?" quoth Nitta, bitterly, "I recanted—openly."

"You trampled on the cross!" exclaimed Sekei in horror.

The other turned aside his head.

"Like yourself, I am no samurai. My father was a fisherman. We lived a quiet life in a little corner of Kii. I had always been a Christian. . ."

"Sh—sh!" muttered Sekei, glancing around in an access of terror, "not the name—the forbidden name."

"I was baptized when I was born," continued Nitta, in a thinner whisper, like a faint hiss. "I knew nothing of the world. I only knew how to catch fish. When the spies of the Shogun came to our village I hardly understood them. I thought all the empire was Chr—was like us. But when I saw what happened to those around me I lost my mind through terror. I did whatever I was told to do. Oh, God have mercy . . . but I could not be crucified!"

He cast himself upon the sand, moaning.

"Sh—sh!" whispered Sekei again. "Do not be a child now.

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In time to come you will have a chance to show yourself a man. The Lord of heaven is merciful and pities His children."

"Does He?" murmured poor Nitta, who was scarcely past his sixteenth year. "But I saw! I saw!" He shuddered violently.

Sekei picked up and shouldered an oar lying near.

"Come," he said, "if you are going to fish with me this evening. The moon is so bright we will not need the lantern. I will row if you will cast the net."

They waded out to the boat rocking on the waves inshore, clambered in and Sekei rowed to the fishing-banks. Luck was with them, for in an hour or two they climbed the steep beach path toward the little settlement of fisher-folk, one carrying an oar strung with fish, the other the net converted into a bag filled with the edible *awabi* (sea-ears) for supper and breakfast.

They divided their catch with several of their poorer neighbors who had houses full of children.

The fact that they were free to come and go, and to choose their mode of living, convinced both men that they were under surveillance none the less complete because unseen. Nevertheless, they soon discovered that they were not the only Christians in the place. Sekei was for gathering them all, by degrees, into a colony of their own and then make a desperate attempt to escape in a junk to Formosa. But the young Nitta, more wary because more cowardly, urged that they be left scattered here and there, and then set about to find some place and contrive some plan for occasional meetings. In one of his nocturnal fishing expeditions he went ashore midway between Tsuruga and the small town of Kanakasaki, and came upon an opening in the rocks not far from the water's edge, which seemed but a shallow niche in the face of the natural sea-wall of columnar trap, but which proved to be, after diligent examination, the entrance to a small grotto situated at right angles to it and into which it opened by a mere slit between two columns, barely wide enough for a man to squeeze through. This was a discovery indeed, and was promptly communicated to Sekei. The sculptor, though living as a fisherman, devoted whatever leisure time he had to his wood-carving, contenting himself, however, with the production of insignificant articles, more or less commonplace, for which he found sale at small shops.

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He had no desire to bring himself into any prominence in Tsuruga. On one of his expeditions with Nitta he found a beautiful specimen of Paulownia Imperialis floating on the water, probably dropped from some trading junk, and carrying it to his hut set to work to carve an image about two feet in height. When finished, it proved to be a most gracious feminine figure, with an ideal though life-like countenance, standing and supporting in the curve of one arm a lovely child. The child held up a finger of one hand as if in benediction, his other arm was twined about the woman's neck and his head was inclined toward hers so that the hair mingled. In the voluminous folds of the woman's *omeshi* the artist had followed the exquisite graining of the wood, which made the garment seem as if veritably fashioned of rich watered silk, and embellished with a design as original as it was beautiful—glimpses of the moon seen through floating clouds. In conformity with the fashion of the time for women of high rank, the figure's hair was unbound and flowing, the fillet above the brow holding the moon's disc in its centre.

Nitta watched the gradual evolution of the statue with fascinated eyes.

"An order?" he inquired one day, when the figure had almost emerged from its woody oblivion. "An order for a Moon-goddess for some temple?"

"Does it resemble Susanöo?" inquired Sekei, dubiously.

"As to the face—no, decidedly not; but the dress, the general appearance—"

"Don't you see it's the mother of Shaka (Buddha)," said one who sat near, for there were several other interested visitors in the place.

"True, indeed," responded an old fisherman; "there sits the Buddha on her arm. 'Tis as beautiful as Kuanon (goddess of mercy). It makes me feel religious to look at it. Best take her along when you go fishing, Sekei, for good luck."

"Maybe I will," replied the sculptor, chipping away.

"I daresay you could sell the image, Sekei," said a young fellow, called Sado, also a fisherman. "Shall I speak to some of my friends for you? I know a good many of the prince's retainers."

"Thank you," said Sekei, "but I think I can dispose of the statue myself. I am personally acquainted with the prince."

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The laugh was on Sado.

"Such august company," mumbled the old fisherman, lighting his pipe, "it is too honorable for my insignificance."

When they were gone, Nitta squatted before the statue, chin in hand, absorbed in contemplation. When it was too dark to work and Sekei had put aside his tools, he said in a low voice:

"That is not mother of Shaka, Sekei."

"Sh—sh!" warned the sculptor, finger to lip, "let them call it what they will."

"Is it for the grotto?" whispered Nitta, childishly.

Sekei nodded.

In time a pedestal was found for it—a short column of basalt in the little cave, and one by one the Christians ventured to visit the shrine for a few breathless moments.

At length, feeling more secure, they met together at certain times to recite the rosary and implore the aid, not of *Kuanon*, but of the Mother of Mercy.

One evening, as they were ready to disperse, one of their number, according to custom, went out to reconnoitre. Hardly had he gone than he was back again, and by the glimmer of the solitary lamp—a tiny wick in a bowl of fish-oil—his face looked so ghostly that the women could not restrain cries of terror. The men silenced them hastily, but the returning one said in a hollow voice:

"Let them cry out—it makes no difference, for we are all dead."

"What—what do you mean?" the voices asked together.

"Come and see. Someone has betrayed us. We are lost, indeed."

They all struggled at the narrow squeeze into the niche and slipped through to find the low, irregular and contracted arch of entrance blocked by rocks.

In vain they—on their knees—tore finger-points and nails in the frantic endeavor to remove the mass so quietly piled in place, so securely guarded, for every now and then their smothered cries and piercing prayers were answered by a jeering laugh or taunting invitation. Realizing, finally, the utter hopelessness of their situation, they returned to the grotto utterly exhausted, sank on the ground and into the stupor of despair.

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Outside of the cave stood the pseudo-fisherman Sado and four or five villagers, *etas*, of the lowest class, whom he had hired for a few coppers each to assist him in the blocking of the cave. His well-grounded fear that they would return to undo their work, in hope of finding the treasure they suspected him of concealing, inspired him with a brilliant idea. He unrolled before their snaky eyes a maplike stretch of tough paper on which was printed in red and black the Law against the Christians, and pasted it across the face of the niche. It was enough. The *etas* fled the place as if it were accursed. They were outcasts, but the Christians were devils, Sado himself did not remain long. The silence of the tomb had fallen; the sluggish air seemed asleep or listening. As he paced the sands toward Tsuruga he bestowed an admiring glance upon the scene—wild shore and calm ocean, with one junk like a Chinese ideogram on the great shield of the rising moon. For an instant he paused, murmuring a line of poetry; the waves lisped on the strand—then a sudden roar filled sky and earth with infernal clamor, the ground rose under his feet, fell away from his starting eyes; the basaltic columns of the coast wavered, the sea, withdrawing from their bases, began to boil, black clouds rushed across the heavens, the junk drove before a sudden screaming gale, flying from wave-crest to wave-crest like a phantom, and disappeared in darkness.

Sado, heel-winged with terror, fled likewise, not knowing that he, a *samurai*, was screaming open-mouthed as he ran:

"The earthquake! The earthquake!"

Within the grotto the miserable Christians were thrown in a heap together, sick with a stifling nausea. Then a blast of cold air poured upon them like water; the rocks piled at the entrance had fallen and a part of the niche had crumbled with them. In a few seconds the seismic wave vanished, the heaving earth settled with groanings; the sea still boiled and frothed on the distant bars, but released from some subterranean cistern a flood of petroleum floated over the bay and the shouldering mountains of water shuddered and sullenly subsided, leaving their prey, the flying junk, flung sidewise on the beach, lateen-sails torn into strips, mast snapped, half her crew dead in the sea.

The Christians fell on their knees on the sand with trembling thanksgiving when they emerged again into the open air. No enemies would now be lurking near, sword in hand. For a time

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they would be safe. Spying the junk, they offered their services to the distracted owner, who proved to be a Corean trader. Invited to take the places of the drowned crew, they joyfully accepted and induced the Corean to take on board the women and children in return for everything they could rake and scrape together of their pitiful earnings and household goods. All worked with eyes turned over their shoulders, and no one drew deep breath until the headlands of Tsuruga harbor faded from view. Yet many shed tears until their sleeves were wet, for well the exiles knew that never again for them would draw near "the dear dark hills" of their native land, so cruel yet so beloved.

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The province of Echizen that had had for a ruler a *daimio* who was a friend of the Jesuits, was given by Iyeyasu to his eldest son, and, furthermore, was hemmed in by provinces that had been handed over by the conquering Shogun to his other sons and friends. True, the Son of Heaven, as the Mikado was called, was at Kioto—the *miako*, or capital, but his was a Court of Shadows. The real power was with the war-lord at Yedo. The grandson of Iyeyasu Iyemitsu, proposed that his feudal vassals, the *daimios*, should reside in Yedo half the year as his guests. Welcoming them there he held their wives and children as hostages.

The *Daimio* of Hida, chafing in his *yashiki* in Yedo, eager to avail himself of any intrigue, no matter how trivial, to dispel ennui, undertook the destruction of the Christians in the province of his friend, the Prince of Echizen, and in so secret a manner that no one but himself and one of his personal retainers, who was his spy, knew aught of it. When the news was brought him of the Christians trapped in the Cave of Tsuruga, he rubbed his hands, eyeing askance the *samurai* who had played the part of Sado the fisherman.

"A clever piece of business," said the *daimio* admiringly, "thou art a swordsman worthy of thy blade. I will make thee captain of a band of forty." He paused a moment. "This jest shall be between us alone."

Sado saluted and withdrew, well pleased with himself and more than ever bound to his lord's service.

A month or so later, Hida meeting Echizen said casually:

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"By the way. what of that wondrous sculptor whom I would have crucified? Is he yet in Tsuruga?"

Echizen could not repress a frown, though contrary to etiquette.

"He and a number of his kind, I suppose, have disappeared. Doubtless they are in Formosa by this time."

"Doubtless," returned Hida with a courteous smile, and they took leave of each other with exquisite politeness.

## II.

Now were the "piping times of the Tokugawas" in Japan.

A Chinese-wall of prohibition which reached to the sky surrounded the empire, and behind this wall it is written that the people "enjoyed a materially happy and amusing existence for two centuries and a half." Only one peep-hole was left into the outer world—the island of Déshima, in Nagasaki harbor, where were allowed to live, as examples of Western culture and refinement, and to trade, under the most degrading restrictions, a few Dutchmen, for whom no depth of degradation was too great if money could be gathered at the bottom of it.

Yet one would think that even their thick skins would have been pierced by the barbed and naked arrows of Japanese contempt and hatred. But their sordid greed stopped not at selling men for slaves, and boldly they stamped on the crucifix and avowed themselves no disciples of Jesus. Unnecessary blasphemy! The pagans knew what Christianity was—they had listened to the discourses of Xavier, their own sons and daughters had died ignominious deaths for it; so they rejoiced in the infamy of the perjured Hollanders and stamped upon their necks.

Now were the years of festivals and fairs from one end of the country to the other. Every temple had its garden, which became famed for displays of flowers in their season—plum-blossoms in January, cherry flowers in April; the peony in May, the lotus in July, azaleas all through the summer. Chrysanthemums in October, maple-leaves in November and camellias in December.

Florists flourished in every town and village; often the streets of the large cities were converted into flower-shows, which at night were lighted by candles, hollow in the centre, stuck on delicate bamboo spears.

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Not only blossoming plants, but trees could be purchased in pots. Pigmy pines, no taller than those of Liliput, aged oaks, with the enormous stretch of a foot for their immense branches; tiny firs and maples that the purchaser held in the palm of his hand, and miniature evergreens twisted into all imaginable shapes by their patient mutilators.

In contrast, chrysanthemums as big as a baby's head; peonies, poppies, hibiscus—quite as large. Cacti in caricature more grotesque than of Mother Nature's contriving, and freaks of Nature's own production glorified and persuaded to reproduce their oddity. The arrangement of flowers in vases became an art; the chrysanthemum especially lent itself to interior decoration, besides being selected for the reason that it was the *mon* of the Son of Heaven, the seal of the Mikado, that shadowy Emperor before whose closed and guarded *norimono* the highest hid their faces in the dust of the road.

The cultivation of the Imperial flower became a passion with the florists, each one endeavoring to produce a chrysanthemum of an unusual color, shape or size, and to invent for his miracle some striking or original name—as "World of Silver," "Sky at Dawn," "Halo of the Moon," "Shadows of the Evening Sun," "Veil of Mist." However, life in the times of the Tokugawas was not all poetry, pictures, fairs and floriculture; the nobles amused themselves in a thousand æsthetic ways, but their vassals, the *samurai*, or two-sworded men, chafed like hunting-leopards under the restrictions of peace. Their ideas of honor forbade their doing any work or engaging in any business, so those who were not of a literary turn of mind brawled continually, fought among themselves, lopped off heads belonging to unlucky merchants or artisans on the smallest provocation, and when brought to book often forsook their feudal lords and roamed abroad as *wave-men*, more dangerous than tigers. Before these armed idlers, these incomparable swordsmen, the common people were helpless.

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It was a lovely evening in November, during the shogunate of Yoshimuné. On mountain heights, before the Shinto and Buddhist shrines, Autumn had spread her temple dues—

> "Miles of red maple damask
> Before the glad immortals."

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The streets and temple-gardens of the *Miako* were brilliant with thousands of chrysanthemums displayed in booths or beds, in pots or vases; challenging in color and variety the damask of the maple-leaves, the hues of the radiant skies, or the kaleidoscopic balloons of painted silk and oiled paper pendent from pole and eave and pinched-up corner of pagoda. The tea-houses and cafés were crowded, the story-tellers' halls were filled with country folks, and the streets with swaggering "hilts" of many colors from many provinces, for the half-year prison of Yedo was open and the *ennuied* nobles were visiting the capital of the Son of the Gods. The fighting-men had been drinking saké and were in search of more, so the people made way for them with alacrity; the shopkeepers bowed to the earth before them with obsequious tremblings, the booths displayed choice articles entitled "Sword of the Samurai," "Flashing Blade," in the shape of flowers more fierce of hue or frizzled of leaf than usual.

A young man, evidently a student, from his pale, reserved countenance, lack of weapons and carelessness of attire, was examining, through large spectacles, a new variety of chrysanthemum which was particularly lovely,—a smooth-leaved sphere, of a peculiar silvery white, almost metallic in effect.

Noticing his absorbed inspection the florist approached him:

"Honorable sir, I see before me a *connoisseur*—you have selected for admiration the choice of my insignificant specimens."

"It is, indeed, beautiful," replied the young man. "Unique and unusual, without vulgarity in size or tint. What do you call it?"

"As yet, honorable sir, it is not named. If you would honorably condescend to suggest——"

The student smiled, pleased by the flattery.

"How would the "Companion of the Moon" suit you?"

The florist clapped his hands.

"What invention! What happy inspiration! What originality! Honorable sir, I perceive you are a poet. Accept this flower, I beg of you, as an insignificant and unworthy return for the great honor you have bestowed on my insignificance. My fortune, honorable sir, is assured."

With many bows, much drawing in of the breath, and other evidences of correct knowledge of deportment, gratitude and admiration, the delighted florist was about to place in the poet's

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hands a pot containing a "Companion of the Moon" in its first quarter, when a great hubbub, that had started faintly in the perspective of the long street, now rolled down it, gathering in volume and sinister intensity, so that both the florist and the poet ran frantically to save the pots and vases and gay decorations of the little booth from the screaming, jostling crowd of people running in terror from something evidently most horrifying.

The something turned out to be a drunken samurai of the Echizen clan, who was carrying in one hand a shopkeeper's head and in the other a very long and bloody sword. Catching sight of the poet, pale and alarmed, peering between two paper pots of scarlet blossoms, he stopped, thrust the head into the young man's face and, with a truculent jest and a roar of laughter, staggered away, kicking over rows of vases as he went.

"Is there no remedy for this sort of outrage?" asked the florist despairingly, as he hastened to ascertain the extent of the damage. "Thousand Gods! You have been wounded!"

"No," said the young man, "only frightened," and he laughed a little, wiping the blood from his cheek with a paper handkerchief.

"Is there no remedy?" repeated the florist, setting up his disordered vases. "Every day some inoffenslve head is lopped off by one of those fellows. Oh, Shaka! Why was I not instructed in the use of the sword instead of the pruning-hook?"

The poet looked down at the little, fussy, bent-over figure which was trembling with indignation, and laughed again:

"It is high time something was done, my friend. I thank you for your beautiful gift," he tucked the chrysanthemum under his arm. "In a short while I think you will hear something more about the Companions of the Moon. *Sayonara.*"

He strode off up the street, his eyes noting the trail of blood that marked the path of the drunken samurai.

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But for the "Jesus doctrine" would Japan have ever heard of the Companions of the Moon? Perhaps so, for there have always been noble hearts in Nippon. Yet truly Christian seems the vow by which the Companions were bound together:

"To help each other in sickness, to succor each other in peril, to scrupulously tell the truth and keep their promises, and never to be guilty of cowardice or meanness."

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They were the champions of the common people, and though not at all of the *samurai* class, did not fear to meet even a "white hilt" in deadly combat and often to vanquish him. Gallant and chivalrous fellows, they flew to the rescue of the timid merchant, the downtrodden artisan, the inoffensive workman of every class, and clashed blades with the most truculent *ronin* that ever swaggered in the city streets, on the Shogun's highway, or along the lonely country road or mountain-pass.

These ardent spirits were soon to be found in every province of the empire. In Tsuruga there was a band who pitted their strength against the Echizen retainers—who likewise sported the Shogun's crest, and gloriously routed them on many a hard-fought field. What wonder, even with the blood-written edicts of the *Kosatsu* staring them in the face, that dormant hopes, dormant teachings should revive in hearts so attuned to the Christian doctrine? The name of the Accursed Sect was never mentioned even with lip against ear, and yet . . .

The fame of the Cave of Tsuruga spread gradually.

It was said that a wondrous Image had been found therein by a fisherman; that it was a miraculous Image of the mother of Shaka, carved by the Gods themselves and cast up by the Dragon of the Sea. The sick came to look upon its perfection and were often healed; the unfortunate were rendered happy by gazing upon her gracious face; the poor and miserable were cheered, children were cured of wasting diseases; for those who prayed at the shrine on the seashore were the common people and the outcasts. But those who truly and in their hearts did homage through it to the Queen of Heaven and her Divine Son were a band within a band whose individuals were not known even to each other; members of the Companions of the Moon, a certain number of the chivalrous society who cherished, more than a hundred years after the sailing of the junk for Corea, the name and secret of the Accursed Sect.

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The Lady Murasaki, wife of the Lord of Echizen, was ill in the *yashiki* in Ozaka. She had been ill for several months and none of the court physicians could discover the obscure cause of her sickness. Her own nervous apprehension was not favorable to her recovery, and she was apprehensive because up to this time she had felt secure in her husband's house as its sole mis-

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tress; but she had been married five years, she had no children, and a condition that promised only prolonged invalidism and not welcome and speedy death was embittered by the knowledge that Echizen could—and doubtless would—divorce her in order to marry again. His second choice her jealous spirit readily divined—the beautiful niece of the Shogun Yoshimuné, who wished to attach Echizen more strongly to the Tokugawa family and policy.

The position in a household, of a second wife, a person of no importance, would be unendurable, if indeed Echizen did not put her away absolutely. The unhappy princess writhed on the heap of wadded *futons* in sickness of soul as well as of body. Echizen was kind, but of late absent-minded. She—a Satsuma princess, haughty and exacting—had lost the power to detain him at her side when her lips, no longer rose colored, were unable to pronounce the witty retort, the apt quotation, the poetic improvisation that had made the intellectual and æsthetic Lord of Echizen willing to risk the anger of the Shogun in marrying her. With a stoicism both natural and cultivated she had long repressed the anguish of her soul, but there are limits to the endurance even of a daughter of Nippon.

One night her old nurse, nid-nodding by the *andon* which emitted a dim, uncertain light, heard a sob, a moan, a sound of passionate weeping. In an instant the old creature was at her beloved mistress' side, and on her faithful breast and in her loving arms the heart-broken wife made her miserable confession, confided all her fears and anger against the gods who witnessed her suffering with the eyes of Ema, until her exhausted lips could no longer voice the words.

"There, there!" muttered the old woman, as to a sick child. "Thou art still as beautiful as Benten. Thou art more beautiful in thy illness than ever the Lady Hollyhock could hope to be in health. Do not be cast down. Canst thou hear me, love?"

The flattery had indeed soothed the sick ear.

"Then, listen again. Let us return to Echizen. There thou wilt recover thy health, my beautiful. We will go to the seashore, where the salt wind will tint thy pale cheeks. Thou shalt lie in the warm sand and the fishermen will spread their sails and nets for thee; for thee the diving-girls will swim like mermaids and fetch thee sponges for thy bath, and seaflowers. When thou art

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strong again thyself shalt dive and float and push the cool water with these pale hands, and the Dragon of the Sea will love thee and thou wilt find pearls for thy hair and coral, and these arms will grow round again, and thou shalt sit upon the rocks like a sea-queen, and thy hair, spread abroad to dry, shall be the envy of all the world."

The Lady Murasaki sat up on her *futons*, laughing at the old woman's extravagance, holding out her arms as if already she felt the caress of the salt wind on her cheek, the buoyant wave against her breast; her eyes brightened, a faint color tinged her mouth.

"Let us go! Ah, Obun, let us go at once."

The Shogun, who had obtained Echizen's promise to marry the Lady Hollyhock, quickly consented to Murasaki's removal to Fukui, for he hoped that the journey would hasten her death.

Accompanied by old Obun and many maids, kaga-bearers and armed attendants, the princess set out for the capital of Echizen, but was so ill when they arrived at Tsuruga, at the head of Lake Biwa and the foot of the mountains, that a house had to be prepared for her immediately. Old Obun was glad to stop at Tsuruga, for her children lived there, and the night of her arrival one of her sons hastened to see her.

After the ceremonious greetings were properly concluded, the man, who was a basket-maker, said in a low voice:

"I suppose, mother, that you have brought the honorable wife of our august lord to the wondrous Image of Tsuruga?"

Obun started involuntarily and peered into his face uncertainly.

"What of the Image, my son? I have almost forgotten."

"But yesterday the little lame son of Sahei was cured. He went into the cave on all fours and came out as straight as I am. Last week Ota's wife was healed of leprosy."

"Wonderful!" said the old woman, ironically.

"I saw them, mother. I know both the boy and the woman."

Obun shook her head.

"Ah, but the Lady Murasaki is too ill."

"We could carry her to the cave," persisted the man. "I know she would be cured. Will you not tell her?"

"She is too ill at present even to listen."

"Ah, poor soul."

"Yes; I fear there is no hope for her."

"We will pray for her," said the basket-maker. "I have

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brought something for her. Will you not put it where she can see it?"

The old woman took the flower-pot from him with an exclamation of admiration.

"*Do* you know what it is?" inquired her son.

"It is a 'Companion of the Moon,'" she replied, composedly.

"I thought probably you had seen or heard of it in the Shogun's capital, mother."

"Quite often," she assented, then added, meaningly: "It is much admired there—but more so in *the Miako*."

"It blooms well in Tsuruga," said her son, smiling.

"So I perceive. Good-night, my son. I will speak to the Lady Murasaki of the wonder-working Image as soon as possible."

When the princess awoke the next morning her languid eyes fell first upon the magnificent flower placed near the foot of her quilts. A look of quiet pleasure brightened her face.

Obun, sitting beside her, began a brief account of the Cave of Tsuruga, pausing now and then that the sick woman should not be too wearied to understand.

A silence fell when she had concluded. Then the princess slept again. When she awoke she called for Obun.

"To-morrow morning—very early—have your son and one of his friends come—to carry my litter. We will go—to the cave."

While all the household slept, the basket-maker and his brother shouldered the poles of the litter, and, with old Obun at its side, they set out at a slow pace up the beach. The October air was crisp and bracing, but the princess felt that she was dying, and did not hope to catch sight of the cave itself. But at last they were there. The morning sun threw its first rays across the ocean and laid a dazzling and royal path of glory to the very mouth of the grotto. The men entered the cave, walking in the blinding radiance, and lowered the litter to the dry, white ground at the feet of the statue. Old Obun sank upon her knees, gazed upon the image with eyes from which the tears of age fell slowly and her withered lips moved in prayer. The litter-bearers sank to the ground, prostrating themselves, foreheads to the sand.

After waiting nearly half an hour, a deep sigh was heard from the litter.

"Obun, it is useless. The gods are angry with me. The mother of Shaka turns away her face from the childless

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one. . . . Take me back to the house and let me die in peace."

When the men with downcast faces and heavy hearts emerged from the cave into the sunshine, Murasaki caught sight of the sparkling ocean as the breeze wooingly lifted the blue brocade hangings of her palanquin, and before she herself or the others realized what was happening, she pushed aside the silken curtains, called in a clear voice, "Stop!" placed bare feet upon warm sand and, standing upright, with little shivers of joy held out her arms and ran swiftly to the surf gently curling on the beach.

In she waded, Obun running after, calling, thinking her mad; imploring her sons to save their mistress from self-destruction.

Murasaki turned a radiant face over her shoulder:

"Ah, Obun, thou wert right. I shall swim again. The mermaids shall envy me."

She plunged in, dived, floated, uttered cries of delight, her long hair trailing like black sea-weed on the dancing, glittering waves. She laughed aloud, while the litter-bearers stood like statues, open-mouthed, and Obun knelt on the sands, praying aloud a strange prayer that fortunately there was no one to hear.

Then Murasaki sat upon a sun-warmed rock, spread her hair abroad to dry, leaned back and looked up into the glorious blue sky:

"Obun," she said, softly, "I am now made of transparent crystal, through which the rainbow shines. If this is life, I have never lived before. Ten million thanks and honor to the great gods." . . .

Her hands fell limply by her sides. Her eyes closed; she fell suddenly asleep.

When she awoke she was in a fresh room gay with flowers overlooking a garden which represented *The Peace and Joy of Existence*. A pine-tree spread its spiky branches just beyond the open wall from which the paper panels had been pushed; the air entered aromatic, keen and inspiring. The Lady Murasaki drew a deep breath, rose from her quilts, stepped upon the pretty piazza and leaned her silky head against the friendly pine-tree. Never had she appeared more beautiful.

"How good is life!" she thought, "How benign the gods. . . . Mother of Shaka, I thank thee."

Obun, in the shadow of the room, clasped her aged hands and uttered also a voiceless prayer.

CLAUDE M. GIRARDEAU.

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# EDITORIAL.

## THE CATHOLIC NOTE IN THE EXPOSITION.

A VISITOR to the St. Louis Exposition cannot fail to remark the prominence given to the Catholic features which have characterized that great city of the West, both in its inception and progress. The colony was named after a saint of the Catholic Church, and, although we are republicans and he was a monarch, the organizers of the Fair were not deterred from making his colossal statue the first object to meet the gaze as one enters the gates. The inscription on the base is most laudatory in its character, and cannot fail to suggest to the students of history to make a better acquaintance with the exploits of one who, while being a saint, was at the same time a great ruler and a great warrior. In the midst of one of the most beautiful groups of structures, and first on a long line of striking statues, stands Father Marquette, who, first of all, with his friend Joliet, explored the course of the Mississippi and opened that great highway to the world. Past the place where St. Louis now stands he paddled his frail canoe on his long journey from Green Bay, and past it again he returned on his way back to where he was to die in the wilderness. His maps had been meantime sent to his superiors in France, and in the dispute between England and France those records decided the ownership of the new territory, and permitted Laclède to found his trading-post at the place where the Missouri pours its waters into the Mississippi.

The priest holds his crucifix high above him to indicate the motive of his work. Over a stretch of the lagoon is the Marquette Bridge, and further on one dedicated to Father De Smet, the old Jesuit priest, whose life is identified with modern St. Louis, and who, on so many occasions, acted as the official agent of the Government in pacifying the Indian tribes. Outside of his official capacity he traversed Europe again and again for missionaries, with such success that most of the work that is now being done in civilizing and Christianizing our wards owes its origin to his unceasing energy in that direction. The exhibit of the Catholic Missions is another example of that same absence



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of prejudice. There is a most extensive and valuable collection of maps and manuscripts describing the labors of the early missionaries from the time of Father Jogues in New York and of his associates through the wide stretches of Canada, and carried up to most recent times. With these documents we find also a great and varied assortment of objects in use among the Indians of the many tribes among whom the missionaries toiled which are of absorbing ethnological interest. The Vatican Exhibit will not impress the average visitor at first. There is nothing dazzling or splendid, as one would be prone to expect; and only the scholar can appreciate the value of the precious manuscripts that are gathered there; but, on the other hand, no one can help marvelling at the wonderful pictures that hang around the walls. They are not on canvas, but are mosaics; and it is a mystery to those who look upon them how such wonderful effects, in delicate flowers or in exquisite portraits, could be obtained by the minute particles of such a rebellious material, fitted so closely to each other that one fails almost to discover the joining. Again, in the Philippine Exhibit there is the very remarkable relief map of the Philippine Islands, which, it appears, is to remain as a permanency in St. Louis. It is built on the ground, and as the visitor circulates on the great platform built around it, he can make out without difficulty every city, and town, and bay, and river, and gulf, and promontory of our new possessions.

It is the work of the Director of the Jesuit Observatory of Manila and was executed exclusively by Filipino students. In the Filipino Reservation the reduced replica of a part of the Manila Cathedral cannot fail to strike the visitor with surprise whose mind is filled with uncomplimentary notions of the educational and artistic conditions in those islands, as will also the elegant Filipino house which is shown as the ordinary dwelling of the people of fair standing. But perhaps more illuminative than all this is the orderly camp of the Filipino Scouts in charge of Major Johnson, U. S. A. There is never any disturbance among those soldiers, no quarrelling, no drinking, no shirking, and no complaining. Their devoted commandant has, in fact, to watch them lest they conceal indisposition or sickness. They have their altar in the great hall of one of these chief buildings, and they are not allowed to neglect their duties as Catholics. The piety manifested by the inhabitants of the Visayan village, who wear their medals and

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scapulars so conspicuously and who frequent the little Iglesia Catolica built for them in this enclosure, all go to show how different is the attitude of our fellow countrymen towards Catholic matters from what it would have been only a few years ago. It is a wholesome sign and may help to a more thorough study of what they now tolerate or regard only with curiosity.

## WALDECK-ROUSSEAU.

Waldeck-Rousseau died under an operation, and he was buried in the Church of Ste. Clothilde, without the usual public obsequies given to men of his distinction. In spite of all he had done against religion he was buried as a Catholic, because about two months before his death he made his confession to his friend, P. Maumus, a Dominican, too late, however, owing to his illness, to make public reparation for the wrong he had done the Church. Though he had deplored in the Senate the extreme rigor with which M. Combes was applying the Associations Law, he could do nothing to check the progress of the persecution of which he was the author. Much as one is disposed to speak well of the dead, there is no excuse for his share in fashioning the instrument which his successor is using with so much cruelty. If he had not effected the passage of the law through the Chambers, it is doubtful if any other Premier could, or would, have had it passed. No one pleaded more ably for it than he. If he did not invent, he was the first to popularize the arguments which appealed to every class of French citizens. A man of his ability could not have been deceived by the specious pleas he addressed to the populace and to the Deputies. To the socialist he promised the *milliard* of the Religious, though they had not one-fifth of that sum, and he knew full well that the liquidators would get most of it, as M. Combes hinted broadly of M. Millerand, liquidator-in-chief, the day the latter retaliated by bringing about an inquiry into the Premier's unfounded statement that he had been the object of an attempt at bribery in behalf of the Carthusian monastery. To the extreme republican he presented the imaginary evil of a divided French people, one-half formed in State and the other in religious schools. The bishops and clergy he reminded of their waning influence, which he ascribed to the usurpation of the rights as preachers, confessors and pastors by

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the religious in their chapels. The anti-clericals he conciliated by denouncing religious vows as unnatural, as the suppression of inalienable rights, as unfitting men and women for citizenship, and for training others to be good citizens. All this he repeated in season and out of season, until the law was passed and ready for application, when his health gave way and he was compelled to retire. With all his skill as an advocate and tact as a politician, he ended with the time-server's fate and the inglorious reputation of lacking principle in promoting a law which he afterwards lacked courage to enforce. It now appears that the man to whom France looked in the hope that he would redeem Israel was more of a tool than he imagined. He assured General Gallifet the morning he presented the Associations Law to the Council that it would never pass. He listened with complacency to Viviani proclaiming that the law was only a skirmish, a first step against all Christianity, little dreaming, perhaps, that he was the agent of a secret power he might serve but not withstand. He lived long enough to see his infamous measure suggested by Deputy Briand as a means of considering the Catholics of every parish as a religious association and of persecuting them accordingly. His ambition was to be President of France; for this end he sacrificed everything—justice, statesmanship, honor; any means that might compass it was good in his eyes. He died without achieving the object of his ambition, witnessing France in the throes of a religious revolution, for which he is chiefly responsible. The despondency and hallucinations to which he was subject were due, no doubt, to this cause. He sowed the wind, he reaped the whirlwind. "Poor, great man" is the best word a leading French Radical paper has for him; great in ability, poor in principle, because he was a traitor to the religion which he believed to be true.

### THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Those who had the good fortune to take part in the proceedings of the Fourth National Convention of the American Federation of Catholic Societies are satisfied the movement to unite Catholics, not only in faith, but in action, to quote the Resolutions passed at the Convention, is destined to grow steadily and to become an effective means of attaining the end for which the organization is designed. The impatience of some of the delegates

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to have the entire Catholic body participate in Federation gradually gave way to surprise that such widespread and thorough organization had been effected in the short space of four years; and it was agreed that the *festina lente* policy was wisest, not only in the extension of the movement throughout the country, but also in refraining from the adoption of resolutions or measure which seemed to be premature. Not the slightest sensitiveness was shown to the charge that the Federation is political in its aims and methods, simply because it was recognized that the few who had made this charge are either too obscure to deserve attention, or so actively engaged in politics themselves as to be interested in heading off any movement which might put an end to their pretensions; besides no proof or instance of political action on the part of Federation has as yet been adduced. The Report of the Secretary and the statements of delegates from the various State and County Federations gave evidence of the activity and efficiency everywhere. The diligence of the committees, the courtesy of the speakers in the general sessions of the Convention, the ready exchanges of information, the genuine friendliness of men, most of whom had met the first time, the exchanges of confidence among delegates—all went to show the thoroughly Catholic character of the Federation. The resolutions adopted at the Convention are well worth reading, and for this reason we have reprinted them entire in this number. They deal with subjects not often considered in gatherings even of Catholic societies. It should be remembered that these resolutions are drawn up not merely to be read at the Convention, or for the Catholic press, but to be communicated by the delegates to the societies they represent. They bear evidence of careful preparation, and everyone of them might well be made the text of a paper or address on the subject treated; indeed, this is done in the meetings of some State and County Federations, and in this way a proper Catholic sentiment is fostered and propagated. Already in this Convention it was proposed to treat such questions in a bulletin to be issued by a press bureau to all the societies federated, but action on this matter was deferred to a future occasion, and the National Secretary meanwhile is to continue issuing his monthly bulletins. The public meetings held at night in the Armory were very well attended and the addresses of Mr. Condé B. Pallen on "Education," and of the Rev. T. J. Campbell, S.J., on "Socialism," enthusiastically received.

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## THE RESOLUTIONS.

The American Federation of Catholic Societies in convention assembled in the city of Detroit, in the year of Grace 1904, profoundly thankful to Almighty God for the many gifts bestowed upon the Church in the United States, and on the Republic of which its members are proud to be citizens, deems it to be its first duty to renew its declaration of allegiance to His Holiness Pope Pius X, the visible representative of the Divine Founder of the Church, and to wish him constant strength and enlightenment in the arduous duties that devolve upon him; and next to express its loyalty to the venerable Hierarchy and Clergy under whose guidance the Church has attained so great a measure of success; and to the civic rulers to whom God has intrusted the guidance of our national destiny.

The purpose of our annual assemblage is to take counsel upon the many and pressing questions that require solution at the hands of Christian men. To that end we hereby adopt the following resolutions, as expressive of our convictions upon the problems under consideration:

First. The accessions to the Federation during the past year as shown by the proceedings of the various State and County Conventions and the report of our Secretary, and the good work of the organization in many directions, justify the hope that the plan for uniting Catholics is destined to grow steadily and become an effective means for the advancement of the purposes for which the organization is designed.

The strong recommendation of Pope Leo XIII, followed by that of his present Holiness, Pope Pius X, the approbation of so large a proportion of the Hierarchy of the United States, the steady support of leading Catholic journals, the spread of the plan of organization in Canada and Ireland, its realization in Italy—all point to a concentration of thought upon the necessity of unity among Catholics, not alone in faith, but in action.

Second. We record with admiration that the first year of the Pontificate of Pius X, this day terminated, by its wisdom and energy has maintained the glorious traditions of the Papacy and the world-wide esteem won for it by his illustrious predecessor, Leo XIII. His zeal for the reform of Church music, for the recodification of Canon Law, for the reorganization of Parochial work in Rome and throughout Italy, for the advancement of Scriptural studies and for the thorough training of candidates for the sacred ministry —justify his motto, "To re-establish all things in Christ."

In union with the Holy See we protest against the exercise or claim of the veto power in the election of a Pope by any sovereign or secular power, and we rejoice that his Holiness by definite decree has precluded any such claim for all future time.

Impressed by this attempt to interfere with the liberty of the Church, and by the absolute necessity of her complete independence of any civil authority for the proper discharge of her spiritual functions, we reaffirm our protest against the violation of the rights of the Holy See, and trust that the day is not far distant when these rights will be restored. We deprecate the superficial view that the loss of the temporal power has contributed to the spiritual ascendancy of the Papacy, and we deplore the fact that the Supreme Pontiff is really a prisoner in the Vatican, since he may not leave it, nor

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accept indemnities for the property unjustly taken from him without sacrificing his liberty as Head of the Church.

Since the Holy Father is deprived of the revenues and resources absolutely necessary for the maintenance of the Church in Rome and in the Foreign Missions, whilst sympathizing with him in this privation, we commend to the societies which we represent in this convention generous endeavors to increase the contributions of the faithful known as Peter's Pence.

Third. We hail with satisfaction that the past year in Germany has witnessed further abolitions of the laws of the Kulturkampf in the removal of disabilities of Catholic Sodalities and the moderation of the rigor of the unjust laws against Jesuits. These abolitions are due to the ardent patriotism and untiring devotion of the members of the Center Party. We know that this organization is still struggling for equality of rights in all the States of the German Empire, and we congratulate the leaders and members of this renowned Catholic Association upon its wonderful achievements for liberty during the last fifty years as commemorated in the Jubilee Congress of Cologne. Though the happy conditions so wisely provided by the founders of the Republic and imbedded in its national and state constitutions preclude the thought that Catholics should form political organizations, we commend the spirit and zeal and the efficient methods of organization, communication and co-operation of our German brethren as models for such a Federation as our own.

Fourth. We express our indignation at the tyranny of the French government in abolishing religious orders in that country, in denouncing their vows as contrary to natural law, in suppressing all Christian teaching in the schools, in impeding free and immediate communication between the Pope and the French bishops, and in falsely accusing him of breaking the Concordat.

As citizens of a republic whose constitution guarantees the fullest civil liberty, and brought up in the atmosphere of freedom, we here record it as our profound conviction—the result of judgment, observation and experience—that Catholic truth as enunciated by Catholic authority is the only true interpreter of the relations between God and man, and man and man, and its abandonment leads to anarchy and despair.

Accordingly, we adjure our brethren across the sea in every legitimate way to rally to the support of the ancient faith, our common inheritance, with which the history, the glory and the happiness of France, its eldest daughter, have ever been associated.

Fifth. While we express our sense of pleasure at the improved condition of the Indian, the enactment of a more just legislation and the equitable attitude of the Government in protecting his rights, we cannot fail to realize that the ultimate solution of the Indian problem must be on the basis of Christian morality. We accordingly reiterate our pledged policy to make the maintenance of our Catholic Indian schools our first national issue. We urge every member of the Federation to join the Society for the Preservation of the Faith among Indian children, or the Marquette League. We pledge our ourselves, moreover, not to relax our efforts in behalf of the red man until the thousands still in paganism are brought into the Church of God and elevated to the condition of intelligent citizenship.

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Sixth. We commend the efforts of the devoted men and women, both secular and religious, who are giving so much of their lives to the education of the American Negro. We pray that the Catholic community throughout the United States will respond generously to the appeals of the Hierarchy for the support of the efforts to spread the light of Catholic truth among these people, and thus bring them to a constantly higher plane of Christianity and citizenship.

Seventh. The large influx of immigrants from Catholic countries makes it a duty to provide for their spiritual welfare and the guarding of their faith in new and difficult surroundings. These are our brothers in the faith, and, irrespective of their nationality, we should welcome them to a share in the privileges we enjoy.

We earnestly commend the efforts now being made to provide special instructions for the immigrants to the large centers of population, and to resist the attempts too frequently made to change their allegiance to the Church. We appeal to the generosity of the faithful to aid the clergy in sustaining the foundations already established and others in contemplation among them.

Eighth. In the terms of our resolution of last year, we observe again with deep satisfaction the gradual growth among our non-Catholic fellow citizens of the conviction that religious instruction of some sort in the school is absolutely necessary for the welfare of our country. Witness the discussions of the National Educational Association and of the Religious Education Association, both of which fully justify the position maintained by Catholics for the past half century. We note with pleasure that while the pupils in our Catholic schools receive a thorough religious training, their proficiency in secular studies is not inferior, but in many cases superior, to that of public school children. Convinced that we are not called upon to suggest plans for the various non-Catholic denominations, we propose this solution of the educational problem, so far as we are concerned

1st. Let no public moneys be paid out for religious instruction in any school; 2d, let the educational per capita tax be disbursed for results in purely secular studies only, in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs; 3d, to ascertain these results, let our schools be submitted to State or city examinations. Thus will the great principle of our government, "No public moneys for sectarian purposes," be preserved intact.

Ninth. The commandment to keep holy the Sabbath day has not been abrogated, and while it is right that Sunday should be a day of rest from labor and of legitimate recreation, it is imperative that it should be recognized also as the day prescribed for special service of God. We commend the action of public and private employers who are striving to arrange their work so as to lessen the necessary labor of their employees on Sunday. We deplore the growing disposition among many of the American people to treat Sunday as a day meant only for pleasure, and not to be distinguished from the other days of the week, except as it conduces to opportunities for enjoyment.

Tenth. It is a matter of gratification that the negotiations for the purchase of the Friars' lands in the Philippines have been terminated in a manner sat-

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isfactory to both parties, that our fellow countrymen now recognize the great work and merit of the Friars, and are repairing by public expression of esteem the defamation of their character. We are happy to learn that the Aglipay Schism is dying out, and that the late ruling of Governor Wright has checked to some extent the seizure of ecclesiastical property. We regret, however, that contrary to the treaty of Paris, churches and other ecclesiastical properties are still unlawfully seized and held by followers of Aglipay under the protection of the courts and constabulary in those islands. Fully convinced that the school system in the Philippines is neither just nor satisfactory to the Catholic people there, we demand that they be permitted to give their children adequate religious as well as secular training in their schools according to the plan agreed upon by their bishops. We take this occasion to express our gratification in the salutary influence exercised by the American bishop in the Archipelago, and to lament the death of Archbishop Guidi in the midst of his usefulness.

Eleventh. We are rejoiced at the success of the appeal of the Holy Father and of the American Hierarchy in behalf of the Catholic University of America, and trust that the generous response of the faithful will be followed by a more hearty interest of all our Catholic people in its welfare. It is, as it should be, the crown and perfection of our Catholic educational system. Commending the resolutions of the last conference of the Catholic Educational Association in favor of Catholic High Schools, we exhort Catholic parents not to be content with the primary education of their children, but to make every sacrifice to give them the more advanced training of the high school, college and university, not in secular schools, but in our own Catholic institutions, whenever such education is appropriate.

Twelfth. We rejoice at the public recognition which the Catholic principle regarding marriage and divorce has received in the protests of non-Catholic denominations against the present divorce legislation in the United States and its wide interpretation by the courts. As Catholics we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the jurisdiction of the Church, and that civil authority has no right to legislate regarding the bond of marriage, although it may regulate its civil effects, especially the property rights of the married parties. Yet, in view of the religious condition of our country, and of the fact that the American law claims full jurisdiction in this matter, we call upon our Catholic and non-Catholic fellow-citizens, especially our State Federations, to use all proper necessary influence in the State legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring about more uniformity in the marriage and divorce laws of the different States.

Thirteenth. We reiterate our urgent recommendations to study the social question, and especially the pastoral letters of Leo XIII. in which the most effective means of remedying the social evils are proposed. We condemn socialism as opposed to natural justice, since its primary object is to deprive man of the lawful possession of staple and permanent private property, which is necessary for the welfare of the individual as well as of the family. Catholics especially should take a firm stand against international socialism,

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which preaches the gospel of materialism and atheism, repudiates the divinely constituted authority of Church and State, and threatens to undermine family life by advocating free love and secularization of all education. We heartily endorse the endeavor of workingmen to better their material condition and to promote their temporal prosperity by the formation of trades-unions, but at the same time we exhort our Catholic workmen to form special associations, the object of which is to provide also for their religious and moral wants, and to instruct them properly on the social questions and a practical solution thereof, as it has been proposed by our Holy Father, Leo XIII, in his encyclical on the "Condition of Labor."

Fourteenth. The American Federation of Catholic Societies, realizing that the maintenance in their integrity of the cherished principles of liberty in our republican government depends not alone upon the intelligence of the citizens, but upon the free and honest expression at the polls of their individual choice of men and measures, deplores the extent to which bribery and corruption have been permitted to affect the results of elections; and we urge upon all Catholic citizens of our country, individually and collectively, to use every legitimate influence to check the evil and to secure and maintain the integrity of election as the foundation of all free institutions.

Fifteenth. As immense sums are annually appropriated from State and municipal funds for public libraries, of which Catholics contribute no small share, justice requires that Catholics receive their proportionate benefit therefrom. To this end we would call especial attention to the following considerations:

1st. Catholic schools, higher as well as elementary, should in fairness enjoy equal privileges in the supply of special class libraries or traveling libraries with non-Catholic schools.

2d. Catholics should insist that the directors of public libraries systematically purchase Catholic books, and that whenever librarians are unable to make a proper selection of Catholic books, the Catholic citizen should demand the appointment of such a person as will respect the rights of all.

3d. Catholics should be quick to appreciate the opportunities of such recognition of their rights, use the Catholic literature thus provided and recommend it to others, and in this way meet the objection that Catholic books are not called for; and, finally, that this activity in seeing that Catholic books be placed in public libraries be carried on in a systematic manner chiefly by organizations.

Sixteenth. This convention, assembled in the Jubilee year of the Dogma of the Immaculate Conception, in the country specially dedicated to the Mother of God, under this title, and in a city consecrated by the travails and labors of men who opened their missions under her auspices, glories in honoring this great prerogative of the Blessed Virgin, and gratefully recognizes the fact that the declaration of this dogma has been the source ot singular benefits to our faith and morality as members of the Catholic Church. We take occasion of the observances of this Jubilee to recommend respect for and imitation of this highest type of our human nature as remedies for all the evils which threaten to destroy so many homes and as a means of inspiring women with true ideals and men with a chivalrous regard for true womanhood.

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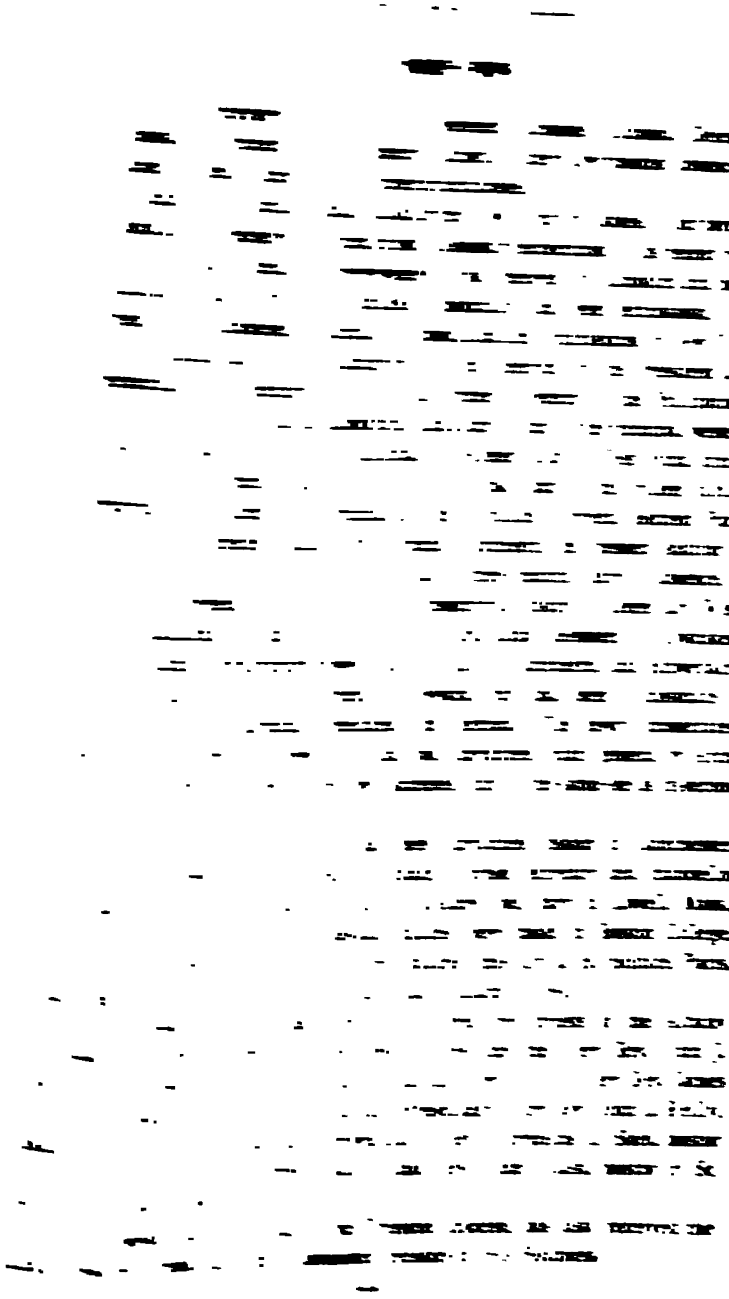

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***Missionary Items.***—Rev. John J. Thompkins, S.J., of THE MESSENGER staff, has sailed for Manila, Philippine Islands, where he will take up work among the English-speaking Catholics of that city. Rev. James L. McGeary, S J., of the Missouri Province, has also left on the same mission. Father Thompkins is succeeded by the Rev. Lawrence J. Kelly, S.J.

Rev. William L. Hornsby, S.J., has arrived in Montreal, where, at the request of Archbishop Bruchesi, he will take charge of the growing Chinese Mission in that city. Over sixty Chinese converts were baptized at St. Patrick's Church, Montreal, on Pentecost Sunday. Father Hornsby is well prepared for his duties. In 1892 he went to Macao to take up work among the English-speaking residents of the Portugese mission there. After finishing his theological studies he was ordained and applied to active duty. From the first he was an ardent student of the Chinese language and literature, both of which he has mastered. Latterly he had been professor of dogmatic theology in the Diocesan Seminary of San José, Macao.

Father William H. Ketcham, of the Bureau of Catholic Indian Missions, returns from Rome, where he presented to the Holy Father a report of the work being done for the Indians in the Western States and Territories. Rev. Dr. Ganss has also visited Rome on a similar mission. His Holiness expressed great satisfaction with the efforts being made for the Catholic Indians, and as a token of his pleasure imparted to them, their missionaries and teachers, the Apostolic benediction.

From New Orleans comes the news that Captain Salvator Pizatti has donated $100,000 to build an industrial school for the Italian children of that city and $75,000 more for a parish school. He also proposes to found a free hospital for the use of Italians settling in that part of Louisiana.

The Philadelphia Knights of Columbus have more than doubled their former donation of $3,000 to Archbishop Ryan for the erection of a mission house in the Italian quarter of that city.

***Conventions and Societies.***—July and August have been remarkable again for the number and success of Catholic conventions throughout the country. Most of these centered about the Exposition City, St. Louis, and although the delegates were thus enabled to combine recreation with their official duties, the earnestness with which they discharged these duties and the prosperous condition of all our societies as shown by their annual reports and statistics, are very encouraging both to the friends of Catholic organization and to those on whom devolves the care of souls.

An International Convention of the Ancient Order of Hibernians was held in Music Hall, St. Louis, beginning July 21. One thousand delegates were present, representing forty-five States and Territories, Canada, Mexico and Hawaii, This was the largest and most successful convention in the history of the Order in America. Archbishop Glennon, of St. Louis, the National Chaplain, made the address of welcome, and declared that the grand object of their existence was to stimulate devotion to their faith and fatherland, both in sentiment and in action. Hon. James E. Dolan was re-elected President; James O'Sullivan, Vice-President; James F. Carroll, Secretary; M. J.

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O'Brien, Treasurer, was re-elected. The next Convention will be held at Saratoga, N. Y., July 1906.

The Ladies' Catholic Beneficial Association convened in St. Paul, Minn , July 19. Nearly one thousand delegates were present, and the elections at the close were warmly contested. Mrs. E. B. McGowan was re-elected President, to serve for the fifteenth year. Other officers elected were: Mrs. Mary A. Flanigan, First Vice-President; Mrs. Mary Margolf, Second Vice-President; Miss J. A. Royer, Recorder; Mrs. F. M. Girardot, Treasurer. The Convention was in favor of so adjusting the membership and representation of the L. C. B. A. as to make these conventions more wieldly and less expensive.

The Catholic Total Abstinence Union held its Annual Convention in Exposition Hall, St. Louis, August 10, 11 and 12. Delegates were present from the Priests' Total Abstinence League, now numbering over two hundred members, and presided over by Bishop Canevin, of Pittsburg.

The Catholic Young Men's National Union assembled in Buffalo for their Annual Convention, August 16. Bishop Colton presided and made an address of welcome. This prosperous union of young men registers a membership of 52,000 in the United States. One of the resolutions adopted by the Convention was the formation of night classes. Organized effort in this and similar work would have the effect of doubling the membership and increasing the effectiveness of the C. Y. M. N. Union in a much larger degree. Rev. Walter J Shanley, of Hartford, was elected President, and Albany was chosen for the place of convention in 1905.

The New York branch of the American Federation of Catholic Societies recently elected the following officers:

President, Joseph H. Fargis; Vice-Presidents, Frank W. Smith, Peter Lalor and F. C. Galgeno; Secretary, Albert C. Steinlein; Treasurer, John P. Whelan; and an executive committee composed of seven members.

The work of Catholic charities during the past year and their future development and extension will be discussed at the National Convention of the St. Vincent de Paul Conferences in St. Louis, in September.

The Fourth Annual Convention of the American Federation of Catholic Societies is recorded under Editorial, and its resolutions are printed in full.

*Obituary.*—From Ghent, in Belgium, is reported the death of Rt. Rev. Mgr. Hippolyte De Regge, Chancellor of the Rochester Diocese. He had gone to Europe for his health.

Rev. William J. Hill, pastor of St. Paul's Church, Brooklyn, for nearly twenty-five years, died in that city August 8. He was a native of Ireland and came to the United States in childhood. In 1865 he entered Mt. St. Mary's College, Emmittsburg, Md., where he made his classical and clerical studies, and was ordained in 1872. He then became a member of the Faculty, and taught philosophy for several years, until his appointment as President in 1881. This office he relinquished after a short term, to become pastor of St. Paul's, Brooklyn.

Very Rev. Stephen Kealey, C. P., Provincial of the Passionists in the United States, died at St. Michael's Monastery, West Hoboken, Sunday,

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July 17. He was saying Mass in the Monastery Church, and had preached on the account which all must one day render of their stewardship, when he was suddenly stricken, after the Communion. Rt. Rev. Bishop O'Connor, of Newark, celebrated the Solemn Pontifical Mass at his obsequies, and Very Rev E. P. Southwell, O. C. C., preached a panegyric of the deceased. Father Kealey had been Provincial for the past five years. He is succeeded by Very Rev. Felix Ward, C.P., who had been first Consultor.

Reverend Mother M. Veronica, Superior-General of the Sisters of Divine Compassion, died August 9, at the Mother House of the Order, White Plains, N. Y. Before entering religion she was known for her charitable work, especially in behalf of children and young girls, and in 1886 she became the foundress of a congregation devoted to such works. She continued as superioress of the new congregation until the time of her death.

Hon. George Graham Vest, Senator from Missouri during four terms, passed away at Sweet Springs, Mo., on August 9. Governor Dockery, in proclaiming public honors to the memory of Missouri's distinguished statesman, paid a high tribute to his character and his devotion to duty. "Vest never toyed with expediency nor failed in the discharge of official duty. In the consideration of public questions his courage, ability and fidelity have never been surpassed." His biographers will not fail to do justice to his career as a broad-minded statesman devoted to the interests of his State and country; Catholics will ever remember him for his efforts to secure a fair and just solution of the Indian Contract School question. He failed to overcome the prejudice that had been aroused, in spite of his fearless logic and undeniable facts; and in consequence the Catholic Mission Schools among the Indians were deprived of the allowance the government had agreed to give them. Mr. Vest's noble example of courageous devotion to duty and of loyalty to honest conviction will not soon be forgotten.

***Summer Schools.*** — The Champlain Summer School at Cliff Haven, N. Y., is approaching the end of another successful session. The lecture course will be concluded September 2, at the end of the ninth week.

The Maryland Catholic Summer School began its fifth year at Mt. St. Mary's, Emmittsburg, Md., on July 24.

## ROME.

***The First Year of the Pontificate.***—The year elapsing on August 4 has been so marked by most important acts, and has brought out so strongly the character of Pope Pius, that one forgets he has been only one year on the throne of Peter. His all-winning simplicity and amiability, his prudence, zeal and strength, proclaim him to be as great as he is popular, and foretell a Pontificate of extraordinary utility to Christendom. We have reform after reform inaugurated with as much prudence and vigor as intelligence since the Patriarch of Venice was chosen to succeed the great Leo. The two chief ones of these concern Sacred Music and Canon Law. With singular independence he chose his Secretary of State, and began at once to deal with unmistakable determination with the most grave and intricate

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questions concerning France. He will take no terrorizing from the mock anti-Popes of the French Republic, and he has felt no hesitation in branding their infamies. The Apostolic visitation of Rome and the other dioceses of Italy, with his measures for the formation of the priesthood, indicate how sincerely Pope Pius has set his heart on "renewing all things in Christ."

***Reorganization of Catholic Social Work.***—The Work of Congresses or Catholic Social Action has been reorganized by a circular of the Cardinal Secretary of State, issued at the instance of Pope Pius. The resignation of Count Grosoli, President of the Permanent Committee, has been accepted, the committee has been abolished, and all other general groups have been dissolved, except the second, which alone continues under Count Medolago as a general organization. There must be greater care in the selection of leaders, lay and clerical, and all action must be rigorously under the guidance of the bishops, who, however, must foster and not repress this work. In all this, the Secretary declares in the name of the Pontiff, there is no retrogression, the work of the President and Permanent Committee are warmly praised, there is gratitude for them and no condemnation. For long there have been two opposite tendencies amongst the leaders and workers of the Congresses which finally reached a crisis and hindered all action. There were differences as to the Roman, or Papal, question, the direction of bishops in social work, economic questions, political action and accomplished facts. Thc immediate cause for which Count Grosoli offered his resignation to Pope Pius was the refusal of the *Osservatore Romano* to publish a circular in which he expressed his counsel that the dead past should bury its dead, and let accomplished facts be regarded as milestones to indicate progress rather than dead weights to clog progressive action.

***The Religious Census of Italy.***—According to the official census there are 10,608,000 Catholics under fifteen years of age in Italy, and 20,931,000 over that age. The Protestants, notwithstanding all the missionary treasure, which has not been spent on them, for they are of many non-Italian nationalities, number only 16,723 under fifteen years of age, and 48,872 over it. The Jews are 35,617; who, however, figure prominently as anti-Christian teachers in the government educational establishments and as Freemasons. 36,000 declared they had no religion. 794,000 refused to make any statement. According to the census, the Catholic Religious Orders in Italy have 58,764 members. This does not, of course, include the number of members in orders which are not recognized by the government.

***Religious Inspection of a Government Hospital.***—For the first time in the history of Young Italy a Cardinal paid an official visit to a government establishment. The Cardinal-Vicar of Rome made a canonical visitation of the chapel of the government military hospital on the Celian. He was received in state by all the medical and military staff, and subsequently visited the wards and spoke to the invalids.

***A Rare but Well-Deserved Monument.***—On the 11th of July Nettuno, not very far from Rome, witnessed the dedication of a monument, in the sanctuary of Our Lady of Graces, to the memory of the poor little

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peasant girl, Maria Goretti, who died, by a ruffian's knife, an unvanquished martyr for her virginal honor. The shrine and its neighborhood were brilliant, as they should be, with decorations. A long and imposing procession issued from the principal church of Nettuno, and passing through the square and the street of San Rocco, came to the site of the monument. In the long line were especially noticeable the school children and the white-vested Children of Mary. Some of these had come from Rome. The chief men of the town, civil and religious, were there, with the members of Religious Orders Senator Monteverde, the Abbot of Grottaferrata, editors of newspapers, professors and others came to grace the festival. After a trumpet had been thrice sounded, the splendid marble monument of Prof. Zaccagnini was unveiled, and wreaths were deposited on it. In several spirited addresses of laymen and clerics the martyred girl received her well-earned meed of praise. Palms and flowers, symbols of her heroic death and virtue, were offered by the children; and a telegram, announcing the splendid event of the day, was sent to the Holy Father by Signor Enrico Feliziani: a fact, which, as our readers may well imagine, made an extraordinary impression on the large assembly of people.

## FRANCE.

***The Pope, the Bishops and M. Combes, Anti-Pope.***—M. Combes has broken off all relations between the "Eldest Daughter of the Church" (France) and the Vatican, because the Pope presumed to settle the affairs of two French bishops, he having, according to the ultimatum of the French Ministry, no right to interfere in the internal affairs of the Church of France without the consent of Combes and his fellows. Furthermore, the Pontiff was told he must withdraw the official letters calling the two bishops to Rome. One of the bishops, however, Mgr. Le Nordez, went to Rome; the other, Mgr. Geay, of Laval, about whose removal from his See there has been question since 1900, appealed to the French Ministry, which, of course, forbade him to leave his diocese. There have been many falsehoods in the radical press concerning all this matter—Cardinal Vannutelli summoned no bishop to Rome, there was no question of the resignation of Cardinal Merry del Val, no other bishop save the two mentioned has been at all concerned in the matter, and there was, as is entirely evident, nothing whatsoever against the Concordat in the action of the Holy See. The Pope could, if he chose, excommunicate a French bishop; but he simply called the two to Rome to have their cases examined. The victory of the Holy See could not be more complete, the *faux pas* of the French Ministry more ridiculous, not to say more injurious, to their country.

***The Extinction of the Catholic Schools.***—Two thousand three hundred and ninety-eight are to be closed by the decree of June 12: 751 of the Christian Brothers; 1,054 of the nuns; and 593 annexed to hospitals. Further lists of proscribed schools continue to appear. Those schools had all been legally *authorized*. Even according to the recent tyrannical measures, 3,400 of these schools could have been allowed to exist for ten

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years; but it is not Combes' way to be slow about his task; and, accordingly, 2,250 were suppressed the day after the promulgation of the law; of the 1,350 authorized schools of the Christian Brothers, 750 were closed in two days. The government proceeds at once to *liquidate* the property of the Religious teachers, and Minister Vallé writes to hurry the business up.

***Waldeck-Rousseau's Death.***—The clever politician and lawyer, who had deprived so many helpless nuns of their daily bread, was not long able to enjoy his own. Stricken with a fatal disorder of the liver before his infamous Associations Law had been fully put into effect, he underwent repeated operations, after one of which he died. He was the cause and chief leader of the persecution in France, there being probably no one in his camp capable of so skilfully framing the tyrannical measures and of uniting the enemies of Catholicism. His doctrine was the same as that of the franker Combes, who has but carried out exactly what Waldeck-Rousseau had prepared. He passed away apparently without having made any reparation for his impiety and injustice, except, perhaps, by the privacy of his funeral. M. Combes refused a national funeral because Madame Waldeck-Rousseau insisted on Catholic services.

***The Logic of the French Radicals.***—The Minister of War (André) decorated two nuns for their heroism, and M. Delcassé demands reparation from China for the killing of Catholic Belgian missionaries. M. Jaurès, dictator of the Chamber, expressed his "entire thanks" to two Dominican nuns who cured his mother; Waldeck-Rousseau and Bourgeois had similarly employed the services of the nuns, whom they declared to be living in open violation of the laws of nature and of France. President Loubet's son was recently confirmed, and the leading radical gentlemen who support and administer the government have attended the Catholic funerals of their most intimate relatives. The *Gaulois* reports that some one recently saw two kneeling-benches beneath a crucifix in the bed-chamber of M. André and his spouse. M. André's great vocation is to de-Christianize the army.

***Some More Exploits of the Government.***—The Senate has voted away the control of funerals from the hands of the Church. The farce of the Marine investigation has become yet more pronounced; the methods of Minister Pelletan are admitted to be disastrous; proofs are offered by radicals such as M. Chaumet; yet the Chamber puts off inquiry, and approves the inviolable Combes, though its commission condemned him. The little Seminary of Belley for secular ecclesiastics has been closed by the government. The Court of Cassation applies the Associations Law to priests living together, although they be not bound by vows.

***Priests Must Not Teach.***—Many secular ecclesiastics were preparing for the government examinations for fellowships, when they were notified that their religious character barred the way: teachers must be *lay* in France. Yet for a century ecclesiastics have been scholars and professors in the *lycées*. The Minister of Instruction (Chaumié) claimed the right to form the lists of those to be examined, and the right also to give no explanation. It was pointed out in the Chamber that this was illegal; but the only answer the Minister gave to Abbé Gayraud was that he had no time to explain: they were waiting for him in the Senate.

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***Departmental Elections.***—On Sunday, July 31, one-half of the departmental assemblies were renewed in France, which supposed the election of about 1,500 councillors-general. Responsible papers, such as the *Journal des Débats*, ridicules the "miraculous" victory attributed to itself by the Combes Ministry. To the fantastic figures of the Ministry, which counted on its own side opponents so decided as Doumer, Klotz, Delombre, Delarbre, etc., the *National Republican Association* opposes the following figures: Ministerial Councillors elected, 650; Anti-Ministerial, 526; doubtful, 211; to be chosen, 71—of whom 41 are Anti-Ministerial. In point of fact, the Councils-General are much as they were before. Notwithstanding the undoubted evidence of the popular choice, the Prefecture of the Bouches-du-Rhône annulled the municipal elections of Marseilles, and gave the city over to the Collectivists. A similar violation of law and justice was done at Tarascon.

## IRELAND.

***Remedying the Land Act.***—This great social measure was hindered to some extent of its effect by clauses which unduly favored the landlords and enabled them to dictate unfavorable terms to the tenants who wished to purchase their farms. Mr. Wyndham's Bill is destined to remedy these defects. Mr. Redmond's amendment protested against any favor to the landlords in the way of facilitating the acquisition of a bonus, or of giving them opportunities to raise the price of their lands. It demanded the compulsory sale of untenanted lands as a necessary provision for the restoration of the evicted, and for the increase of the smaller holdings, and so for a complete and final settlement of the land question. The amendment was rejected, and the discussion brought out publicly a lamentable proof of disunion between Mr. Healy and his associates.

***Consecration of Armagh Cathedral.***—The cornerstone of the new Catholic cathedral was laid by Archbishop Crolly in 1840, near the spot where St. Patrick had erected an altar. In 1854 Archbishop Dixon said Mass within the roofless walls. The shell and twin towers being completed, the Church was blessed by Archbishop McGettigan in 1874. And now, at last, in the midst of a religious gathering rarely equalled even in Erin, the splendid edifice was consecrated, in the presence of the Papal Legate, Cardinal Vincent Vannutelli, the Primate of Scotland, the Archbishop of Canterbury, several other Scottish and English bishops, the Irish Episcopate and many prominent English Catholics, present with the Duke of Norfolk. The Cardinal Legate, sent specially as a mark of love to Erin by Pope Pius, was astonished at the enthusiastic welcome he received, and noticed particularly the presence of so many Scottish and English bishops. He declared his joy at so many proofs that the Irish people are as loyal as ever to the Holy See and as faithful as ever to their singular religious mission. The Archbishop of Tuam, who preached at the Mass, said by Archbishop Walsh, thought that no one would question his statement that the fruits of the Apostolic preaching remained in Ireland as nowhere else, while the Bishop of Raphoe spoke to an overflow assembly in the open air. About 1,000

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guests sat down to a banquet, during which the Duke of Norfolk made an excellent and much-applauded speech, and the visiting bishops spoke of their work for Erin's children in England and Scotland and the need of Catholic union. A message from Pope Pius came to increase the joy of the festival, which was lessened to some extent by an Orange riot, as might have been expected.

***Training College for Gaelic Teachers.***—It has been begun at Ballingeary, not far from St. Finbar's ancient shrine of Gougane Barra in Cork. The reason of the choice of this spot is that the ancient language is still living here and pure; the old songs are sung and stories told. Here still abide the quaint traditions and the games of the Gael. Irish will be the only speech heard in this college. Its principal is Mr. Diarmuid Foley.

***New Bishops.***—Archdeacon Mangan, of Kenmare, whose life has been all amidst the people he loves, has been chosen for the diocese of Kerry; and Dr. Michael Fogarty, vice-president of Maynooth College, is appointed to the See of Killaloe. Dr. Fogarty's career has been altogether academic. He taught theology at Carlow and Maynooth.

***The Birth and Marriage Rate.***—The marriage rate in Ireland is very low; as is, in consequence, the rate of birth: poverty is the chief cause, with the extraordinary drain of emigration. The number of children in each family, however, is the largest in Europe. The Bishop of Ross, in particular has recently called attention to another source of evil—the change, namely,, from the old, simple ways of the people: greater needs are felt, or imagined, because the extravagant notions of modern life have penetrated amongst even the poorer people, and so marriages are put off in expectation of better circumstances. A movement has been begun to teach the girls better and simpler methods of housekeeping.

***Bishop Gibney of Western Australia*** is not, as was stated by mistake in our last Chronicle, a Protestant, but a Catholic bishop, and, in fact, from the Isle of Saints, having been born in Cavan. He was consecrated from the See of Perth, in Western Australia, in 1887. His testimony concerning the atrocities committed by the officials and settlers against the native tribes may well be set in opposition to the charges made by so many Englishmen against the Belgians concerning their treatment of the natives in the Congo Free State.

## RUSSIA.

***Political Assassinations.***—The latest of these was that of the Minister of the Interior, M. von Plehve. He was one of Russia's leading statesmen, one of the most prominent in the war party, and the most influential of the ministers, the president, namely, of the Committee of the Ministry. He was literally blown to pieces in the streets of St. Petersburg. With him perished his coachman, while several persons were wounded. The assassin, although a prisoner, does not appear to have been yet fully identified; nor has the plot, said to be far-reaching, been unravelled. As Minister of the Interior, M. von Plehve was head of the secret police, and so the natural foe of

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the revolutionists Both of his immediate predecessors similarly met untimely deaths within one year. M. von Plehve was said to be an upright man, according to his views, never seeking his own interest; but he was cruel to the Poles and Finns as he was to the revolutionists. A similar policy brought a similar death to General Bobrikoff, Governor of Finland, who was shot at the entrance of the Finnish Senate at Helsingfors, on June 16th. The Vice-Governor of Elizabetpol (Andreieff), the persecutor of the Armenians, was slain in the middle of July.

***The Birth of an Imperial Heir.***—Extraordinary joy was aroused in Russia and amongst the armies in Asia by the news of the birth of a son and heir to the Czar on August 12.

***Missionaries Slain in China.***—The Belgian Catholic missionary, Bishop Verhaegen, and his brother, were slain for their religion near I-Chang, in the province of Hu-pe. At least three native Christians perished with them. Father Robberecht was killed near Che-nan and three chapels were burned at Li-chu-an. Bishop Verhaegen was under forty and had been consecrated in 1900, in which year an Italian missionary was killed also at I-Chang. This place is the furthest navigable point on the Yangtse-Kiang River, beyond which it has been found impossible for Europeans to establish trade relations.

***Death of Ex-President Kruger.***—The old hero of the Transvaal died in exile on July 14, at Clarens, in Switzerland. "Englishmen can afford to give him his due," said the *Pall Mall Gazette;* "history will be unable to deny that he was a great man." Great, surely, in his love of country, his stubborn virtues and in his share of the conduct of a war unparalleled in history. A Cape-colonist by birth, he was amongst those who sought a free land in South African wildernesses. His education was drawn from his Bible, and his religious earnestness made him a lay-preacher. From a field-cornet he became commandant general of the South African Republic. As statesman and diplomatist he became as prominent as he had been a soldier, and he ruled his fellow-Boers with almost absolute power from 1883 to 1900 Of his sons and grandsons, thirty-one were in the fight for their country, and more than one sealed his patriotism in his blood. The venerable old President was almost eighty at his death.

## THE RUSSO-JAPANESE WAR.

Since the last days of July, the course of the war has been marked by fierce and desperate fighting with ghastly carnage. Kuropatkin's wedge-shaped army has been closely driven back by his three opponents, Kuroki, Nodzu and Oku, on the south and east. The enormous strength of the combined Japanese armies is estimated by the Russian staff at more than 300,000 men. The Russian reverses in the south, at Tachekiao, on July 25, after a fourteen hours' battle, and at Simu-cheng, also in the south, on Sunday, July 31, with the fierce fights for days near the Yangtse pass and Hai-Cheng, about the same time, forced the Russians to abandon the important posses-

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sion of Niu-Chang and its port Yin-Kow, the emporium of Mongolia, with the subsequent evacuation of Hai-Cheng. The possession of Niu-Chang enables the Japanese to send their men and supplies by sea to the very seat of war, not to speak of other great advantages. In those engagements both sides lost heavily, the Japanese casualties at Tachekiao having been estimated at 5,000 men. At the Yangtse pass the Russians lost Lieutenant-General Count Keller, the first of their high field commanders to fall during the war. Enormous Japanese losses have been reported in subsequent fighting with the retreating Kuropatkin. The position of his army at and near Liaoyang is extremely strong, the front being protected by a chain of fortified heights, and the left by a swamp and a river: here, moreover, are Rennenkampf's Cossacks

More terrible still has been the slaughter around Port Arthur. In a three days' attack of unparalleled fury the Japanese were completely repulsed at the end of July, the ground for a great distance being thickly strewn with the bodies of the dead. Confirmation has come from various sources that their losses numbered at least 10,000 men. Stoessel estimated their losses around Port Arthur up to that time at 23,000, during the six months' siege by sea and three by land. Undismayed, the Japanese continued their furious onslaughts, notably on August 7 and 10. They have, it is thought, about 100,000 men around Port Arthur with an overwhelming supply of guns On August 9, by a steathly approach, the Russians retook one of their positions. One cannot help being astonished at the splendid defence of Port Arthur and the orderly withdrawal of Kuropatkin.

On the sea the fortunes of war have varied. The Russian Vladivostock squadron, after having, by its long and daring cruises, brought Japanese trade to a standstill and seized contraband of war extensively, sending to the bottom, amongst other craft, the German *Thea* and the British *Knight Commander*, had to retire with the loss, it is said, of one ship before the superior Japanese array, while it was endeavoring to meet the squadron which had escaped from Port Arthur. This, too, suflered the loss of its commander, Witthofft, but all, or nearly all, the ships escaped; one, or perhaps more, has joined the Vladivostock squadron; some reached neutral Chinese waters, and others have gone no one knows exactly where. One Japanese ship is reported to have been sunk in the fight, and several others at various times put out of action.

The Russians are active in northeastern Korea, south of Vladivostock, and said to be favored by the natives; whereas the control and demands of the Japanese have so provoked the Koreans that Seoul has been under martial law, the Japanese garrisons have been increased and their sentries fired upon. The European reinforcements of General Kuropatkin, who knew he would not be ready before September, are rapidly filling in; and so we have evidently not yet seen the decisive engagements of the campaign.

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# THE READER.

*The Magnetic North,* by Elizabeth Robins, is a story of the Klondyke gold rush of 1898, based on personal knowledge of the country and the time, supplemented by a marvellous intuition, possible only, it would seem, to a writer whose blood beat in one or other of the heroes of the "Long Trail." It is a wonderful book of originality, power and fascination beyond aught that we can recall in the novels of many seasons; and as sombre, in the long shadow cast before, as any of the world-stories of man's unending quest for happiness or the means thereto since the days of the Golden Fleece.

The author has indeed broken a new trail in literature, not only in the Arctic setting of her story, but in its absorbing human interest without the heretofore indispensable hero and heroine. For poor Princess Muckluck's fancy for the ascetic Boy has but the commonplace pathos of the moth and a distant and wire-screened lamp; and Maudie's womanly tenderness to the doomed Colonel is only her homage to the "might have been" of her own early-wrecked life. The human love in the book is that sung of old by David as "passing the love of women," and its triumph is the survival of brotherhood against the onslaughts of the beast in man, while the Colonel and the Boy made their terrible and unprecedented journey on the Winter Trail.

In still another way is the story unique; for the Jesuit missionaries, fruit of the martyr-blood of Archbishop Seghers, Alaska's first apostle, figure prominently in it, faithful to the life in their efforts to Christianize and civilize the aborigines, and hampered as often before, in their history, by trader and gold-seeker. The Catholic priest, portrayed with some degree of verisimilitude, has appeared in some recent novels by non-Catholics, but Miss Robins is, we believe, the first to break wholly with the Jesuit of the Protestant tradition, while manifesting in the natural evolution of her story the vicious grip of said tradition on even honest and chivalrous non-Catholics.

Much of the interest of the book for the Catholic reader is in the impact of the gold-quest against the soul-quest, and the shattering of one man's worldly ambitions in consequence. Yet the author is not a Catholic, and cannot be suspected of special pleading. She only tells a story, true in its main features, and of remorseless logic.

Five gold-seekers wrecked on the right bank of the Yukon, in September, 1898, having saved three-fourths of their stores, and knowing that navigation was closed for eight months, went into winter quarters near the scene of their disaster. Potts, a Denver bank clerk, was the handy man and the mean man of the party. Mac, otherwise Samuel David M'Cann, was an ex-schoolmaster from Nova Scotia, with a month's experience of a Caribou camp, a naturalist's passion for "specimens" and a Canadian's extravagant devotion to the Royal Family of Great Britain. O'Flynn, an Irish-American lawyer from San Francisco, with a conventional and quite impossible brogue, is the least realistic of the characters. These are the Trio. Colonel George Warren, familiarly "Kentucky," and Morris Burnet, the Boy, a clean-hearted athlete of twenty-two, were the "pardners." Not since *Robinson Crusoe* has there been a tale so fascinating as the making of *Big Chimney Camp,* and the first month's life in it.



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Blunt and taciturn Mac and courteous and fluent Kentucky had a bond in common, as religious men according to their lights—the one a stern Presbyterian, the other an Episcopalian of the old Southern type, both steeped to the bone with invincible prejudice against the Catholic Church.

The Boy scraped acquaintance with the Pymeuts of the aboriginal village across the frozen river, and discovered the length and breadth of the Jesuits' labors for the plague-stricken and starving. He had read Huxley and Spencer, and thought he was an agnostic, but he cleaved, nevertheless, to Father Wills; and if diplomacy embodied in fossil remains for Mac's collection should fail to tame the Orangeman in the latter, the Boy was ready to fight the whole camp for a representative of Holy Cross Mission at the house-warming. But Mac, with a face like a monkey-wrench, had a heart as soft as a good woman's, and catching Father Wills in one of his perilous missions of mercy, not only brought the Jesuit home to the feast, but relieved him for the time being of little Kaviak, the Esquimaux, abandoned in his sickness after the native fashion, and likely to die on the road to Holy Cross.

Pressed into the after-dinner speech-making, the Jesuit expressed his joy that these campers were not of the kind the missionaries had to fear, and touched tenderly on the motives that redeemed the quest for gold, and with more reserve on those which cheered another Quest amid the Arctic snows.

With true missionary tact he finished with a droll story, while his hearers recalled man for man the spur of his enterprise. Potts was in the Klondyke for the sake of the future Mrs. Potts and a life of luxury in the States forever after; Mac, for the education of the offspring of his disastrous marriage, Robert Bruce, aged four and a half years; the Boy to buy back the lost Orange Grove in Florida for his beloved twin-sister; O'Flynn, for adventure pure and simple; and the chivalrous Colonel, driven by remorse for one unchivalrous deed eluding reparation, a fugitive from home and wealth in quest of forgetfulness.

The Boy stumbled into a "devil-dance" among the easily relapsing Pymeuts for the recovery of "Ol' Chief," was caught by Brother Paul and soundly berated for conniving at idolatry, and his first visit to Holy Cross was in the train of a penitential pilgrimage of the Chief's family to explain and excuse the discovered back-sliding. But for thoughts of the Colonel the young "agnostic" had gladly tarried, after his further glimpse of the Jesuits' work and that of the Sisters of St. Anne, their co-laborers among the women and children.

Frequent hospitality and the fierce hunger of the North began wofully to shrink the stores of Big Chimney, though little Kaviak and Christmas helped to sustain manhood among the snow-bound argonauts. A trader depressed their hope with hard facts, and a pair of disappointed and unprincipled miners raised it again with fictions of Minook and Dawson, and the scattering of a dollar's worth of gold grains. Hunger and monotony finally made every man a trial to the other. The Boy, as the youngest and hungriest, resolved to spare the stores by trying the Winter Trail alone; but the Colonel stopped the attempted flight for a day, till he was ready to join it.

They halted at Holy Cross, were warmed and comforted, and the damages incidental to the first part of their journey repaired by skilful hands. They attended Mass in the Jesuits' church, visited the schools and met Princess Muckluck's beloved Sister Winifred. They met Father Richmond, the

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travelling priest, head of the Jesuits' Alaskan Missions, a Southerner, like the Colonel, and a man of the Colonel's own world, with a suggestion of Paris and New York about him. Father Richmond went back to civilization at fairly frequent intervals to collect funds for his mission. He complained, half-humorously, of the difficulty of making Americans understand that Alaska is bigger than all the Atlantic States from Maine to Louisiana, with half of Texas thrown in; and that it extends so far out to Asia as to carry the dominions of the Great Republic as far west of San Francisco as New York is east of it.

There was another priest, Father Roget, the best man on snow-shoes in Central Alaska, and a past-master in two of the native dialects. The priests were sometimes briefly diverted from the entertainment of their guests to comparison of their respective progress in linguistic studies. Several were making dictionaries and grammars, as in the days chronicled in the *Relations*. Now and then someone was called out to minister to the sick or to baptize a dying foundling.

Father Richmond read the Boy's heart and tried to dissuade the "pardners" from their mad journey. But they stayed only till the blizzard had passed. The priest and the Boy were alone for the hour before the last breakfast, and held grave converse on this quest and man's instinct for search generally.

"But none the less this instinct for the Quest is still the gallant way of youth, confronted by a sense of the homelessness they cannot think will last."

"That's it, Father! That's it!" the Boy burst out. "Homelessness! To feel that, is to feel something urging you——" He stopped frowning.

"Urging you to take up your staff," said the priest.

They were silent a moment, and then the same musical voice tolled out the words like a low bell: "But with all your journeying, my son, you will come to no Continuing City."

"It's no use to say this to me. You see, I am——"

"I'll tell you why I say it." The priest laid a hand on his arm. "I see men going up and down all their lives upon this Quest. Once in a great while I see one for whom I think the Quest may be shortened."

"How shortened?"

The Colonel's entrance changed the conversation. A little later the travellers were saying grateful good-byes.

Father Richmond held the Boy's hand a moment.

"I see you go, my son, but I shall see you return."

"No, Father, I shall hardly come this way again."

Father Brachet, smiling, watched them start up the long trail. "I zink we shall meet again," were his last words.

Now the Colonel had rejoiced in Father Richmond, had been deeply moved by Brother Paul's organ music, had given a donation to Sister Winifred for her poor, and had even wept on the neck of one of the Mission cows, recalling the stock farm in his old Kentucky home; but his Protestant prejudice was still invincible, and he feared the Jesuits had been casting a spell on the Boy.

"To hear you goin' on, anybody'd think the Jesuits were the only Christians. As if there weren't others, who——"

"Oh, yes, Christians with gold shovels and Winchester rifles. I know 'em. But if gold hadn't been found, how many of the army that's invaded the North—how many would be here. . . . But all this Holy Cross business would be goin' on just the same as it has done for years and years."

But the Colonel had a sinister explanation for everything and everyone, not excepting Father Richmond.

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"Take my word for it. *He* got frightened somehow. A man like Father Richmond has to be scared into a cassock."

The Boy's sudden laughter deepened the Colonel's own impression that the instance chosen had not been fortunate. One man of courage knows another man of courage when he sees him, and the Colonel knew he had damned his own argument.

But he fell back on the un-Americanism of "blind obedience to an old gentleman over in Italy."

"I said last night, you know," the Boy put in quite meekly, "that it all seemed very un-American. . . . We jaw an awful lot about freedom and about what's American. There's plenty of free speech in America and plenty of machinery, but there's a great deal of human nature, too, I guess." The Boy looked out of the corner of his eye at the blanketed back of his big friend. "And maybe there'll always be some people who—who think there's something in the New Testament notion of sacrifice and service."

But the poor Colonel, fleeing from the ghost of his youthful sin, got in the last word: "The Catholic Church is an asylum. It's for people who never had any nerve, or who have lost it."

After all the horrors of the Winter Trail—their feat surpassing aught accomplished by Dall of *Overland Telegraph* fame or the greatest of the Indian guides—the expedition was a failure. The Colonel and the Boy were cheated at Minook and crowded out with many more at Dawson, the former being finally glad to get work as a day laborer at the Klondyke, while the latter, less fortunate, supplemented the scant and precarious income thus derived by the hiring out of "Nig" the leader of their former dog-team.

The Colonel, who has stood the long Arctic night, fails under the unsetting sun of the Arctic day, and the unwonted labor. The relentless "Boss" of the gang in which poor Kentucky and a cosmopolitan gathering of other gentlemen and scholars have toiled much harder than the Southern slaves of old, is murdered, and the Boy, for a remembered word of his about the virgin gold in Austin's wicked hand, is arrested and hurried away to Dawson from his "pardner's" sick bed. But Princess Muckluck knows the real murderer and compels him to give himself up, and the Boy returns to the Klondyke to find the Big Chimney men all together again and the Colonel dying. The long-looked-for remittances from Louisville have come at last, and Kentucky leaves to every one of his old comrades, failed and penniless as they are, money to take them home again; and the rest to Kaviak and the little girl in 'Frisco, for whose sake his nurse will leave the Klondyke and all its evil behind forever. But the black magic of the North is still on the Trio. O'Flynn will try again; so will Potts, who has heard of gold on the coast of the Behring Sea; and Mac, who must plan for two boys now, for he will only lend Kaviak to Sister Winifred to keep for him at Holy Cross—it is not explained how he fixed this matter with the Jesuits—till the fortune is made.

The Colonel is homesick in dying. He bids the Boy go home.

"Home doesn't seem so important as it did when I came up here," said the erstwhile dreamer of the Orange Grove. The Colonel passes away without understanding. He knew not that the Boy had lain all night in the fire-weed in anguished vigil, when hope of his "pardner's" life was gone. The magic of the North can never touch the Boy again. What matters the Gold Quest? He has lived through the sorrow of it and come out unscathed of its sin. What is fixed in a falling world, save what is symbolled by the White Cross above the Jesuit Mission, casting light for miles across the Arctic snows,

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the consecration of Father Richmond and his fellows, and the hope which makes Sister Winifred's joy in her pre-destined grave at the Mission?

The last boat of the year back to the United States is going out. The Big Chimney men are assembled to see Sister Winifred and little Kaviak off, for Holy Cross is on the way. There is some trouble about their fare. The Boy goes down to make it right. Then the gang lifts, and the Boy and his dog are standing for'ard. He is unmoved, while vain cries to "Stop the boat!" ring out from land. Suddenly O'Flynn remembers. Father Brachet had said the "little divil" would go back to Holy Cross. The restlessness of St. Augustine of old is on the young American "agnostic," and his face is set toward the harbor in which Augustine anchored.

KATHERINE E. CONWAY.

*A Human Document.* By W. H. Mallock. Chapman & Hall, London.

In the opening pages of this book Mr. Mallock himself asks whether it is immoral. He attempts to answer his own question thus: "If it is immoral to show, as actual life shows, that the hard and fast division between good and evil does not exist in the lives of average men and women, and that evil fortune does not always follow with retributive justice such transgressions of the law, then this book is immoral. But in that case life is immoral also, and no picture of it is fit to look at on which half of its distinctive features have not been suppressed or altered."

This is very misleading. There are pictures of life in which none of the features are suppressed which are the very reverse of immoral. It will largely depend on the way the picture is presented. The picture of the adulterous woman in Holy Scriptures, who is not only not punished but forgiven, is not immoral; but if we are conducted as we are in this book through all of the plots and devices by which the adulteress lures her victim to ruin; if by a master of style we are made to hear every word she utters; if we are induced to admire her personal charms; if we are led as companions of the lovers in all their secret meetings; if a sympathy is evoked in our hearts for what the iniquitous woman fancies are her wrongs; if our imagination is constantly filled by dangerous images, then the book is decidedly immoral; and most probably everyone who is convinced of the necessity of keeping the mind free from the minute and protracted study of carnal sin will pass such a judgment on this latest contribution of Mr. Mallock. There is no need of the long and tedious introduction to the book in which the author pretends to be merely editing an old diary which was put in his hands.

He could have dispensed with such an apology and begun the ugly story immediately. It does not help him out. It is his story by the fact that he edits it, and he must take the blame of it because of the way he tells it. Everyone knows that such sins are committed, and innocence is not smirched by such knowledge. It is when we dwell upon the foulness of such transgressions with no motive but that of morbid curiosity or pleasure, or perhaps for the sake of seeking palliations for similar offenses, that the act becomes immoral, and danger of that kind is ever present in books of this description.

*The Lost Faith.* By Wm. T. Browne. Peter Eckler, New York.

The not over-modest author of this lucubration has discovered that the faith which Christ gave the world has been lost. In that he differs from Christ, who assured us of the impossibility of such an event, but such a slight divergence of judgment has little weight with the writer. The loss, he

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assures us, was brought about by "the assumption of infallibility, the follies and ignorance of councils, and the confusions and mystifications of theologians. Reason has been arbitrarily ignored, the plainest evidence set aside, logic flung to the winds, prophet and apostle unheeded." He will supply the deficiencies, and the infallibility of popes, the wisdom of councils, the clearness and correctness of logic, and the truth of theology are all furnished ready-made in this peculiar looking volume. It will be eminently satisfactory to himself, no doubt, but not to others. He is without credentials.

The style of this new evangel will be appreciated by a single extract: "Overhead the star gleams from the brightest gems in the Syrian skies, from Procyon and Capella, from Rigel and Sirius (note the astronomical anachronism), pierce through the dainty lace-work of white clouds moving onwards in their silent course. Suddenly, from between the shoulders of Orion, a meteor flashes across the field of stars to meet Arcturus in the west. Another, still brighter, darts from out the folds of Andromeda in the direction of the Archer and his arrows. The Master is in the lead. Thoughtful, dignified in his peasant garb, with long hair, parted in the middle, falling gracefully over his shoulders. On this particular evening the Master takes the three privileged to be the closest to him in his journeyings into the Garden of Gethsemane, leaving the remaining eight outside." This will suffice. It is not the tone of the theologian; now, judging from the phrase "leaving the eight outside," has it the correctness of the historian?

There is nothing which escapes his iconoclastic zeal. The divinity of Christ, the Trinity, Transubstantiation, Infallibility, and a host of other doctrines are all flung aside as errors. Only the author's *ipse dixit* remains. He will have no followers, but he has, however, multitudes of associates; for his is the common doctrine of to-day. Each man's *mumpsimus* is as good as the other man's *sumpsimus*, and individual judgment is the wrecker of all doctrinal unity and common-sense. Time does not suffice to discuss the author's contentions, which have been refuted a thousand times. The poetry, anonymous and otherwise, that is flung broadcast through the volume bewilders one as to its purpose and connection.

*The Philippine Islands.* Vol. XV. The Archer Clarke Co., Cleveland.

This volume of the valuable work to which attention has been repeatedly called is entirely taken up with the publication of the first instalment of Dr. Antonio de Morga's history of the islands. Morga's work is important as being written by a royal official, and is one of the first published works regarding the Philippines. It is of especial interest now, as it deals with what the author regards as the futile Spanish policy in making external expeditions. The attempts of Japan to gain possession of the islands will have an attraction for those who see in Japan's present triumphs future possibilities affecting the same territory. De Morga's work was printed in Mexico in 1609, and the present translation is made from the Harvard copy of the original printed work.

## *LITERARY NOTES.*

Father Pollen, S. J., has edited an autograph letter of Mary Queen of Scots to the Duke of Guise, which is at present in the possession of the Scottish Historical Society. There are fourteen pages of this precious document "written," says the *Athenæum*, "in Mary's large Roman hand, which, it may be remarked, was extremely easy to forge," an observation that may serve as

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a valuable warning to hosts of readers who are prone to accept as true every historical statement, especially when backed by what are alleged to be original documents. Many an original document is nothing else than a forgery which, as in the present instance, would not be considered as even clever.

The English invasion of Thibet is revealing the correctness of the accounts of the early explorers of that mysterious land like De Rubruquis and the Capuchin missionaries. Friar de la Penna's account was familiar to scholars, but a more picturesque description by one of his companions, Friar Beligatti, has just been brought to light. The friars were there in 1741. Beligatti tells how he and his friends passed by Scorpion Lake, where the English troops under Macdonald now are. There are accounts in the friar's narrative also of a dinner with the Regent's son, and of a grand religious festival and procession in Lhasa. The mission was not successful, and the Father Prefect de la Penna died of a broken heart in Nepal, where he was buried, but recent travellers there have been unable to discover the site. As is well known, the Abbe Huc visited that country later than the friars.

The centenaries of Bossuet and Bourdalone have brought out many interesting facts in the lives of these great men. They closed their careers within a few months of each other—Bossuet at the age of seventy-eight, Bourdalone at seventy-two; the former after a severe illness of some years, the latter working almost to the end. In fact Bourdalone went from the altar to his bed and died in a few days. The closing years of the great Bossuet, on the other hand, were rather sad. The ecclesiastical ambition of his nephew, the Abbe Bossuet, who hoped to succeed him at Meaux, kept the illustrious bishop, ill though he was, away from his diocese. He was dragged from function to function at the court, and finally died away from home instead of being surrounded by his flock, assisted by the dignitaries of his chapter, and in the midst of the clergy of his city and cathedral. The journals of those days unite in saying that the selfishness of his nephew had brought about this condition of affairs.

*A New Life of Cecil Lord Burleigh,* by the Rev. Augustus Jessop, discovers flaws which the *Athenæum* opines every genuine historical student must recognize both in Elizabeth and her minister. She was "her father's child," and Jessop speaks of "her terrible savagery" and "the merciless severity of her nature;" and shows that "the use of the rack and other hideous instruments of torture were continued with horrible frequency from 1570 to the end of her reign." Burleigh appears to have been punished by constant ailments, which caused him indescribable anguish, but which apparently had no effect in softening his hard heart.

Mr. F. Hugh O'Donnell thus characterizes our friend Yeats:

"I have always regarded him as a writer who applies Irish names to cover his own private views. Mr. Yeates writes a sort of Maerterlinckish-Ibsenitish-Bauderlairian drama, or what he calls a drama, and labels his characters Maire and Cathleen, Conan, and Shemus, and Maurteen. He says 'the scene is in Ancient Ireland.' There is the whole Art of the Yeatesites in a nutshell. Instead of reverently interpreting the Past, they sully the Past by travestying it, even raddling and painting it to the similitude of those 'Petites dames de Chez Maxim' or the draggled frequenters of the Café Medicis and Boul' Mich.'

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"He is alien. He is exotic. To abase the finest of Irish legends (Diarmid and Grania) into an adulterous French novel, there is a Celtic Revival for you! We are always let down to the French Novel basis when this Celtic Revival talks Gaelic history, just as we are let down to the Blavatsky-cum-Demon basis when it talks Irish religion. It is the very abjection and nadir of art to construct such a monstrosity and to call it 'Celtic Ireland.'

"The first falsity is his fundamental contention that Ireland is a special land of mysticism and demonism, sowiths, thrivishes, fairies, warlocks and the rest. The second falsity is that Mr. William Butler Yeates is distinctively Irish or Celtic in any sense ancient or modern.

"Without saying that he 'never will be missed,' the sober fact is that Mr. Yeates does not bulk very large in the vision of the Irish nation. Take from him the Chief Secretary's lodge and a section of congenial spirits on a section of the London press and his Celtic Revivalism assumes modest dimensions. The stage Irishman of pseudo Celtic drama may have many gifts and graces. Only he is not Irish!"

Everyone will be glad to hear that Sir Thomas More's works are about to be published. The first volume will contain his *Early Poems; The Life of Pico della Mirandola; The History of Richard III; De Quatuor Novissimis,* and *The Dialogue against Heresis;* the second and third his controversy with Tyndale; the fourth will be the *Dialogue of Comfort against Tribulation.* Miss Manning's work on *The Household of Sir Thomas More* is also to have a new edition. It will be an appropriate sequel to Roper's *Life of More.* More's *Letters* are also being brought out by a French professor.

Commenting on Volume VII of *The Cambridge Modern History,* which has the title "The United States," the *Athenæum* informs us that John Rolfe, who married Pocahontas, probably had a white wife at the same time. At least the death of that lady has not been proved as taking place before the arrival of Pocahontas. Governor Dale was also anxious to marry the Indian princess, though he certainly had an encumbrance. Both of these worthies professed great anxiety to convert Pocahontas to Christianity in that amiable fashion. It is also noted that the name "Cavalier," which is applied to Virginia's colonists, might with equal propriety be used to describe the settlers of New England. They were both English yeomen, with no small admixture of the country gentlemen. "John Winthrop was a match in blood and descent for any of the so-called 'Cavaliers' of Virginia."

Father Tabb has the following four lines in the July *Century:*

"The prophet Star, the maiden Dawn, the Sun—
So Light begins his reign;
Then Sunset, widowed Twilight, and anon
The prophet Star again."

How many of the non-Catholic readers of the magazine comprehend the allusions?

The Celtic movement is gaining force. The Scotch are going to issue a *Monthly* in Edinburgh; *Guth na Bliadhna* is a Celtic Quarterly in England. There is a *Revue Celtique* in France, and in Germany there are a *Zeitschrift für celtische Philologie,* and the *Archiv für celtische Lexicographie.*

The Biblical Commission established by Leo XIII in Rome will soon issue a *Manual for Scriptural Studies* for use as a text-book in seminaries and colleges.

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*The English People* is the name of a book written by M. Emile Boutmy. It is most abusive of the English in general, ascribing to them all sorts of enormities. The English do not seem to be worried about it; they appear rather to be amused. Perhaps it is because Boutmy admires the English Constitution, and because Boutmy is a Huguenot. "No ultramontane," says the *Contemporary,* "can understand the influence a liberal religion has had on our national character." What a shriek we should have heard if, instead of a French Huguenot, a French Abbé had ventured on such a harsh criticism. Boutmy's reliability may be measured by the assertion that "the Puritan was an incomparable colonist. The Puritans were a special race originating in the Reformation which took upon itself the work of colonization and made it a success." No wonder Boutmy is so tenderly dealt with.

## *SCIENCE.*

*The Cotton Boll Worm.*—There are two great enemies of our cotton crop and consequently two great enemies of the national pocket. The connection becomes clear when we are told that the mere picking of the cotton crop last year cost $70,750,000. The normal crop itself will run up to $500,000,000, while the various articles manufactured from the cotton-seed oil and the seed-oil cake aggregate a value of over $20,000,000 a year.

The war against all our agricultural foes, together with advance in scientific farming, is directed by the United States Department of Agriculture with a skill and success appreciated by very few not actually interested in the matter. This department was established by act of Congress in 1862, and costs the country about $500,000 a year. Prof. Armstrong, LL. D., F. R. S., the eminent English chemist, in his report as a member of the Mosely Educational Commission, says:

"The most striking illustrations of American organizing ability are to be met with at Washington. So far as I am aware, there is nothing anywhere to compare with the way in which science is being utilized in the service of the state by the United States Department of Agriculture, which is located in the capital. This department is not merely an office, it is also a busy hive of research. A large number of laboratories are attached to it, in which investigations are being carried on, bearing, in one way or another, on problems in agriculture."

There is no question that the research work done under the auspices of the agricultural department is of the very greatest value, and is contributing most materially to the development of agricultural industry. In 1884 the amount of beet root sugar produced in this country was only 300 tons, while the beet crop of the past year is estimated to yield 400,000 tons. This extraordinary increase is due almost entirely to influence exercised from Washington.

Laboratory experiments and field-work of all kinds are carried out with great care by skilled observers, and the results, accurately digested, are published in bulletins and circulars, and distributed gratis to all engaged in agricultural pursuits. The knowledge and experience of the scientific staff may be called on by anyone with the certainty of a courteous and satisfactory answer.

Two bulletins, lately sent out, deal with the principal foes of the cotton planter, the boll worm and the boll weevil. Both insects derive their qualify-

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ing appellation from the injury they do to the *boll*, the roughly-spherical pod which contains the seeds and the fluffy cotton.

The so-called boll worm, the larva, or in ordinary parlance, the caterpillar of the moth *Heliothis armiger*, was described in Europe in 1796; but its first recorded occurrence in the United States was in 1841, when it began its destructive work in the cotton fields around Tallahassee, Florida.

From 1878 on, it was studied by the entomological division of the agricultural department, and the best methods to be employed in its control were widely disseminated among the cotton planters. Still, so little effort has been made during the many years of boll worm injury to check its ravages that the cotton loss in 1903 amounted to over $5,000,000 from this source alone.

The worm is by no means limited in its distribution, being found all the world over, nor is it limited in its food-list, since it is practically omnivorous. In the United States it is destructive principally to corn, cotton, tomatoes and various garden crops; and consequently it is known as the bud worm of corn, the tassel worm, corn ear worm, tomato fruit worm, and cotton boll worm.

The boll worm eggs hatch out in three or four days, producing the insect in the caterpillar stage; this larva is a voracious feeder and grows rapidly, attaining its full length of one inch and a half in twelve or fifteen days. When full grown, the worm leaves its food plant, burrows below the soil surface three or four inches, and enters the pupal stage, which lasts from nine to twelve days. The moth, resulting from the transformation, is of a dull yellow or olive green color, and about seven-eighths of an inch long.

The average time for the complete life-cycle is about thirty days, varying with the temperature. In the laboratory at Victoria, Texas, moths kept in confinement and fed on sugar water deposited about 1,200 eggs each. Estimating that only ten per cent. of the 1,200 eggs hatch, and that of this number one-half will produce females capable of laying eggs, the progeny of one moth appearing in spring, by the fifth, or September, generation would number 155,520 boll worms.

In the cotton belt the number of annual generations varies from four to seven. The first generation feeds on the young corn leaves, the second is out in time for the corn silk, while the third takes to the milky corn. By the time the moths from the third set of worms make their appearance in August, the corn has begun to dry and the ears to harden, and it is no longer attractive to the moths for laying. They therefore fly to neighboring cotton, from which they secure nectar as food, and on which they deposit the greater part of their eggs. The worms hatched out from these eggs bring disaster to the cotton plant by injuring the *squares*, the leafy sheath of the boll, and by gnawing their way into the boll itself.

Many remedies have been proposed; lights to attract the moths at night, poisoned sweets as bait, and the burning of sulphur near the plants, all of which have little to recommend them.

The field experiments of the Agricultural Department for 1903 show that the best way of guarding against boll worm attack is to plant an early maturing variety of cotton and to set rows of corn in the cotton fields as a trap crop. Corn is the favorite food of the worm and by sacrificing part of it, the more valuable crop would ripen untouched. As an additional precaution, the cotton plants should be dusted or sprayed with arsenical poisons, especially when the trap crop of corn begins to harden in the ear.

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*The Cotton Boll Weevil.*—The combined annual loss in this and foreign countries due to the attack of the boll worm on various crops easily places this insect among the foremost injurious insects in the world. With regard to the cotton crop, however, it must yield the first place to the Mexican boll weevil.

This last named insect has the unique record of developing, in less than twenty years, from a most obscure species to undoubtedly one of the most important economically in the world. It was first brought to the attention of the Division of Entomology in Texas in 1894.

The first report, dealing with its life history and habits, the probable method of its importation from Mexico, and the damage that might result from its work, was published in 1895. The report closed with recommendations for fighting the weevil and suggested that the State of Texas establish a belt along the Rio Grande, in which the cultivation of cotton should be prohibited.

It is much to be regretted that this suggestion was not heeded, for the events of the past few years have verified the prediction in regard to the advance made and the damage caused. In 1902 the financial loss amounted to $10,000,000, in 1903 it grew to $15,000,000, and this in Texas alone. If the advance be not checked the weevil will swarm over the whole cotton belt, and the annual loss will soon reach $250,000,000, one-half the value of the whole cotton crop of the United States.

The boll weevil is at present confined to Texas and to a small portion of Louisiana. It advances annually about fifty miles, and seems to be adapting itself to the new climatic conditions in the regions it is invading.

The adult weevil is a beetle, about one-quarter of an inch in length, with a beak half as long as the body; its color is reddish-brown. Like the boll worm, it exists in four stages: egg, larva, pupa and adult. All stages except the last occur only *inside* of the cotton square or boll, where enemies and poisons cannot reach them. It seems also that the cotton plant, squares and bolls especially, is the natural food for the weevil in all stages, since it thrives on nothing else.

The average time from egg to adult stage is two or three weeks. These insects are more fertile breeders than the boll worm, the progeny of a single pair in one season counting 134,000,000 individuals. This extraordinary increase and the hardiness of the insect make it a foe very difficult to conquer.

Some of the cotton States have made stringent regulations concerning the shipment of infested cotton seed. Georgia, for example, has adopted the following: It shall be unlawful for any firm, person or corporation to bring into the State of Georgia, or to have in possession for any purpose, any living Mexican boll weevil, or any cotton bolls, squares, plants, or seed containing the adult, pupal, larval, or egg stage of the Mexican boll weevil.

The foreign cotton-growing countries are being alarmed, and Egypt has just prohibited the introduction of American cotton seed, for fear of clinging eggs or insects in a more advanced state. And in the last bulletin on the subject (Washington, 1904) we read: The work of the Division of Entomology for several years has demonstrated that there is not even a remote probability that the boll weevil will ever be exterminated.

Cold, dry weather is unfavorable to its propagation, but this is beyond our control. Unlike most other insects, the weevil is remarkably free from parasites and diseases. Since it prefers the cotton plant to other food, trap

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crops are out of question; poisons have proved ineffective, while poison spraying, from much experiment, seems to be altogether useless.

Cultural methods are recommended; the uprooting and burning of plants in the fall, the early planting of rapidly maturing varieties and fertilizing with commercial preparations which contain a high percentage of phosphoric acid.

Such was the state of the war between the Government and the boll weevil, with the odds in favor of the little insect, until the middle of May last.

Mr. F. O. Cook, one of the botanists of the Department of Agriculture, was authorized, in 1902, to visit Guatemala and other parts of Central America for the purpose of making a special study of coffee and rubber cultivation. His trained eye caught a glimpse of large fields of cotton, in the province of Alta Vera Paz, which seemed to flourish without molestation of any kind. He noted the fact and, on his return to Washington, his report was received with great interest.

In March, 1904, he was sent back to Guatemala to ascertain if the cotton there possessed any quality enabling it to resist the attack of the boll weevil. On close examination he found weevils present and willing to injure the cotton, but with the weevils was an extremely active enemy, a large reddish-brown ant. The food of the ant is the nectar secreted by the cotton flower; the weevil destroys the cotton, thereby cutting off the ant's food supply; this enrages the ant, hence the enmity. So it seems; for the ant, called *Kelep* by the native Indians, pays no attention whatever to the other cotton insects, but the weevil is attacked on sight and becomes an easy prey.

Some two or three thousand ants were collected in glass jars and transported carefully to Victoria, Texas, to cotton fields infested by the weevil and under Government control. They were fed on the journey with sugar, as a substitute for the cotton nectar, and on their arrival seemed in good condition and ready to aid the Government in the struggle.

They began the fight as soon as they were released, spreading themselves over many plants and not concentrating their numbers. The little insect seems to have no other enemy but the boll weevil, and when handled will not sting unless squeezed, and even then the irritation caused is less than that felt from a mosquito bite.

The latest report from Texas, August 6th, is quite hopeful, and if the ant becomes acclimatized the boll weevil problem may be considered almost solved.

*Dr. Wiley's Borax Experiment.*—Of the numerous foods put up nowadays to withstand for a time at least the natural processes of decay, very many are prepared with the so-called chemical preserving agents.

The provident housekeeper of days gone by, altogether unconscious of germs and their evil deeds, employed freezing cold and the heat of boiling, with the exclusion of air, and the results were fairly satisfactory. Salt and sugar, vinegar and wood smoke, gave staying qualities and flavor, at the same time, to meats and fruits and vegetables. Alcohol was used, too, as a preserver, and we have all heard of brandied peaches and cherries.

But what would our ancestors have said to boric acid and borax in butter? salicylic and sulphurous acids in wines and jellies? aniline dyes and cochineal to color sauces and catsups? and formaldehyde to stay the evanescent freshness of milk?

Of course many laws have been framed to prevent the adulteration of foods,

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but do these modern chemical preservatives come under the head of adulterants? They produce their preserving effect when added in quantities so small that they cannot be called poisons, nor can they be recognized by taste or smell. Still they may do harm in the long run.

To settle this question Congress lately conferred on the Secretary of Agriculture authority "to investigate the character of proposed food preservatives and coloring matters, to determine their relation to digestion and health, and to establish principles which should guide their use."

Dr. Wiley, chief of the Bureau of Chemistry, having charge of the undertaking, selected borax as the first preservative to be experimented with, both because it is probably the most important of those commonly used, and also because it lends itself most readily to purposes of demonstration.

Three modes of procedure presented themselves: the mixing of borax with food properly divided and placed in artificially prepared digestive fluid, the giving of borax-preserved food to caged animals, and, thirdly, experiment on the human subject. The first two methods have the advantage of perfect control; but the influence of the preservative on human digestion was the object in view, and moreover the human subject could give notice of minor symptoms of distress and uneasiness which would escape even the best observers when experimenting with the lower animals. The third method, consequently, was chosen.

To obtain the human subjects, volunteers were called for, and out of the many that offered themselves, twelve young men in good health, most being in the Government service, were selected as experimentees. Each one signed a pledge to follow implicitly the directions of the chief experimenter, to take no food except what was supplied by the hygienic table, and to drink nothing outside of meal-times except water, and that water measured and reported daily as part of the ration.

A very generous and varied bill of fare was provided for breakfast, dinner and supper in one of the laboratory buildings, the twelve volunteers being familiarly known as Dr. Wiley's "borax boarders." The actual "boarding time," lasting from thirty to seventy days, was divided into three periods: the *fore*, the *preservative* and the *after* periods.

The aim of the fore period, during which only pure food was given, was to determine as nearly as possible the quantity of food required to maintain the body weight at nearly a constant figure, and to determine the normal food change as a basis of comparison with that of the next period.

During the second period, the chemical preservative under investigation (borax) was added to the food. At first it was mixed directly with each one's allowance of butter; but as a knowledge of a foreign ingredient in any of the table foods produced an involuntary disgust for that particular article of diet, the preservative was given in a gelatine capsule during meals, and so no unpleasant mental attitude was aroused. Small quantities were first given, approximately as much as would be consumed in eating foods preserved with borax, such as butter and meat. These quantities were progressively increased for the purpose of reaching, if possible, the limit of toleration of the preservative by each individual. For each variation of the quantity given a separate study of the digestive processes as influenced by the preservative was made.

The after period followed the preservative. During this period practically the same quantities of food were given as in the former period, but the borax

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was omitted. The object of this after period was to restore the individual as nearly as possible, if there had been any disturbance of his physical state, to the condition precedent to the beginning of the experimental period. During the three periods mentioned the volunteers were under constant medical supervision while they were at the same time "matter" for the balance and test-tube of the physiological chemist.

During the fore period, the average daily weight of the moist food, including water drunk, was 4.2 per cent. of the total weight of the body; during the preservative period 4.22 per cent., and for the after period 4.21 per cent. This means that in about twenty-four days the average healthy young man would consume a quantity of moist food, including water drunk, equal to his own weight.

The main conclusions of the investigation may be summed up as follows: Boric acid, and equivalent amounts of borax, in certain quantities should be restricted to those cases where the necessity therefor is clearly manifest, and where it is demonstrable that other methods of food preservation are not applicable, and that without the use of such a preservative the deleterious effects produced by the foods themselves, by reason of decomposition, would be far greater than could possibly come from the use of the preservative in minimum quantities.

In these cases it would also follow, apparently, as a matter of public information and especially for the protection of the young, the sick, and the debilitated, that each article of food should be plainly labeled and branded in regard to the character and quantity of the preservative used.

It appears, therefore, that both boric acid and borax, when continually administered in small doses for a long period, or when given in large quantities for a short period, create disturbances of appetite, of digestion and of health.

*Lightning Rods.*—Prof. Franklin, of Lehigh University, sums up in a few words for the *Monthly Weather Review* what is known at present about the arrangement of lightning rods. Presupposing good ground connection, the experimental and theoretical study of the transmission of rapid electrical oscillations and of abrupt electrical pulses along wire or rods has led to the recognition of the following facts:

"A given weight of metal is much more effective as a carrier of rapid electrical oscillations or abrupt pulses when it is in the form of a ribbon or thin-walled tube or wire cable than when it is in the form of a solid rod." And yet many firms continue to supply the heavy wire with small surface.

"Straightness and directness of path to earth is the most important condition in so far as the arrangement of the rod is concerned. If the path along the rod to ground is roundabout the more direct path *through* the protected (?) structure is apt to be chosen by the electrical discharge, notwithstanding its poor conductivity and in spite of any ordinary degree of insulation."

Given a good ground connection, then directness of path to ground from the region which is to be protected is so important that the matter of insulating the rod from the building, either by air spaces or by glass, is of no importance whatever in comparison. If the path is direct there is no need of insulation; and, if the path is roundabout, effective insulation is not practicably feasible.

Anyone who has witnessed, during a rain storm, the leakage from a 70,000-

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volt power line across a well made Locke porcelain insulator nearly a foot high will realize the difficulty of keeping a high tension current or impulse confined to devious copper ways. The tension of the ordinary lightning flash is immeasurably greater than 70,000 volts, and in many of our large institutions the rods meander for hundreds of feet before running to the main ground wire.

*Appendicitis and the Race.*—Prof. E. G. Dexter, of the University of Illinois, writing to *Science*, July 1, takes a curious view of the benefit arising from surgical operations for appendicitis. His view is based on the organic evolution of animal forms under natural conditions. We shall condense his rather long argument.

Since the old theory of foreign lodgments, grape stones and the like, in the appendix as the cause of trouble has been proved false, we are forced to recognize appendicitis as a disease, not an accident. Now diseases, and the predisposition to them, are transmissible, that is, they run in families.

As an application of "the survival of the fittest" principle, nature demands death without offspring on the part of individuals possessing racially disastrous predispositions. But now comes the surgeon to remove the diseased appendix, restoring health to its former owner, who however retains and transmits to his children the predisposition to appendicitis; for the theory does not admit the transmission of mutilations.

The conclusion then is that the surgeon, by working against nature in successfully performing appendicitis operations, is taking the best means for rendering permanent his calling; for he perpetuates the disease by keeping alive those who can transmit it.

In the schoolroom, from the Colonial period down to the present, but little improvement has been made in perfecting a condition that will permit the cleansing of the floors; wood floors have always been used, and every care has been given them, such as scrubbing at certain periods and daily sweepings, but with all the attention they are unsanitary, absorbing water when washed and crevices being filled with dust from sweeping. It is a fact that contagious disease will thrive and germinate more rapidly under these conditions than is thought possible.

These facts will also apply to refectories, kitchens, ward-rooms, operating-rooms, baths and toilets; in the latter cases tile have only been used with fair results, as the joints between them permit the collection of dust and filth, and are unsanitary.

One of the best substitutes for wood and tile that has met the approval of leading institutions, not only in this State and city as well as being indorsed by leading architects and engineers in New York City, is the Crown Sanitary Floorings, a combination of non-fibrous materials that produces a plastic compound that can be applied over old wood floors, producing a soft, even surface, which is elastic to the tread; it is a fire retardent, will not crack nor blister under wear, and is waterproof. Where a sanitary base is used in connection with the floor, you have a surface that will permit flooding with water in case of fire to the height of the base and the furnishings below will not be damaged by water going through the floor where the fire is confined. It is made in four colors: red, buff, light, and dark gray. Robert A. Keasbey Company.

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## *EDUCATION.*

The *Outlook* is of the opinion that "the most important and significant fact of the year is the Louisiana Purchase Exposition at St. Louis. For the first time in the history of these expositions education has a building of its own. The leading universities of the United States have taken much pains and gone to no little expense to instruct visitors to St. Louis in the details of their organizations, and in their various scientific and literary undertakings. In addition to the university exhibits there are to be found in the Educational Building elaborate school exhibits contributed by thirty-three States, four cities and fifteen foreign countries. The four cities chosen by the authorities of the Exposition as representative of municipal education are New York, Chicago, St. Louis and Cleveland. They show enormous strides taken by public education in this country during the past ten years. The advance of industrial education is very marked. The educational exhibit makes it plain that the child of to-day writes better, spells better, and ciphers better than did his father or grandfather. The visitor is also struck by the fact that there is no essential difference between the education of the children of Arizona and that shown by the children of Massachusetts." One of the most honest exhibits of this part of the Exposition is perhaps furnished by the University of St. Louis, which gives typewritten copies of the stenographic reports taken of the work in various classes, the questions and answers of pupil and teachers being reproduced just as they occurred. There could not be anything more candid.

"The sight of the little processions of school children under the chaperonage of a white-capped sister or a frocked brother *en route* to an afternoon's frolic on some green," says the *Outlook*, "is rare now in France. Keeping to the same Gallic phraseology, we are inclined to remark that all that goes without saying. We wonder if there are any of the white-capped sisters and frocked brothers at all left for such work?" The writer tells us that unlike as with us one is not at liberty to visit a French school. The lady who made the visit had to fortify herself with an introduction from no less a personage than United States Commissioner of Education, Mr. Harris, and her request with its voucher had to be presented at the Hôtel de Ville and stamped with official approval. Nor did that give her free foot. She could only enter the primary schools on the left bank of the Seine. At each school her credentials were closely scrutinized. For the lycées or high schools, the high authority of the American Ambassador had to be invoked. The primary schools, which are the only free schools, are usually situated in the poorer quarters of the city. They are large in size, exceedingly dreary externally, with the walls covered with posters, such as advertisements of taxes, political meetings, etc. The lycées, on the contrary, which are usually situated in the best quarters of the city, are fresh and fine in appearance, extending spaciously around courts filled with turf and flowers—a discrimination against the poor which hardly squares with French pretensions to *egalité*. In the primary schools our American visitor found all the children, boys and girls alike, wearing black aprons. More attention is given to drawing type forms than is the case with us; "the Government thus aiming at making education more practical than was or is the case in the religious schools. No religious instruction whatever is given, it being maintained that ample time is left for that outside of school hours and days. In a country where people do not go to church such an explanation is, to say the least, sardonic, coupled as it is with the next piece

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of information that is vouchsafed us, namely, that 'a large number of the teachers in the public schools are Protestants, although the people, as a people, are still Roman Catholics.'"

The French children take to the abstract subjects better than American children, and hence there is not the same necessity for our much vaunted object lessons. They are also credited with being more docile, although more full of animal spirits, than our own; they are also more ambitious and more studious. The instruction is more "individual" than ours; the teacher passing rapidly from pupil to pupil, and usually more than one teacher is employed in a class. Such a thing as idleness is unknown among the rank and file of the French people. We do not see children working in Paris as we do in the large cities of the United States. There are no cash girls or boys; no newsboys. Of course there is the Paris *gamin*, but he is the offspring of the destitute and the debased; and the number is increasing. "French parents," the writer tells us, "are extremely watchful over their offspring;" but it indicates an imperfect knowledge of human nature or of moral conditions to fancy that "the French idea that so much is due to the child is the probable reason of the low birth-rate in that country."

Princeton's class of '79 has presented to the college a beautiful new dormatory, which cost $108,000, every dollar of which has been paid. It will net the college an annual income of $4,000. One hundred and twenty men contributed to the fund, some of them more generously than their worldly means seemed to warrant. There are twenty-four suites of three rooms each, a sitting-room and two bedrooms, and will accommodate forty-eight students. Shower baths are in the basement, and the building is heated by steam and lighted by electricity. In the memorial room is the inscription: *Almæ Matri, magno ex amore, donum parvum.* When will Catholic alumni take the hint of giving some "small gift" like this to their *Alma Mater?*

The very excellent reports of the two devoted, energetic and hardworking superintendents of the parochial schools of New York City, Fathers Thornton and Smith, reveal a condition of things that is not only consoling but inspiring. One report covers thirty-six, the other twenty-eight, schools respectively, including in all 43,574 pupils. The most careful examinations were made of every class in every school, and a detailed report sent to each pastor. In schools of more than 1,000 pupils the examinations continued through five or six days. In those of 1,000 to 800, four days; in those with from 800 to 500, three days, etc. The general discipline throughout was excellent and was obtained without corporal punishment. Good sanitary conditions prevailed everywhere, and a scrupulous cleanliness was displayed in the dress and person of the pupils in the class rooms and in the halls and stairways, furniture, books, etc., and everywhere the children were well supplied with books and all necessary school utensils. The teachers in the schools are described as working hard and with surprising success, and it should be noted to the credit of the lay teachers that their compensation is necessarily below what is accorded to the public school teacher. Both superintendents concur in demanding a teachers' institute for the training of lay teachers, and a common high school into which the pupils of the parochial schools may be graduated. The one established by Archbishop Farley in St. Gabriel's two years ago has a four years' course, and already ten young ladies have received State diplomas for teaching.

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Music and drawing are almost universally well taught; and there is only praise for the results in English, penmanship and mathematics; though deficiency is noted in geography and history. The race difficulty is being grappled with very satisfactorily, and "in the schools where this obstacle is met with the children are making splendid progress in American Catholic education." It is pleasant to read in the report, especially for those who know of conditions prevailing elsewhere, that "the mental attention of the children was splendid, and the graceful politeness and respect manifested for the examiners by pupils and teachers, together with the kind and courteous reception extended by the reverend rectors, made the hard work of the examinations a real pleasure."

We cannot imagine a more apostolic work than the one in which those two devoted priests are engaged. They are doing infinitely more for building up a solid Catholicity in this country than if they were employed in the ordinary work of the ministry, and it ought to be an inspiration to other young priests to join them in their splendidly successful work.

## *SOCIOLOGY.*

The worry about the physical and mental deterioration of Englishmen still continues, and the *Athenæum* concedes that "it is urgently necessary that some means should be found for its improvement. The high rate of infant mortality has always been, and still is, a disgrace to the nation." This calamity is considered to be "due to the pernicious habit, indulged in by a constantly increasing section of the population, of resorting to artificial feeding for their infants. The same complaint is uttered by Bunge in the last edition of his *Physiologie,* with regard to the population of Berlin. The trouble with the army is said to be the poor pay, which prevents physically fit men from enlisting. Better school facilities in the matter of playgrounds are demanded, and the abolition of "that unclean anachronism, the slate," is regarded as a primary necessity.

In direct antithesis to the teachings of a great educational official, who declared that the secular school should not be guided by authority, Mr. Charles Wagner, in his new work, *By the Fireside,* proclaims that the needed element in modern life is authority. "Hosts of American parents," says the *Outlook,* commenting on the new publication, "abdicate the functions which they have no moral right to part with, and confer upon children authority which no child is qualified to exercise. To allow a child who knows little of consequences and conditions to decide grave questions of education is to force upon the immature mind an authority which only the mature mind is qualified to exercise. There is more liberty in the United States" continues the writer, "than any man or woman can rightly exercise. What we want is more restraint, more reverence for law, a deeper sense of responsibilities and duties." These are wise teachings, but unfortunately, both in M. Wagner's understanding and in that of his admiring critic, they rest on a shaky foundation. "Authority," they tell us, "is built upon character." Not at all. The good character of the one who is in command may make submission easy. But shall we refuse to obey a good law if the superior does not happen to be virtuous? That would land us back in the troublous times of the old Lollards, who refused to obey a ruler who was leading a sinful life. Such a method of action would revolutionize every state and every family. The

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only safe basis of action is to obey those who are above us, because they represent the authority of God. It is regrettable if they are not what they ought to be, but if they are invested with proper authority we must obey, all the same.

M. Leygues, so famous in France at present, as a politician on the wrong side, has written a book on secondary education, "which," he says, "more than the university has been the battlefield between the Church and the State. The followers of Loyola represent the Church. The struggle has been ceaseless, and even now the beaten party has apparently not struck its last blow"—all which is very nice for an enemy to say. The Council of Trent, we are told, delivered to the Order of Jesus the command "*va et enseigne*," and the brilliant qualities displayed receive in no stinted measure the admiration of M. Leygues himself. He traces the varying phases of the struggle whose din still resounds in our years. "The Jesuits have more than once been expelled from France, but they return to resume their work, with patience that is never tired and pertinacity that is never relaxed."

Englishmen are again occupied with the question of physical deterioration, and the fact is again brought out that in the Boer war 60 per cent. of the population from which the rank and file of the army is drawn are physically unequal to the not excessive demands which military life makes upon them, even in peace time. The chief cause is said to be "the destruction of the rural population and the herding of the great majority of the population in the sunless and airless streets of badly built towns, combined with innutritious and adulterated foods; the results of a crushing social system." In contradistinction to this state of things the *Mediæval Town Series* brings out the interesting information that the ancient guilds used to resort to vigorous measures against adulteration of food and drink and to insure sanitation, and it is claimed now that "the exact diagnosis of the great plagues which ravaged London is uncertain and that the regulations for sanitation and isolation were much the same as those in favor in our day, though not so well observed."

A recent traveler in Turkey tells us that the "Turkish soldier spends eight years of misery in the army, in a climate of hell, unpaid, unclothed, ill-fed, continually at war, with no hope of glory, no hope of reward, no bounties, no bequests, no encouragements; and considers it as his ordinary duty. Ardent patriotism is his only incentive. There are few Turks who would not lay down their lives for their country." The pity is that it is all for such a poor cause.

Perhaps it might be classified as a sociological fact that most English and all Scotch painters, according to the *Athenæum*, are Irish, and it is remarked that "there is no considerable realist among them; no one with a very firm and decided grasp of objective facts; the plastic sense is peculiarly lacking; there is a keen sense of the effect of things, *i. e.*, of the appearance taken apart from the underlying reality, and this goes with a strong tendency to rhetoric in the conception and a love of scenic effects in the execution. There is plenty of bad taste, but it is never gross or brutal; it is always elegant bad taste; there is very little of that wild, extravagant imagination that one might have expected from the ordinary conception of the Irish temperament" (which the critic thinks is disappointing). "Irish painters do

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not easily get away from the actual and do not construct convincingly impossible visions"—whatever they are

In Italy there are 1100 Village Banks, with 120,000 members, which have so far lost only .05 per cent. of their loans; and they lend out $2,750,000 a year. There are besides, People's Banks in the small towns, and about one-quarter of the members are peasants. They number over 100,000. One of these Country-People's Savings Banks in ten years led to the planting of 8000 acres in vineyards. There are besides Agricultural Syndicates for larger farms, which supply materials such as tools, seed, etc., at wholesale prices. One of these syndicates, which does an annual business of $200,000, has lost only $20 in nine years in bad debts. These syndicates now number 300, with a membership of 50,000, and an annual business of more than $5,000,000. This is relatively small as against the French syndicates, which do a business of $40,000,000, but for Italy it is very great. In the hill villages of Belleono a priest started co-operative dairies. In that one district there are 35, some costing $20,000 a piece and making 120,000 to 140,000 pounds of butter a year. From that the dairy industry spread through the country. Other schemes of a like nature have been successfully carried out.

A *Life of Mazzini*, by Bolton King, describes him as "easily the chief of a host of political and social idealists, visionaries, and fanatics, who pervaded Europe and also America, between 1815 and 1870. It is rather diverting, and gives one an idea of the biographer's ethical plane, to hear that "Mazzini added to absolute selfishness a lofty religious and moral enthusiasm." His pantheism and his weakness for assassination affords a good commentary on such a judgment. Things are changing when such a man can be reckoned as moral and religious. The critic of the biography says that "deep misery was brought upon millions of human beings by his unbalanced and irrational attempts to revolutionize Italy."

## *MUSIC.*

### The Dramatic Oratorio Society.

With the most cordial approval of His Grace, the Most Rev. John M. Farley, Archbishop of New York, the undersigned Committee announces the organization of a Society, composed of Catholic men and women of some musical and vocal training, with a view to producing musical dramas based on scenes and histories of the Old Testament, and the more notable Christian legends.

The Society will be known as the Dramatic Oratorio Society.

It will be composed of at least sixty active members, who will take part in the presentations and of passive members who will take interest in the Society and aid it by their support and influence.

The organization of the Society is undertaken by Madame Selma Kronold and Mr Bruno Oscar Klein. Mr. Bruno Oscar Klein will be the conductor of the Society, while Madame Selma Kronold will superintend the *mis en scene* of the productions.

The officers of the Society will be, President, two Vice-Presidents, Recording and Corresponding Secretary, Treasurer, and an Executive Committee of five members—to be chosen annually.

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The dues of the members will be $1.00 monthly, to be used toward providing musical scores, engagements of artists, scenery, costumes, meeting hall and other expenses.

Meetings will be held weekly for rehearsals, and occasionally at these meetings, competent persons, usually clergymen, will lecture on the biblical passage on which these dramas are based.

Among the works proposed for reproduction are Joseph in Egypt, Judith, Esther, Ruth, Hagar, Jeptha's Daughter, Legend of St. Elizabeth, Jairus' Daughter, Ludmilla. The composers represented will be Mehul, Cowen, Rheinberger, Liszt, Handel, Dvorak and others. An entirely new work by Bruno Oscar Klein will also have its original production by this Society.

The character of these compositions indicates the high artistic standard which the Society proposes to maintain, and its purpose to make the performances a means of spiritual elevation for the singers and audience. It is hoped that these performances will come to be regarded and patronized as preferable to so many of the unworthy productions which are unfortunately so common on the stage to-day, and which offend so frequently public taste and morals.

Applicants for membership or for further information about the Society and its objects will apply to Mr. B. O. Klein, address, 1125 Lexington Avenue, New York City, or to Mme. Kronold, 5 Convent Hill, West 130th Street, New York City, and the secretary will notify them when and where they are to meet for vocal examination.

As the Society has such high spiritual and artistic objects in view, it will be organized with the approbation of ecclesiastical authority, and its members will be required to conform strictly to the laws of the Church. It will be under the patronage of St. Cecilia, and have the benefit of the advice of a spiritual director.

MARY MCINTYRE,
ALICE L. BRADY,
MAUDE MACNAMARA.
NAN SILO,
SELMA KRONOLD.
BRUNO OSCAR KLEIN.
Committee.

## BOOKS RECEIVED.

*Latin Hymns.* By F. A. March, LL.D. American Book Co., New York.

*Pauper Factories.* A Charge against Orphan Asylums. Mission of the Immaculate Virgin, New York.

Annual Reports of the War Department, ending June 30, 1903.

*The Land of the Rosary.* By Mrs. Archibald Dunn. Herder, St. Louis. $1.10.

*The Imitation of the Heart of Jesus.* By Rev. F. Arnoudt, S. J. Benziger Bros., New York.

*The Catholic Penny Booklet.* By Rev. Jas. M. Hayes, S. J. Collins & Sons, Chicago.

*Prayer Book for Religious.* Benziger Bros., New York.

*Charity for the Suffering Souls.* By Rev. J. A. Nagelersen. Collegeville, Indiana.

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*Quo Vadis.* A Drama based on Sienkiewicz's Novel. By Anthony Matre. Jos. Berning, Cincinnati.

*Bible Studies.* By Rev. John F. Mullany, LL.D. Syracuse, New York.

*The Religious Troubles in France.* By the Right Rev. Abbot Gasquet.

*Catholicism and Reason.* By Hon. Henry C. Dillon.

*The Catholic Church in Japan.* By Rev. Dr. Casartelle.

*Thoughts for the Sick Room. Lady Georgiana Fullerton.* Int. Catholic Truth Society, Brooklyn, New York.

*Sixth Annual Report of the Arch-Confraternity of the Perpetual Light of Reparation.* Visitation Convent, St. Louis, Mo.

*Lyrics from the Jubilee of the Convent of the Sisters of Mercy.* Cresson, Pa.

*Marie et la Compagnie de Jésus.* Casterman, Tournai, Belgium.

*Records of American Catholic Historical Society.* Philadelphia, Pa.

*In Many Lands.* By a Member of the Order of Mercy. O'Shea, New York.

*Fatigue.* By A. Mosso. Putnam, New York.

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"WILD WEATHER."

*Art in the Twentieth Century, page 295.*

H. VON HERKOMER.

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STANHOPE FORBES.

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# THE MESSENGER

VOL. XLII. OCTOBER, 1904. NO. 4.

## ANGLICANISM—OLD AND NEW.

THE attitude of even moderate Anglicans toward the Catholic Church, the State and the non-episcopal sects, is well known. They hold that for the Church of England the Reformation was nothing more than its purification from superstitions that had developed within it during the Papal domination; and consequently, what they call the Roman Communion, is but a sister branch of the Universal Church of Christ. The control exercised by the State is a usurpation from which they would gladly be free. They regard the independence of Irish, Scottish, American and Colonial Episcopalians with a feeling akin to envy; and the prospect of such liberty makes the thought of disestablishment not altogether intolerable. As for non-episcopal sects, every Anglican whose views are not purely evangelical, ignores them as forming no part of the Catholic Church.

This attitude is necessary for those who claim to be the legitimate heirs by continuous descent of the pre-reformation Church of England, and therefore demand of us recognition as fellow-Catholics, and speak of reunion as a possibility. But before this claim to continuity can be even considered, they must show that the Reformers of the Church of England held the same attitude. If these maintained that the Pope is anti-Christ; the Holy Sacrifice, idolatry; the priesthood, a priesthood of devils, the identity of their reformed church with the old Church of England is inadmissible. For nearly a thousand years this had been subject to the Pope; for nearly a thousand years it had been celebrating Mass; for nearly a thousand years it had been consecrating a sacrificial priesthood; and during all that time it had held these things essential to its existence in Catholic unity. If in this it erred it thereby ceased to be a member of the Catholic Church; for one cannot be at the same time Catholic and anti-Christian, a



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follower of the true religion and of idolatry, a worshipper of God and a server of devils. If it were right, the Anglican Reformers, holding its faith and worship infamous, cut themselves off from it forever.

Again, continuity is impossible if the fathers of Anglicanism held the civil power to be the source of ecclesiastical jurisdiction; for nothing is more evident than that the pre-reformation Church of England held the contrary as essential to the Catholic faith. For this St. Anselm went into exile. For this Blessed John Fisher and Blessed Thomas More mounted the scaffold. For less then this St. Thomas laid down his life, St. Wilfred endured persecution and bonds, and Langton won from an unwilling king the article of the great charter: "The Church of England shall be free." The origin and nature of its authority enter into the essence of a society, so that when these are changed it is changed substantially. If, then, the reformers made authority in their church a function of the civil power, they so changed the Church of England that the pre-reformation church and the post-reformation church are essentially distinct.

Lastly, continuity is impossible if the fathers of Anglicanism recognized the non-episcopal communities of the Continent as integral parts of the Church of Christ united with them in the true religion against the anti-Christianity of Rome, and acknowledged the ministers of those sects as their equals, as ministers of the Lord no less legitimate than themselves. This would be to reject the very idea of the Christian priesthood as it has existed in the Church from apostolic times, which the modern Anglican asserts so vigorously, and to make it only a ministry of the Word. It would be to deny the divinely instituted necessity of episcopal ordination, and to cast in their lot with the framers of a doctrine on this point hitherto unheard of in Christendom.

Yet these were fundamental positions with the fathers of the English Reformation, who held that the Pope was anti-Christ, and that his doctrine and worship were superstitious, idolatrous and diabolical; that the civil power was by divine institution charged with the government not only of things temporal but also of things spiritual; that the non-episcopal sects and the Church of England were alike possessors of the true Gospel, equally members of the Church of Christ and allied champions of evangelical truth against the errors of the old anti-Christian religion.

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They are, therefore, fundamental with the Anglicanism of to-day. Individuals may think them wrong positions, they may bewail them, but they cannot change them. They are bound by the action of their fathers. The feeling that this is so, is what makes modern Anglicanism so unreal, not only to those that look on it from without, but also to those within its pale. There may be seen two parties; one, the high churchmen, seeking authorities to prove themselves right, weaving theories to support their ideas, always apologetic, ever on the defensive, the natural condition of men, if not conscious, at least subconscious of their weakness; the other, the low churchmen, resting calmly on the certainty that they are the heirs of the reformers, the possessors of their tradition. The contrast is instructive.

Modern Anglicans are bound in these matters by the action of their fathers. A sect may cast away the Christian priesthood, the Christian sacrifice, but it cannot take them again at pleasure. The possession of these great treasures does not depend upon the mere human will, nor does one have them merely because he persuades himself that such is the case. They are the gifts of God entrusted to His church. A sect that has renounced them can regain them licitly only by returning in humble penitence to the Church, begging absolution for its apostasy and restitution of the gifts it has abused. Again, a sect may reject the jurisdiction established by Christ and erect one of its own invention. In doing so it becomes rebellious; its acts of jurisdiction become null and void. Nor can this be healed by the lapse of time. It remains outside the Kingdom of Christ and can be rehabilitated only by the lawful authority it once spurned. It is impossible, therefore, for any power within the Anglican body to undo to-day the work of the reformers and bridge over the gap between the old Church of England and the new; it is absurd for any theory-spinner to pretend that a bond ever existed between them.

We come, then, to the proof of our assertion that the positions just mentioned were fundamental with the fathers of the English Reformation. To do this we shall not quote men of extreme views, such as Fulke, Pilkington, Calfhill, Cartwright, but we shall confine ourselves to those supposed to be more moderate, Parker, Grindal, Whitgift. In so doing there is a double utility. First, such authorities command more respect than those of the other school. Second, as they were successively Archbishops

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of Canterbury, Anglican orders centre in them. It will be seen how impossible it is that it could ever have been their intention to hand on the episcopate and the priesthood of the old Church of England; and so we shall be helping incidentally those who are anxious about the condemnation of Anglican orders by Leo XIII.

Let us, therefore, hear Parker. It must be observed that Parker was a shrewd man who, to avoid trouble, knew how to temporize and hold his tongue. Nevertheless, when it could be done with safety, he could speak as bravely as his fellows. This, the following, written to Archbishop Heath after his deprivation, shows: "It is the pride, covetousness and usurpation of the Bishop of Rome and of his predecessors which hath made the princes of this realm defend their territories and their privileges from that wicked Babylon and her bishops; and whereas you and the rest of the late repulsed bishops have scandalized our reformed clergy within these her Majesty's realms, that we yield no subjection to Christ and His Apostles, we yield more than ye fathers of the Romish tribe do; for we honor and adore Christ as the true Son of God, equal with His Father as well in authority as in majesty, and do make Him no foreigner in the realm as you members and clergy of the Church of Rome do." (1)

From this we learn how Parker regarded the old Church of England. In his eyes, it was altogether distinct from the new English Church and identical with that of Rome. According to the modern theory of continuity, Heath, Archbishop of York, and Parker, Archbishop of Canterbury, were under all respects equally prelates of the Church of England, one primate of England and metropolitan of the northern province, the other primate of all England and metropolitan of the southern province. That they held different views upon the necessity of Communion with the Holy See, the Holy Sacrifice, the Priesthood, the source of ecclesiastical jurisdiction, was something accidental, that did not affect their essential status, in which, as regards orders, mission, jurisdiction, they were the same. According to Parker, he was one of the reformed clergy, Heath was one of the clergy of the Church of Rome. He could not deny that Heath had been successor of the bishops of the old Church of England that had sat

(1) Correspondence of Abp. Parker. (Parker Society's Publication), Letter xxvii., p. 109.

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in York, and he identified him with them without distinction. Nevertheless, he finds between himself and Heath the same difference that Archbishop Davidson finds between himself and Archbishop Bourne. One was an archbishop of the Establishment, the other, an archbishop of the Roman Communion. Moreover, if he looked upon Archbishop Heath in this light, he could not have recognized his predecessors at Canterbury in any other. That Pole was dead at the accession of Elizabeth was purely accidental. Had he survived he, too, would have been deprived to make way for the reformer; and would have been for Parker a "father of the Romish tribe," one of the "clergy of the Church of Rome." No one, then, could be more surprised than Parker would have been could he have heard a modern Anglican saluting him as Pole's successor in orders, mission and jurisdiction in one and the same Church of England.

One might answer that Parker addressed Heath after the latter had been deprived, and therefore when he was no longer Anglican Archbishop of York. Very true. But no one will contend that deprivation made him a Bishop of the Roman Catholic Church. This would be to put the effect for the cause. He was deprived because he was a Roman Catholic and would not change at the bidding of the civil power. Hence he had been at one and the same time a bishop of the Church of England and a Roman Catholic bishop, the status of every bishop of the Church of England before the Reformation, when the Church of England and the Roman Catholic Church in England were one and the same thing.

We can gather, too, that Parker held the fundamental opinion of all the reformers, that the Pope, and with him the old Church of England, was anti-Christian; for he intimates that the "fathers of the Romish tribe," by whom he means Heath and the other bishops of the pre-Reformation church had made Christ a "foreigner in the realm." We must assume that Parker repudiated all communion with antichrist and conclude, therefore, that he did not identify his ministry with that of the old anti-Christian church.

The letter indicates, too, how Parker regarded the supremacy of the State in things spiritual. We shall now bring further evidence to prove his absolute devotion to it. Here is a letter to Grindal, then Bishop of London.

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"Right well-beloved brother . . . Whereas you do well know what offence is taken for that divers and sundry of the state ecclesiastical be so hardly induced to conformity in administration of public prayers and sacraments, and in outward apparel . . . notwithstanding established . . . in which disorder appeareth (as is commonly interpreted) a manifest violation and contempt of the Queen's Majesty's authority, and abusing her princely clemency, in so long bearing with the same without execution of condign severity for their due correction if the laws were extended upon them. And whereas the whole state of the realm, by act of Parliament openly published, doth most earnestly in God's name require us all to endeavor ourselves, to the uttermost of our knowledge, duly and truly to execute the said laws, as we will answer before God. By the which act we have full power and authority to reform and punish by censures of the church, all and singular persons which shall offend. . . . Now for the speedy reformation of the same as the Queen's Highness hath expressly charged you and me, being therefore called to her presence, to see the laws executed and good order decreed and observed. I can no less do of my obedience to Almighty God, of my allegiance to her princely estate and of sincere zeal to the truth and promotion of Christian religion now established, but require and charge you as you will answer to God and to her Majesty to see her Majesty's laws and injunctions duly observed within your diocese. . . ." (2)

Here we have a letter of a metropolitan to one of his suffragans concerning the non-conformity of some of the latter's clergy to the ritual of the church in public worship and the administration of the Sacraments. It is a letter that any state official might write to a subordinate. With the exception of the mention of his right to punish by ecclesiastical censures, there is not a word in it to indicate that it is written by a bishop; and this right Parker derives not from his office, but from act of Parliament. There is not an allusion to ecclesiastical law, to a bishop's authority in spiritual matters, to his responsibility to Christ, the Prince of Pastors. The queen's laws and injunctions are to be observed. The bishop is to see to it because the queen and Parliament have charged him to do so. He will have to answer to God and her Majesty for any neglect. The enthusiastic reverence which

(2) *Ibid.* Letter ccx, pp. 272-273.

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Parker uses in speaking of royal and parliamentary authority is very remarkable. From the tone of the whole letter we may safely gather that he held fully the Zwinglian doctrine enunciated by his patron, Cranmer: "The civil ministers under the crown be Lord Chancellor, Lord Treasurer, admirals, sheriffs, etc.; the ministers of God's Word under her Majesty be bishops, parsons, vicars, and such other priests as be appointed by his Highness to that ministration, as, for example, the Bishop of Canterbury, the Bishop of Durham, the Parson of Winwick, etc. All the said officers be appointed, assigned and elected in every place by the laws and orders of Kings and Princes." (3)

The following to Mr. Matchett, parson of Thurgarton, in the diocese of Norwich, is brief and to the point:

"You shall go to my lord, your ordinary, and show him that the Queen's Majesty willed me to suppress these vain prophesyings. And therefore I require him in her Majesty's name to discharge them of any further such doing." (4)

Parker's relations with the non-episcopal sects of the continent were such as would fill any but the most evangelical of Anglicans with shame were their modern prelates to act in the same manner. In the time of Edward VI, he was an ardent supporter of Bucer, in the University of Cambridge, and was an executor of his will. He was on friendly terms with the other Zurich reformers; and how he conducted himself toward the continental Protestants after his elevation to the archbishopric, an extract from a letter to Cecil will show:

"Upon hearing of a diet (5) for conference of learned men appointed in France, I wished that Mr. Martyr or Calvin or both could be procured thither. They were as well able to stand in defence of a truth, assisted by him whose cause it is, as the adversaries striving against God. . . . If we were all as careful to help the re-edifying of so great a church as France is, to Christ again, besides the commodity that should redound to that realm, it could not but turn to our quiet at home to have more friends in conjunction of religion." (6)

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(3) Burnet, History of the Reformation, Vol. I, p. 201.
(4) *Ibid.* Letter cccl, p. 456.
(5) Conference of Poissy.
(6) *Ibid.* Letter cvi, p. 147.

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The conference of Poissy was a discussion between the Catholics and Protestants of France. According to Parker, the former were "the adversaries striving against God;" the latter, the defenders of His truth. "The re-edifying" of the Church of France he desired so much was the free establishment there of the Protestant sects, which would be to the Church of England, "friends in conjunction of religion." The champions he would have were Peter Martyr, chief minister of the Zwinglians of Zurich, and John Calvin, the heresiarch of Geneva, both non-episcopalians, and both heretics, according to the modern high church Anglican. We can imagine Parker's astonishment could he have heard some holder of the branch theory maintaining the duty of attending Mass in France and speaking with lofty disdain of all continental Protestants. "Favorer of Anti-Christ," "Adversary of the truth," "Enemy of the Gospel," would be a few of the epithets the patriarch of the reformed Church of England would bestow upon his degenerate son.

Again he writes Flaccus Illyricus:

". . . . Yet upon due consideration of these your opinions, I cannot but lament that there should be some disagreement between us upon the chief controversies of religion, especially as each party is taught by the same rule of Scripture and animated by the same zeal both for the restoration of the truth and the utter extermination of all error and falsehood from the Church of Christ. Oh, how great an occasion of falling is here presented to all good men! how greatly on this ground is the very restoration of the Gospel loaded with reproaches by our enemies! I wish, indeed, that each party would listen to the other without prejudice, and with greater patience and attention; and that neither should be so wedded to his opinion as to render the public cause of religion an occasion of glorying, ambition and dissent." (7)

In this letter the father of Anglicanism bewails the dissensions between the representative of pure Lutheranism on the one side, and the leaders of Calvinism and Zwinglianism, with whom he identifies himself, on the other. The Church of Christ is for him a collection of Protestant sects. He is distressed to think of the scandal these divisions cause to "good men," *i. e.*, Protestants,

(7) Zurich Letters, second series (Parker Society's Publications), p. 251.

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and the occasion of reviling it gives to *our* enemies, *i. e.*, Catholics. He desires harmony amongst all the former, whether they be English, Swiss, German, French, because all are taught by the same rule, the Bible only, and are animated with the same zeal against the superstitions of the Catholic Church. Though an archbishop and primate of England, he assumes no air of superiority over his brethren who have no bishop in their religious system, but suggests that all should meet in an amicable discussion and settle the matter with mutual forbearance.

What would the English Church Union do if Bishop Chavasse, of Liverpool, or Archbishop Maclagan, of York, whose northern instincts have led him in his old age into an exhibition of some kindly interest in non-conformists, were to write in such a strain to, say the Moderator of the General Assembly of the Church of Scotland, regarding the differences of opinion that appeared lately in that body regarding the state of infants dying unbaptized? It is safe to say that they would not recognize what all the world sees, that in this the prelate would be the true heir of the father of Anglicanism, the real exponent of its spirit essentially Protestant. They would pass a resolution, no doubt, condemning his action. They would bewail his heretical animus. But they would comfort themselves with the assumption, soothing though arrogant, that they, and not their bishops, are the official depositaries of the Anglican tradition.

Grindal, who after filling the sees of London and York, succeeded Parker in that of Canterbury, was less worldly-wise, and therefore more outspoken than his predecessor. His opinions on the Roman See and on the Catholic doctrine are unpleasantly instructive. Writing to the magistrates of Frankfort on behalf of "The Little Flemish Church gathered in your city," he says, curtly: "If you should eject these men they must of necessity fall into the hands of the butchers of antichrist." He then continues: "For whither, miserable men, shall they fly? . . . . If they should wish to come through to us where they would be received with outstretched arms, such a multitude must needs be intercepted in the way. . . . Again, therefore, turning to entreaty, I beseech your piety with all possible humility, that according to your zeal for Christ and His religion, you would still retain (them) . . . . whom you have preserved . . . . from the miserable and cruel tyranny of antichrist. . . . By

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which means you will be, as it were, authors of the propagation of evangelical truth amongst the Flemish people . . . . . " (8) What his views were on the Blessed Sacrament he shows in the same letter referring to the grievance the magistrates had against the Flemings: " The presence of Christ the Lord in His Holy Supper, and that a true and saving presence we all confess; the difference is only respecting the mode. We in our churches, although amongst you we professed, and even now here also profess, the same doctrine with those Flemings (9), yet have never persecuted as a heretic or impious man one who held Luther opinion (10), if he conducted himself peaceably." (11) His attitude towards the Catholic doctrine, held dear by the higher Anglicans, he manifests in the following scurrilous way: "About three hundred years agone, Honorius the Third, the Bishop of Rome, took him and hanged him up and caused him to kneel and crouch down and all to be-god him." (12) Yet, whereas they, with words, crossings, blessings, leapings and much ado, can scarcely make one god, they have such virtue in their fingers that at one cross they be able to make twenty gods; for if they break the sacrament, every portion, nay, every mite, must needs be a god." (13) It crieth to you and plainly doth advertise you what you should think of it. " I am," it saith, " grated with the tooth; I am conveyed into the belly; I perish; I endure no space; I canker; I suffer green mould, blue mould, red mould, I breed worms; I am kept in a box for fear of rats; if you leave me out all night, I shall be devoured before morning; for if a mouse get me, I am gone. I am bread; I am no god." (14)

Such is the vile language of one who helped to purify the Church of England, upon whom devolved the duty of handing on her orders, such as they are, from Parker to her bishops and clergy of to-day. The delicate allusion to the priests of Baal leaping upon the altar of their god, the insinuation that the old priesthood of England was a priesthood of idols, show very plainly what he would have thought of continuity. We some-

(8) Remains Abp. Grindal (Parker Society's Publications), pp. 251-252.
(9) The Zwinglian.
(10) Which the magistrates professed.
(11) *Ibid.*, p. 250.
(12) *Ibid.*, Fruitful Dialogue between Custom and Verity, p. 49.
(13) *Ibid.*, p. 59.
(14) *Ibid.*, pp. 60-61.

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cans would view a bishop of the established church who could write to a Dutch non-conformist as to a minister of a common religion; who, merely because a member of his own household is ignorant of English, would send him away from what they call the valid sacraments of the Church of England, to the invalid ministrations of a non-episcopal community; who could beg for another, as a favor, admission into such a sect, renders any comment on this letter needless.

We may, therefore, take up Whitgift. Unlike his predecessors, Grindal and Parker, Whitgift had never received the priesthood, which with them he rejected, nor offered the Holy Sacrifice, which with them he denied. He may, therefore, be considered a child of the Church of England, purely and simply. Nevertheless, his opinions on the three points under discussion are identical with them. In proceeding to his doctor's degree, he defended the short and agreeable thesis, "The Pope is anti-Christ." (20) In his controversy with Cartwright he repeats the charge (21) and speaks like Parker of the pride, tyranny and ambition of the Bishop of Rome. (22) He justifies the using of habits and ceremonies that had been used in the old Church of England, by the example of our forefathers who turned the temples of idols and their revenue from profane uses to serve the Christian church: (23) from which we gather that the difference between the old religion and the new was, in his eyes, the difference between Christianity and idolatry. In fact, he calls the pre-reformation worship idolatry in direct terms. He therefore would hardly have been in favor of the theory of continuity, had any one been bold enough to propose it to him. It is true that he asks: "Why do we call our churches reformed churches, rather than newly builded, or, as it were, wholly transformed, but that we retain what we find to be good, refuse or reform that which is evil?" (24) It might seem, therefore, at first sight that he could be quoted in support of the modern Anglican idea, that in the reformation the Church of England merely washed its face; but a closer examination shows how false such a notion would be. According to the modern doctrine the post-reforma-

(20) Works of Archbishop Whitgift (Parker Soc. Pub.), Vol. III, p. vi.
(21) *Ibid.*, Vol. I, p. 482.
(22) *Ibid.*, p. 157.
(23) *Ibid.*, Vol. II, pp. 31, 32, 441.
(24) *Ibid.*, p. 439.

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tion Church of England is identical with the pre-reformation Church: the Reformation dealt with accidentals only. Whitgift was under no such illusion. He understood that the good retained embraced only accidentals, that in substance and essence the Church was changed; for immediately before the passage quoted he asks: "Is papistry so able to infect the word of God, godly prayers and ceremonies, that they may not be used in the church reformed, the errors and infection being taken away?" (25) And indeed the whole passage from which these quotations are taken, is an answer to Cartwright objecting that the public service of the Church of England is taken from anti-Christ, but naming only, the reading of the epistle and gospel, many of the prayers, the manner of ministering the sacraments, and the ceremonies of marriage, burial and confirmation. Moreover, he denies in great measure Cartwright's assertion. The things common to the old Church of England and the new are but few. "And yet if you would speak the truth," he continues, "you cannot say but that the order of the popish service is clean altered in this church; for what similitude is there between the vulgar tongue and a tongue unknown? What likelihood is there between the multitude of ceremonies used by the papists and the fewness of such as are now retained? How much doth the simplicity used in our service differ from the pomp and gorgeousness used in theirs! How contrary is our communion to their Mass! What diversity is there in the celebration of our sacraments and theirs!" (26) The old religion was "superstition, blindness, ignorance;" the new, the true knowledge of God; (27) which certainly are essentially opposed the one to the other. Language such as this gives no support to the theory of continuity. It should be noticed, besides, that in the question that gave rise to this discussion, Whitgift asks: "Why do we call our *churches* reformed?" He does not limit it to the Church of England. In the true spirit of the fathers of Anglicanism he takes as equals the non-episcopal churches. In his mind the continental churches are reformed, not transformed, no less than the Anglican, for they too have retained what was good in the old order. Yet no Anglican would admit that they have retained the essentials of a church.

(25) *Ibid.*
(26) *Ibid.*, p. 442.
(27) *Ibid.*, Vol. I, p. 514.

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With regard to the authority of the temporal power, Whitgift is very outspoken. He rebukes Cartwright over and over again for following the papists in excluding it. "You will have," he says, "the ecclesiastical and the civil government so distinct that they can by no means concur in one and the self-same person; whereby you take from the civil magistrate authority in ecclesiastical matters and by this means spoil him of half his jurisdiction." (28) "I perceive no such distinction of the commonwealth and the church that they should be counted as it were two several bodies governed with divers laws and divers magistrates, unless the church be linked with a heathenish and idolatrous commonwealth." (29) What he includes under the name "heathenish and idolatrous commonwealth," we may understand the following: "These words might aptly have been spoken if you had written against the Church in France or any such kingdom as refuseth the gospel offered unto it, and more cruelly persecuteth the true professors of the same." (30) In fact, throughout his controversy with Cartwright we find him justifying the ecclesiastical habits and other things the extreme party objected to, by the order of the temporal prince. (31)

This controversy arose from the prescribing by Elizabeth of a certain dress for the clergy, of the general use of the surplice in their ministrations, and, in certain cases, of the cope. Against this the Puritans protested as the beginning of a return to popery, The dispute gradually enlarged its borders until it took in the royal supremacy; the office and authority of the bishops, archbishops and other ecclesiastical dignitaries; the election and ordination of ministers; the prayer book; various ceremonies; in a word, the whole organization of the church, which the Puritans asserted to be altogether unscriptural, and, in the main, papistical. Whitgift warmly defended the establishment, and was especially zealous in repelling the latter charge and in vindicating the Protestantism of the Church of England. He therefore maintained that the Gospel prescribes no certain kind of church government (32), and assured his opponents that he con-

(28) *Ibid.*, pp. 20, 21.
(29) *Ibid.*, pp. 21, 22.
(30) *Ibid.*, p. 25.
(31) *Ibid.*, Vol. II, pp. 5, 20, 57.
(32) *Ibid.*, Vol. I, pp. 184, 417, 420–422.

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demned no church for its order of electing pastors. (33) He defended the right of bishops to elect and ordain, but dared not say that they alone have this right, and reproved Cartwright for imputing such a statement to him. (34) He is not clear as to whether electing and ordaining are two distinct things. The whole trend of C VI., Tract III, of "The Defence of the Answer to the Admonition," leads one to believe he did not. This belief is confirmed by the fact that he recognized men without episcopal ordination as lawful ministers; and also by his assertions that the laying on of hands is but a ceremony; (35) and that in pronouncing the words, "Receive the Holy Ghost," etc., the bishop does not take upon him to give the Holy Ghost, but only shows the principal duty of a minister, and assures him of the assistance of the Holy Spirit if he labor in the same. (36) It should be noted that, according to all reformers, the commission to forgive sins means only to preach forgiveness of sins to the truly penitent. The minister, therefore, does not become a "new creature" by the imposition of the bishop's hands. It is scurrility on the part of Cartwright to pretend that such is the doctrine of the Church of England. (37) He declares that in the Church of England, "priest" means nothing more than "minister"; (38) that all ministers are equal as regards their ministry (39), and that the office of bishop is merely one of government. (40) Hence we may justly conclude that, according to Whitgift, a bishop in ordaining exercises only an act of government, which would accord with the opinion that election and ordination are one and the same; or, if a ministerial act, one that is not confined to him exclusively, but which simple ministers possess in common with him.

All this is very far from the teaching of those that hold the theory of continuity. From it we easily gather Whitgift's attitude toward the non-episcopal sects. Zwinglius appears to have

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(33) *Ibid.*, p. 369.
(34) *Ibid.*, pp. 428, 429, 434.
(35) *Ibid.*, p. 487.
(36) *Ibid.*, p. 489–490.
(37) *Ibid.*, p. 489,
(38) *Ibid.*, Vol. II, p. 311. Vol. III, p. 351.
(39) *Ibid.*, pp. 535–536.
(40) *Ibid.*, Vol. II, pp. 265, 281.

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been his favorite authority, though Bucer, Calvin, Bullinger, Musculus and others he regards with great reverence, calls them learned and godly writers (41), and rebukes Cartwright "for using churlishly so reverent, so learned, so painful, so sound a father, so earnest and zealous a professor" as Bucer. (42) In the Convocation of Canterbury, held in 1586, Whitgift introduced articles providing for the increase of learning in the inferior ministers, in which this direction has an important place. "Every minister having cure and being under the degrees of Master of Arts . . . . shall before the second day of February next provide a Bible and Bullinger's Decades in Latin or English . . . . and shall every day read over one chapter of the Holy Scriptures . . . . and shall every week read over one sermon in the said decades. . . . ." (43) Whitgift, therefore, no less than the other English reformers, not only acknowledged the continental Protestants as fellows, but looked up to their leaders as masters and guides.

We have now seen what were the views of the first three archbishops of Canterbury of the Elizabethan reformation, on the points proposed in the beginning of this article. They held the See for forty-four years, during which time the first generation of the reformed Church passed away. Their unanimity of doctrine bears certain testimony to the teaching of that Church. Its orders were for good or evil, what they made them. And considering all this, one cannot but be convinced that the theory of continuity, with its necessary consequences of doctrine, as held by modern Anglicans, is without any foundation whatever in fact.

An objection, and one in which Anglicans profess to find great comfort, may be brought: "All this is but the expression of personal opinions; the Church of England has never committed itself to such doctrines." The objection rests upon a false supposition, namely, that a religious denomination is not bound by its collective or conciliar action. This is absolutely untrue. An error universally taught at any one time in a sect, is an error of that sect. The reason is, that as teaching is the chief function of a religion, and every religion exercises this function

(41) *Ibid.*, Vol. I, pp. 16, 137, 157.
(42) *Ibid.*, Vol. II, p. 534.
(43) Bullinger's Decades (Parker Soc. Pub.), Vol. I, p. viii.

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# ART IN THE TWENTIETH CENTURY.

## FOREIGN PICTURES AT THE WORLD'S FAIR, ST LOUIS.

### GREAT BRITAIN.—*(Continued.)*

TO turn to some of the historical canvases we might mention Ogilvie Reid's "Prince Charlie's Flight," rather romantically treated, the prince and his attendants in an open boat amid terrific waves; and Robert Gibb's two military pictures, "Hougomont, 1815," the struggle at the gates of the old chateau, held by the British against twenty thousand assailants on Waterloo day; and the "Saving of the Colors at Inkermann," 5th November, 1854. How 8,000, half starved, ragged British troopers maintained their position against 50,000 Russians is known to every English schoolboy. The picture is one that must make any man's pulse beat faster. The Guards are advancing, life-size, a handful of dishevelled, bleeding men; thick around them lie the dead and dying, but you scarcely notice these; detail sinks to nothingness before that wreckage of a regiment: desperate, pale faces grouped about the tatters of a flag they are bringing across the battery smoke. Pity that from the artistic point of view the color should be a little meagre and deficient.

Several official or State pictures commemorate recent historical events. "The Jubilee Procession Passing the Houses of Parliament, Westminster," cannot be considered anything but a painter's painting, seeing that it is by G. C. Haité, an unquestionable artist, and one of the best English colorists of the day. The "End of a Glorious Reign," Queen Victoria's funeral, is very interesting in its careful portraiture of the princes and court-officers, and is raised entirely above the level of an illustration by the profound and unaffected sadness which the artist has infused into his canvas. John Charlton is the painter. Bacon's well-known "Homage Giving at Westminster Abbey," the coronation of Edward VII, is crowded to the last inch of space, but he has some fair, free sunshine playing across the canvas, and he, too, has escaped the commonplace by making the king, in the midst of all this crushing official pageantry, half start from his throne to raise up, full of emotion, some venerable, white-haired prelate who is attempting to bend the knee. I believe the incident is an historical



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one; in this case it both honors the king and improves the picture. Another subject that might be considered historical is Holman Hunt's very famous "May Morning on Magdalen Tower," commemorating one of the most picturesque annual events in the life of the college. This is one of the few canvases in which Hunt abstained from pointing a moral and was content to let the mere artist in him have a pleasure. May Morning stands unique among present-day university celebrations, but it is no newly-devised custom that sets the old dawn-hymn of praise, in liturgic Latin, upon lips that are Catholic no more. Those who have heard the song float out from "Maudlen Tower" in the serene May sunrise, with the new light glancing on the boyish heads and the lark fending the river-mist to spring away into the laughing blue-above-green Oxford's meadows, have set it down as one of those perfectly beautiful, perfectly radiant memories that death alone can wipe out.

Still, among the historical pictures, we note A. C. Gow's "Farewell of Washington to the Army." The general is shaking hands with his friends as he descends to the waiting boat; upon the quay the soldiers, in uniforms of long ago, are presenting arms. It is very quietly, even a little mistily, painted, but is full of subdued life and interest.

Harris Brown has a curious portrait of the Bishop of Emmaus (Monsignor Patterson). Until certain that this was a portrait we puzzled much as to what possible personage or event the painter was giving us. Mr. Brown has departed entirely from any familiar mode of portraiture, and shows the prelate standing at the altar in robes and mitre, apparently turning with open hands for the "Pax vobiscum." Further the Gothic stamp is so strong in the detail of vestment and altar-furnishings that it is hard to believe in a modern subject. Only our intense interest in craft-art and original decoration could make possible a likeness treated in this style; but it is certainly uncommon, and is, likewise, immensely insignificant to all concerned in the advance of distinctive applied art. It is a kind of revelation as to what designers are doing in England.

Another strong class appears in the landscape painters. B. W. Leader, whose name is well known amongst us as a guarantee of delicate and beautiful work, exhibits a bit of pine-tree country. Harry Adams, a pretty snow landscape with an elec-

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"ACROSS THE STREAM." STANHOPE FORBES.

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"CHRISTMAS EVE." STANHOPE FORBES.

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tric-blue pond in it. Wyllie, a large, yellowy sea, dirty, foamy, storm-bitten and highly realistic. Byron Cooper, another marine in intense, deep blues, the "Godrevy Light off Cornwall." As to the Scots, their landscapes are as vigorous and as strongly pitched in color as the rest of their productions. Dreamers like Macauley Stevenson are the exception, not the rule. J. Farquharson has a picturesque scene of sheep struggling through a snow-storm. Joseph Henderson, a good greenish marine: "The Flowing Tide." Beattie-Brown, another good landscape with a poetic legend, "The evening cloud with rosy blush." "Christie," one of the most original of the Glasgow School, gives us not exactly a landscape but his "Pied Piper of Hamelin," a well-known picture, the piper piping to a train of boisterous children. To return to English landscape, Alfred Parson's "Brown Autumn" is in reality pearly-gray, luminous and stilly; a river-scene. Sheard's "Wood Gatherers" is painted chiefly in light-greens, and very well done. Colin Hunter has a good impressionistic marine, the rocks and waves finely handled, which he calls "Voices of the Sea." Ernest Parton's "Mountain Pool" must be ranked as a very beautiful picture, the still, glassy mere set in a silent landscape of great charm. Stanhope Forbes, one of the Paris men who owes much to his French training, exhibits a very sunny "Hay Cart"—the touch in it broad and pictorial. La Thangue, another familiar name redolent of Paris study, "Tucking the Rick." Paris certainly teaches northerners warm color and more brilliant light. Seeing that we are upon the subject, we may as well mention Harcourt's luministic "Dawn." The English have not yet frankly accepted the new theories of light-patch and colored shadow—but four or five pictures in their exposition tend that way, and Harcourt's is one of them. In substance it is the study of an infant but, quite as much, it is a bit of impressionism. The rosy form crawling out of the white bed is flushed with the sunrise which lies golden upon the coverlets and floods the window. Arnesby Brown is not quite so ruddy, but he, too, gets a good, strong noon-glare in his rustic picture of a boy with cows, entitled "Full Summer."

We are come now to one of the English Madonnas, the "Holy Motherhood," by T. C. Gotch. The composition moves along the general lines of Italian religious art, pyramidal structure with balanced figures, the Madonna naturally at the apex, which this

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form of grouping leads to. There is also a trace of Italian influence in the lovely angels playing upon different instruments but, apart from these two points, all the figures are essentially modern in realism and freely treated as to costume. The Holy Mother, a mother in truth and deed, holds the Divine Child in her arms while the seraphs discourse sweet music around them. The music is in the souls of all of them and radiates in vibrations of harmony from the picture. The calmness and holy peace in the mother's face make it beautiful to look upon.

Not far from this hangs a very different subject: Talbot Hughes' "Played Out." Knowing it only by reproduction, we were amazed at its tonal scheme which nothing had led us to imagine. For all this scene, of card-players at the tables and crowding of gentlemen in peruques and skirt-coats, with the isolated figure of the ruined man leaving the hall, is as quiet to the eye as though it had no color, and, at the same time, is harmonized in one complete golden glow which suffuses the whole canvas. Chevallier Tayler gives his picture a title that well becomes it, in the language that becomes it best. The "Benedictio Novi Militis" is like an illuminated page from a fourteenth century choral. In the old gothic church full of tombs and sculpture, many noble lords and ladies present, the vested celebrant receives at the altar the vows of a Kneeling Knight. The flavor of romance, chivalrous errantry and splendid ritual is intense. Technically, the grouping is natural, and the figures, even in their careful finish, are absolutely plastic. The canvas is dashed with gorgeous color. Another mediæval subject, but painted entirely in greens and blues, weird and delicately harmonized, is Herbert Bone's "Sir Launcelot," from Malory's "Morte D'Arthur." The single figure is powerfully dramatic. Launcelot, seeking the Holy Grail, has hurled himself on his knees against the chapel door that will not open; "for well wist he that there was the Sangreal within that chamber." The picture is impressive and the knight, as we have said, a striking, poetic and deeply earnest figure.

Two subjects taken from seventeenth century diaries are Frank Topham's and Edgar Bundy's. Frank Topham does much with his passage, which, as a source of inspiration, seems to us very slight. It is from the unsavory diary of Pepys. A saddler, "who had buried all the rest of his children of the

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plague, and himself and wife now being shut up and in despair of escaping," saved his remaining child by passing it out surreptitiously into the hands of a friend. In the gray, deserted London street, plague-stricken London of 1665, a window has been opened on the ground floor of a closed house, and merciful hands are reached up to receive and convey the wan, fair-haired little child to safety. The figures are sympathetically treated with great truth and accuracy, the color rather cool, but fresh and pleasing; in characterization the man standing with uplifted arms is distinctly strong. Taking it altogether, "Rescued from the Plague" is a good picture, and one that will appeal to a large class. The other, Edgar Bundy's, is from the diary of John Evelyn, and the title explains it: "Discovery of Grinling Gibbons, by John Evelyn." The date given is inaccurate. The entry in the diary is under the 18th January, 1670. "This day I first acquainted his Majesty with that incomparable young man Gibbons," (consequently Gibbons could not have been discovered in 1671), "whom I had lately met with in an obscure place by mere accident, as I was walking near a poor, solitary, thatched house, in a field in our parish, near Sayes Court." The picture represents the savant entering the humble workshop where young Gibbons is engaged upon some of his marvelous wood-sculpture, and precisely upon those flowers and foliages which he is reputed to have chiselled with the lightness of nature itself. It is interesting to remember, though the connection is one of our fancy, that Evelyn was appointed upon the commission for rebuilding St. Paul's Cathedral in 1664, and that it was Gibbons who, some years later, modelled the choir of St. Paul. Technically the picture is very modern in treatment, largely and rather floridly drawn, broad of touch and the aërial qualities well observed. The so-called surface textures, too, give proof of skill. John Reid has a good realistic genre picture, very blue as to its color-scheme, which he calls "Rival Grandfathers." The rivalry is peaceable, as the two old tars are only anxious that the little girl at the telescope should get a fair view of the sea, while the child's mother calmly looks on. The picture is a familiar one and painted some years ago. Spenlove-Spenlove gives us more old tars, but his subject is dismally mournful. It is a pilot's funeral, and he calls it "Unto This Last." The dreary winter scene, with the snow upon the ground, the uncouth, dark figures

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trudging in the dirty paths, the utter sadness and desolation in man and nature, are depicted with pitiless truth and uncompromising fidelity. Henry Haley also has a naturalistic group of, one would say, father and son, in his "Engraver's Apprentice." There is no imaginative quality soever in the canvas; in fact, it would be prosy were it not so finely painted; but the heads are very real, and there is so much skill in the brush-work that we can see the blood tingle in the rosy tips of the boy's fingers as he bends intently over his task. The teacher bends over him, and around them, most dexterously treated, too, are the paraphernalia of their common toil. If not portraits, we have here merely strong study of life.

Speaking of life-study, a rare little figure is Dollman's "Mowgli Made Leader of the Bandar-Log," from Kipling's "Jungle Book." Having no catalogue at the time, we set it down as a treatise on Darwinism. The mistake was not unnatural. The lad is seated upon the ground, looking abroad, with wide, questioning eyes, and all around him are apes, apes, apes, so wondrously painted the Zoo must have been put to large requisition in their manufacture. Some of them, in their grave sageness of expression and deep air of archaic wisdom, are positively uncanny; grandfathers and great-grandfathers of the "probably arboreal" sire, they squat around the boy, evidently owning him as one of themselves, but troubled with the problem of what is likely to be the issue for the race in this strange new output. Partisans of Darwin are claiming that he never postulated the absurdity of direct descent; whatever he did postulate, Dollman, who was not troubled with scientific doubts, but was illustrating Mowgli, has put into the lad's eyes the answer to all interrogations. The whole ape tribe encompasses him, he is one of them, no question in his mind as to the sapience of these progenitors among whom he has lived, but his eyes roam abroad, and, though the supple limbs lie at rest and the whole form is quiescent, there is in those eyes—wild and wondering as they are—a depth of intelligence, a wealth of thought and a cunning of an order altogether different from that of the oracularly wise, pre-historic counsellors amid whom he sits. My recollection of the "Jungle Book "has grown faint, and abides chiefly in the memory of a Pan-like young savage, suckled of wolves, and with blossom-crowned, tangled hair, haunting the woods. What one sees in the picture is the differ-

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ence that will always lie between the intelligence of the shrewdest of animals and the God-gleam in the eyes of man. This impression is so strong to those who look less at the catalogue than at the artist's work, that one cannot get wholly free of it even with the title in hand. The technical work is excellent in every respect.

Professor Gerald Moira, whose creations are always interesting and unique, exhibits one of his best pictures: "The King's Daughter." I think he has done no better work than this and "Willowwood," but Professor Moira is a young man still. He is one of those artists whom it is hard to qualify, though assuredly some strain of pre-Raphaelism and neo-idealism is in the quality of his thought. "The King's Daughter" is from Swinburne's poem of the same name: "We were ten maidens in the green corn." The quatrain Moira illustrates is:

> "He's taken his leave at the goodliest,
> Broken boats in the mill-water;
> Golden gifts for all the rest,
> Sorrow of heart for the king's daughter."

The woman, gothic-robed and tragic as a symbol, crouches upon the sod, with clasped hands, and all the bitterness that ever came to human soul in her fine, strong mettled face. Briars and thistles weave their stems around her. In the distance happy maidens are at play or at leisure on the sward. Moira's drawing is strong and decorative, the line vigorous, the artistry very real. He finds new postures and new aspects of fore-shortening; his conception is original in the extreme. As to his color it is somewhat perplexing. Whether from his father, the Portuguese miniature-painter, or from his own studies; in decorative work we find his portion to be the color of mediæval enluminure, with an element of strength that is his own. Orange-faced knights, in dusky garments rich with gold, move sometimes in odd landscapes cut with purple rivers. In "The King's Daughter" one cannot call the color anything but very green, even, in some measure, as to flesh-tints and detail; but nevertheless the picture is, and will remain, one of the most striking things put upon canvas in latter years.

An altogether beautiful and charming composition, not so uncommon nor so psychologically earnest as Moira's, but more in-

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telligible at first glance, is Frank Dicksee's "La Belle Dame Sans Merci." The theme of the old provençal poets is probably well known, thanks to Keats' version, of which we think more, because Dante Rossetti praised it. In a lovely hill landscape, at early gloaming, a steel-clad knight is leading his charger carefully down the slope, through low-boughed trees. His passionate, pale, despairful face turns backward to the lady in the saddle.

"I set her on my pacing steed,
And nothing else saw all day long;
For sideways would she lean and sing
A faery's song."

The lady is so exquisite one could almost forgive her the poor knight's plight. She sideways leans, and alas! seems to be laughing at him. Her long, billowy, red hair floats out on the evening breeze, a white wreath binds it; the long, pink robe flows over the horse's flank. This group of the knight and lady is very wonderful, but carries one a little away from the spirit of the poem to this new poem placed here by Dicksee's brush. It is a presentation of woman in her lighter, more whimsical mood that would do credit to any poet. How she can be cruel and beautiful still, scornful and tender, how she can have a pure heart and play with poor, poor man. In Dicksee's delineation we know there will be no haggard wretch on the moor to-morrow: they will reach some castle and there will be a happy night. But the present moment of her sport and his harrowal is admirably seized. To me the picture seems more living and vital than the poem: here is no elfin born of fairies, but true woman and true man. Before passing on we must dwell a moment on the charm of the grouping, and of the atmospheric quality of the grading of color. The whole ground-work is in deep, mellow tones, the richness of the greens subdued by a transparent softness, as of rose-suffused, amethystine light of evening. In the figures color has been used freshly and frankly; but there, too, it is so delicately harmonized that the impression of the picture remains as a thing of perfect beauty and grace.

In summing up briefly at the close, we must mention a few canvases we have not space enough to describe. Herkomer's well known three-part panel, "The Makers of My House," the three venerable, white-haired, old Bavarians of his name. Frank

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Brangwyn's "Cider Press." Brangwyn's name is a voucher of merit. Ernest Waterlow's admirable landscape, "Warkworth Castle," and Cope's portraits of Lady Hickman in blue, and Vice-Admiral Fisher in full naval regalia. Garratt's "King's Yeoman" is a fine study of age and historical costume after the manner of Millais. (1)

It had been our firm resolution to confine our attention exclusively to oil-paintings, lest we over-burden ourselves with material, and we accordingly closed our eyes to one of the finest sections in the English Exhibition, their delicate, beautiful, and flower-like water-colors. But we held that our forbearance entitled us to note two of these by Burne-Jones, which are of very unusual value. The first is his "St. Theophilus and the Angel." Burne-Jones probably took his theme from Swinburne's "St. Dorothy," but the legend had inspired artists long ago. How the lawyer Theophilus mocked the virgin Dorothy on her way to martyrdom, bidding her send him roses or apples from the garden of that spouse for whom she would give up anything so sweet as life. In the picture the prothonotary has his answer. Though the season is bleak winter, a bright-haired child of radiant vesture brings him a basket containing apples and roses: "Dorothy sends thee these and will await thy coming to the mansions of her Lord and Spouse." Burne-Jones has drawn the young man in his lawyer's gown, leaning against the doorpost, lost in meditation, while across the distant forum the shrouded body of the martyr is being borne to burial. The angelic messenger appears from within the house. The countenance of Theophilus is such as only Burne-Jones could conceive. Lofty, noble, full of the deepest thought, full of mysticism, with deep, lustrous eyes in which the soul shines, we do not wonder he followed Dorothy to the altar of Christ and the arena: he was ready when he stood at the door and watched. The might-have-beens of life are very strange. If Rossetti had not gone to paint the halls of Oxford, Burne-Jones would probably have spent his days preaching indifferent sermons to a congregation who would

(1) By an oversight, the work of George Frederick Watts, lately deceased, has had no notice. His exhibits in St. Louis are: "The habit does not make the monk," "Brynhilde," and the portrait of "Russell Barrington, Esq."

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never have suspected what power was in the man before them. If Burne-Jones had not been saturated with the highest and finest scholarship, well-read in theology, and deeply imbued with Gospel principles, he would not have made, even of the profound art of Rossetti, that spiritual and abstract thing which he made of his own.

More interesting than even the charming St. Theophilus is another of Burne-Jones' legend stories: "The Prioress' Tale," from Chaucer. To this, one of the most beautiful, if not the most beautiful of the Canterbury Tales, Chaucer hymns to the Virgin in almost the identical words of Dante's Canto XXXIII—though Dante himself is largely indebted to the Fathers. This was a favorite theme with Burne-Jones, who, as early as 1858, painted it on a cabinet for his friend William Morris and later repeated it again. It was, if we are rightly informed, the last picture to leave his easel when, in 1898, the Shrouded Woman laid her hand upon his brush. At times it has seemed strange to us that this story should so have impressed Burne-Jones; yet the fact does but fit with all our knowledge of him. It is the same Burne-Jones who depicted awkwardly, with such terrific earnestness and passion of mystic sense, the legend of the Merciful Knight; the same Burne-Jones who, for unsullied purity of mind and unspeakable chivalry of soul, stands alone and apart from the whole free-lance, easy-living, generous-hearted tribe of painters. It is not becoming to wander from one's subject, but it is a just tribute to the man to say here that not a few strugglers of the brush and pen, with high ideals and the mockery or the song of flesh and blood in their ears, have looked to Burne-Jones, living his ideals and painting them without questioning of himself or shame of others, and have felt encouraged to take this hand reached out to them in the dark.

It seems impertinent nowadays to tell anybody about Chaucer, but for those who persist in thinking him difficult reading, we will say that the Prioress relates the story of a "litel child," the only son of a widow in a "city of Asia," who on his way to and from school had to pass through the Jewish quarter of the town. The mother had trained this little child to great love of the Virgin Mary. He never passed her image without greeting her "Ave Marie," and, having heard the older scholars learning the "Alma Redemptoris Mater," he entreated one of them to

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"THE WINDING MEDWAY." W. L. WYLLIE.

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H. H. LA THANGUE.

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ach it to him, that he, too, might sing this song in honor of God's Moder swete." Soon he knew it, both word and note, nd it "passed through his throte" twice every day as he went nd came from school. The heroic quality of the child's love is stified in his willingness to be beaten "thries in the hour," ould he be blamed for learning his song. The Jews, thinking emselves insulted by this Christian praise of the Lady Mary, aylaid the little singer, murdered him, and threw the body in a ul place. The widow, sorely distressed at missing him and arning that he was last seen in the Jewerie, sought him roughout their quarter, calling upon his name. When she ame to the spot where the body lay she was answered with the ong "O Alma Redemptoris Mater." The recovered corpse was id upon a bier and the anthem soared from its lips again as it as borne to the minster; then once more, during Mass as it eclined before the altar. The abbot drew near, beseeching the ead to answer him why he sang, since his throat was cut to the nekke-bone." And the child spoke. The Virgin Mary came hile he was dying and asked him to sing again her Alma Re-emptoris Mater. Then laid she a grain of wheat upon his tongue nd told him that so long as he kept it there he would continue o sing her praises; but that he should have no fear when it was emoved, for she would not forsake him. Thereupon the abbot uickly took out the wheat and the boy gave up the ghost "ful oftely." Burne-Jones has treated his subject along the lines of he quattrocento, making different parts of the picture represent ifferent events in the story. The background, done chiefly in risaille, offers to view an old town-square with people moving bout, and a column with a heathen statue. To the left the choolhouse, with charming thirteenth century boys ascending he stairs in groups. On the right, the murder is being committed. he foreground centralizes the essence of the tale. The child, a levout angular little form, kneeling with folded palms and his ody wound in white as for burial, is as intensely gothic as a culpture on a tomb. The features are not very distinct, one of Burne-Jones' traits whereby, in some manner, he increases the hadow-and-pallor, abstract impression of his faces of men. The eyes are earnestly lowered upon the food he is being given or a Viaticum through death. The Lady, stooping over him, s full of love as though she had no care save this one soul little

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who sang her praises, is a beautiful, flowing figure, largely cast and vivid with noble lines. The face, delicate and not much accented, bends in a profile suggestive of tenderness and mystic beauty. The head is covered; the garments are purple and deep blue. Ruth-like she bears wheat in her hand; we see her, with a sacramental gesture, lay the grain upon the child's tongue. In the foreground virginal lilies and tall poppies present their double symbolism of innocence and death. The medium is *tempera* and the effect obtained is so rich and brilliant that, except for its smoothness, one might think it oils. For pure splendor of color few things can approach the incomparable night-blue of the Madonna's mantle. She is wholly enveloped in its folds and its luminous quality of tone stands forth in my recollection as groupable only with certain palette-feats by the French impressionists. There is something deeply engaging about this picture: its atmosphere, mysterious and profoundly psychic, has no parallel that we know. As we have said, it is strange to us that Burne-Jones should so have loved the unworldliness, the naïveté, the mediæval flavor of this legend, but the peculiar charm of the painting, the stamp of Burne-Jones' own be-ridiculed ethicism, is incontestably the principal factor in its impressiveness. Critics might, in spite of its transcendental artistic value, seek flaws in this production; it is intensely narrative, it is archaic, the draperies are stony, the painter, possibly, eschewed the difficulty of drawing the child's feet; we ourselves must confess to having found the technique ever more admirable with increasing study. The composition is absolutely unique and conceived with a charm and grace in the putting together that yields fresh pleasure at every new inquiry. The drawing is subtle, loving and beautiful; and the decorative sense in disposal of lines, planes and incidental detail, is to be strongly felt throughout. But there is more: truths of supreme importance have been embodied, it may be unconsciously, in the painting. Here is a picture by which many a soul shall be succored in its raw agonies of human strife; a picture that will make us look like children to the Woman in it: that she give us, of her pity, sustenance not in death only but the Viaticum of her love through life.

GABRIEL FRANCIS POWERS.

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Applications should be sent to the Superintendent of Native Affairs, Cape Town, from whom all particulars can be obtained.

The period of indenture is five years, and the wages are at the rate of ten shillings a month for able-bodied men and seven shillings and six pence for youths, in addition to food and housing.

Some of the natives have experience in general farm work, while others are experienced wagon drivers, etc.

Reference will be given to applications which will enable families to remain together, or on farms situated close together

A party comprising able-bodied men may be expected at Cape Town during the next few days.

J. ROSE SANES,
Acting Superintendent Native Affairs

Native Affairs Office,
Cape Town, August 18, 1897.

The first party, consisting of 130 men and youths, were rapidly disposed of, and on the 1st of September the following notice was published: (2)

BECHUANA LABORERS.

Applicants for the above are informed that the (3) *second batch*, consisting of about 200 men, women and children, are expected to arrive in Cape Town on Monday, 6th September. Among them are some useful men and young natives.

J. ROSE SANES,
Acting Superintendent Native Affairs.

Native Affairs Office,
Cape Town, August 31, 1897.

By the end of October the remaining prisoners were disposed of. Mr. J. L. Moffatt, son of the famous missionary, wrote to the *Cape Times*:

"I was present yesterday at the indenturing of two lads. When the word of acquiescence was demanded of them there was an expressive shrug of the shoulders, and a spasm of pain passed over their features. To say that these men entered into their apprenticeship of their own free will is not true." (4)

What a realistic picture could be drawn of this scene. One could almost imagine oneself at a slave auction in the southern States of America before the war. There was no provision for sickness, and the "depot" where these "slaves" were herded has been described by a Mrs. Hepburn as a "shambles." It was a cold, dismal place, with a cement floor, where the "prisoners" were compelled to sleep, with no covering but the skins of animals they had brought with them.

(2) *Ibid.*
(3) Italics are mine.
(4) *Ibid.*, p. 253

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Outside the crowd of whites viewed the indenturing with mixed feelings. Most of them approved of the government policy, while a few strongly objected to it.

One young man, asked by a lady where the Bechuana were, replied:

"Oh, they're being sold in there!"

There is no auctioneer with a hammer, but the form gone through is a fair substitute for "going, going, gone!"

One spectator was heard to say:

"Why not have them out in the parade and sell them openly."

One poor woman had just been confined, but she was indentured with the rest to a farmer.

Another woman who had been indentured to a farmer ran away, and complained to the police that because she had not the strength to perform her heavy task her master had felled her senseless.

The indenturing is over. The curtain is being slowly rolled down on the closing scene of this hideous soul-harrowing drama. The scene staged shows captive fathers and mothers weeping over their little ones, dead and dying; shows dark-skinned women with features swollen and disfigured by blows of white men. Instead of music is heard the sighing of the prisoners and the moans of suffering women and children. And this is Jubilee year!!

If such a scene as this took place in the territories of the Congo State the world would have good reason to complain of slavery. But it did not happen there, but in British territory and under the authority and approval of the Colonial Government, as is proven by the reply sent by Sir James Swenright to a strong protest from the Aborigines' Protection Society against this "sale." The society wrote

"That the proposed punishment differs in no essential point from the enslavement of the people, and that it seems scarcely credible that the very means which caused such outcry and indignation when they were carried out in recent times in neighboring countries should be sanctioned in our own."

Sir James' answer was evasive.

"The service the men would undergo was not compulsory. The object of the government was to make these poor people as happy as it was possible to make them."

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He did not feel that any principle of slavery was involved. It was only a "voluntary contract." The "policy" of the government was "most humane." It was pointed out in a letter from the Aborigines' Protection Society to the Colonial Office, September 15, 1897, that

"The society considered this arrangement as a violation of the Emancipation Act, 1834, and if carried out will be practically a revival of slavery in Cape Colony."

Mr. Chamberlain's reply, dated October 2, 1897, says:

"The Secretary of State assumes that the contracts between the nations in question and those who employ them are made in accordance with the provisions of the law of the Colony, and that the treatment of the indentured natives will be governed by that law."

In connection with this indenturing the *Fortnightly Review* says:

"The Cape people refuse to call this slavery. The natives, it is said, before being brought from their own country, were invited to choose between being tried for high treason and being allowed to work for their living and they preferred the latter. In Cape Town, it is added, they nodded assent to the contracts made for them. Therefore, they are free agents. Who will believe this? . . . Nor can any of the help promised to the natives by the appointment of inspectors to see that they are well treated, do more than palliate the evil. The evil will remain. Slavery is slavery, even though those who practice it choose to call it indentured labor."

A correspondent of the *Cape Times* writes:

"A cautious condemnation of the latest development in the revival of slavery in this British colony under the heading

"'OUR SLAVE MART.'" (5)

The above shows conclusively the status of certain negroes in South Africa and that "slavery" exists there just as much as it existed in Virginia before the Civil War, with this difference, that these natives might gain their liberty if they survived the hard treatment of the Cape farmers after five years of hard work if they had complied with the terms of agreement. During this time they would have averaged if their pay were not "cut," the magnificent sum of $2.18 per month, and in sixty months' service, $130.80.

We shall now turn to the Gold Coast where, in April, 1897, a correspondence takes place between the acting resident at Ibadan

(5) *Ibid.*

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and the Owa of Ilesha regarding *three slaves* belonging to a neighboring chief who had taken refuge in the Owa's village.

On the 19th of July these three slaves were returned to the owners and the resident informed who wrote the Owa (chief) congratulating him on his good sense in returning them, thus avoiding trouble with the government authorities.

In a letter to the Colonial Office, March 31, 1898, the Aborigines' Protection Society says, referring to the Gold Coast and Lagos:

"Slavery and other institutions, which are supposed not to be tolerated within the British Dominions, are still in force there."

The existence of slavery at Zanzibar, Pemba and in British East Africa is so well known that it seems superfluous to refer to it here.

Sir Arthur Hardinge, then H. M. Consul General at Zanzibar, writes to the Foreign Office, in 1897, that—

"If slavery is not an ideal institution, it works well on the whole, and is beneficial not only to the Arab masters, but to their negro property (slaves), and that no more than is inevitable should be done to bring about a change."

At Mombasa, British East Africa, a slave woman, who had been under the protection of missionaries during ten years, was arrested by the British authorities and returned to her Arab master, who claimed she had run away from him years ago.

The Anglican Bishop Tucker of South Equatorial Africa, writes to the *Times*, April 15, 1897, regarding slavery at Mombasa: (6)

"Suffer one, sir, to show very briefly how this close connection between Great Britain and Mombasa works, and what disgrace the continuance of slavery brings upon our country. Incredible as it may seem, it is nevertheless a fact that officers holding the Queen's commission, and paid by the British House of Commons, are actually and actively engaged in the protection of this vile institution of slavery. Should a slave run away from his Arab master in Mombasa, and take refuge at a mission station within the ten mile limit, the commissioner, or his representative, on being applied to, issues what is practically a demand for his surrender. The slave is said to be 'wanted' by the commissioner. Soldiers in the pay of the British government are employed in the search for runaways, who, when found, are seized and marched off to Mombasa, where, on proof of ownership being forthcoming, they are handed back to the tender mercies of the Arab mas-

(6) *Ibid.*, May, 1897, p. 166.

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ter. All this, I repeat, is done in the name, not of the Sultan, but of the Queen (of England). What a humiliating thought to associate with the happy and glorious commemoration of Her Most Gracious Majesty!"

This, we see, is the second case of slavery to "humiliate" Englishmen in the Jubilee year. (Dm.).

"Notwithstanding their professions of zeal, the Downing Street authorities are evidently half-hearted in the matter, and Mr. Hardinge has frankly avowed in official dispatches his hearty approval of slavery as an African and Mohammedan Institution."

Certainly it would seem that a government which permits slavery to exist in its own colonies, and a House of Commons which provides the pay for officers to catch runaway slaves, would undertake to abolish it instead of insisting upon other countries doing what she refuses to do herself.

I will now close by an extract from an appeal, made by the British and Foreign and Anti-Slavery Society, to Mr. Chamberlain, in 1900, regarding slavery in British Africa:

"The committee beg to impress upon Her Majesty's government the desirability of the total abolition, along with slave trading and slavery, of all serfage, forced labor and all other forms of involuntary servitude, by whatever names it may be known, and urge that the natives shall enjoy full liberty."

Mr. John Dillon said, in a speech in the House in April, 1897, regarding a European conference to consider the whole African question:

"He would like a European conference, but at the same time he would like to see this country (England) go into that conference with clean hands. If we were going to claim from other powers good, Christian treatment for the natives of Africa, we must commence by setting our house in order. When the East African Company were deprived of their charter they admitted that they were doing their work by slave labor." (7)

We have seen that slavery exists and is countenanced by those in authority. I will now go into the question of concessions, monopolies and appropriation of native lands in British colonies, as this is one of the special points made by the British Foreign Office against the Congo State Government.

During the past twenty years royal charters have been granted by the British Government to the Royal Niger Company (commonly known as the "Niger"), British South African Company

(7) *Ibid.*, p. 141.

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(known as the B. S. A.) and the Imperial British East African Company (known as the "I. B. E. A.," or "*Ibea*").

Their charters were more or less on the same model, the government of the country was placed in the hands of officials appointed by the company, who dispensed justice, collected the taxes and performed all other necessary duties, the same as in a Crown Colony or self-governing colony like the Cape, but we must remember one important fact, these three great companies were not composed of philanthropists, whose sole idea was the regeneration of the African native, but their shares were sold in the open market and their directorate composed of hard-headed business men, whose sole object was to get as big dividends from their venture as possible and as often as possible.

These charters were nothing but concessions of monopolies, and no trading, mining or farming could take place in the Territories without permission of the respective boards controlling the companies.

During its existence the Niger Company was very bashful and retiring. They kept out of the papers, but anyone who has been on the West Coast of Africa remembers how this corporation was hated by other trading organizations who were in the Niger before the big company came along and could not be bought up. These people had a hard time getting any trade, as the Royal Niger placed so many restrictions on them that they barely existed. By the terms of its charter the company was empowered "to carry on business and act as merchants, bankers, traders, etc., to form or acquire, or carry on trading stations, factories, etc., to purchase or otherwise acquire, open and work mines, forests, etc.," and "to do all other things whatsoever it may consider in any way incidental or conducive to the foregoing objects or any of them." (8)

Its trading powers were complete, but it was not allowed to grant any "monopoly of trade."

(Why should it grant any monopoly when it had the monopoly in its own hands?)

Its administrative powers were no less comprehensive. It levied duties, and collected taxes and charges. Its judiciary was appointed by the Board in London also.

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(8) *Ibid.*, p. 485.

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At the end of 1895 a military expedition was sent to the Niger to "open up trade," and the *Aborigines' Friend* has this to say:

"The monopoly of the Niger Company would be seriously impaired if, as is desired, all or most of the coveted trade with the interior was appropriated by the Liverpool merchants and their traders. If the company can keep the profits of this trade to itself, as its charter unfortunately allows it to do, by taking effective possession of all this portion of the Niger Valley and making the river the chief, if not the sole, channel for the trade which would otherwise take a land route, it may gain much meanwhile, and whatever the precise object of the *war* to be entered upon, one thing is certain, there will be more slaughter of the natives in furtherance of the commercial advantages which is all that is now thought of by many when they talk of civilization."

In the House of Commons on the 2d of April, 1897, the whole African question was raised and Mr., now Lord Curzon, Under-Secretary of State for Foreign Affairs, replying to Sir Charles Dilke, has this to say regarding the Niger monopoly:

"Passing from the Congo State I come to a point where our responsibility is more directly and immediately concerned. I speak of the Niger Company."

He has looked into the charge that the Niger Company is an illegal monopoly, but he cannot find that it is according to the act of Berlin. Its international position is fixed by articles 26 and 27 of the act. The fourteenth clause of the company's charter prohibits all monopolies, and he finds this explained as meaning there shall be no differential treatment of the subjects of other powers. The subjects of these powers pay exactly the same duties as British merchants and others. The heavy license duty imposed by the company may constitute a practical monopoly, and he doesn't deny that, but there is no violation of international law.

The Niger Company by virtue of its superior wealth and organization and by its tactics in buying up its adversaries, has acquired for itself a position which makes it impossible for any private firm to compete with it, and has secured practically a trade monopoly on the Niger. It is not in his opinion a violation of the act of Berlin.

Sir Charles Dilke replied that the Niger Company is charged with not allowing *any* ship to go up the river.

Mr. Curzon replies he has not seen that charge, but will make inquiries.

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This company continued until January 1, 1900, when its charter was revoked and the British government took it over with its public debt of £250,000, and also paid the company £150,000 as compensation "for interruption and dislocation of business; £300,000 in repayment of sums advanced for the development and extension of the Niger territories, and £115,000 in exchange for its war materials, buildings for administrative purposes and such other apparatus as it had no further use for. They were allowed for ninety-nine years the one-half of any royalty imposed on minerals worked in the sphere of its former control. Out of this £815,000 the shareholders took back nearly the whole of the money they had invested, without interfering with the stability and lucrative prospects of the enormous *trading* concern into which the company on being deprived of its charter, will resolve itself." (9)

The royal Niger monopoly thus being disposed of, I will now take up the "I. B. E. A.," or Imperial British East African Company.

This company was formed for the development of East Africa and Uganda in 1888, and was granted a charter more or less like that given to the Niger Company. It attempted to build a railway, but its funds became so low that the British government finally came to the rescue and took over its territories. It never accomplished anything, only it was a very good example of an African monopoly.

It was supposed to govern the country, collect taxes, etc., and establish trade, but the only trade was done by its own agents. It died an inglorious death regretted by none, not even its unfortunate shareholders.

We now come to the giant of them all:

The British South African Company, known as the "Chartered" and "B. S. A."

On the 30th of October, 1888, Messrs. Rudd, Rochfort, Maguire and F. R. Thompson entered into an agreement with Lobengula for a consideration of a pension of £100 per month, 1,000 Martini-Henry rifles, 100,000 rounds of cartridges and a steamboat, or £500 in lieu of the steamboat, and received in return from Lobengula, King of Matabeleland, Mashonaland and other adjoining

(9) *Ibid.*, November, 1899, p. 485.

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territories, the complete and exclusive charge over all metals and minerals situated and contained in his kingdoms, together with full powers to do all things they may deem necessary to win and procure the same, and hold, collect and enjoy the profits and revenues, if any, derivable from the said metals and minerals, subject to the aforesaid payment.

This was the genesis of the B. S. A. (10)

In the meanwhile, negotiations were in progress between Lord Gifford, representing Messrs. Rhodes, Beit and Rudd and the home authorities. The result was the birth of the British South African Company, which received its Royal Charter October 30, 1889.

The company was empowered by its charter:

To carry into effect divers concessions and agreements which have been made by certain of the chiefs and tribes inhabiting the said regions, or elsewhere in Africa, with the view of promoting trade, commerce, civilization and good government in the territories, which are or may be comprised or referred to in such concessions.

It was also authorized to acquire further concessions, etc., "including powers necessary for the purposes of government or property," and "to hold, use and exercise such territories, lands, property, rights, interests, authorities, jurisdictions and powers," subject to the Secretary of State's approval.

The company was not to interfere with the religion of any class, or tribe of the people, or any of the inhabitants except in the interests of humanity and in the administration of justice; careful regard was to be had to the native customs and laws, especially with respect to the holding, possession, transfer and disposition of land.

Before the company had been established Lobengula came to the conclusion he had been duped. So he wrote a letter to Queen Victoria, on the 23d of April, 1889, saying he had discovered that he had given away all the mineral rights of his country. He demanded that this document he had given Messrs. Rudd, Maguire and Thompson be returned to him, as his people refused to approve it.

On the 15th of November Lord Knulsford replied to Lobengula

(10) "Chartered Company," p. 6.

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in a letter delivered by Mr. Moffatt, who also brought a copy of the charter to explain it to him.

Lord Knulsford's letter informed Lobengula that the Queen has made the fullest inquiries in the particular circumstances in Matabeleland and understood the trouble.

He was informed that wherever gold is, it is impossible to exclude the white man, and he was advised to come to an agreement with an approved body of white men (the Chartered Company).

On the strength of Her Majesty's letter, Lobengula allowed the agents of the Chartered Company to enter his country, and the first thing these men did was to establish forts and appropriate the mineral lands.

Neither the treaty dated the 11th of February, 1888, nor the concession of October 30, 1888, gave the Chartered Company any right to usurp authority over Lobengula and his people. It had been stipulated that there was to be no infringement of his sovereignty or interference with his or his subjects' "Kraals," and that any powers to be deputed to the white intruders were only to be granted on sufferance, and on the Queen's pledge that they should not be abused.

The Rudd concession was rendered less valuable by the fact that a German trader named Lippert also owned a concession from Lobengula, which had been granted him on payment of £1,000 down and a pension of £500 a year.

This concession gave Lippert the exclusive right for 100 years to "lay out, grant or lease farms and townships, building plots and grazing areas, to impose and levy rents, licenses and taxes thereon," etc., in "all such territories as now are, or may hereafter be, occupied by or under the sphere of operation of the British S. A. Company."

The existence of this concession was a great surprise to the Chartered Company. They took immediate steps to buy it up, which they did, in 1892, no doubt paying Mr. Lippert's price, as he had them in a tight corner.

In the meantime the country was being overrun by adventurers and gold seekers, and it seems extraordinary to think that it was not until July, 1893, that the first row occurred between the company's troops and one of Lobea's impis, near Fort Victoria. Although it was tried to arrange matters, things went from bad

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to worse until October, 1893, when war was sanctioned by the British government and commenced immediately by the company, the very men the queen had advised him to trust. The war lasted ten weeks. At its close a proclamation was issued constituting the Buluwayo Magistracy. The magistrate appointed was Major Forbes, but as he was away in pursuit of Lobengula, it was impossible for him to assume his office. The capital of the country was established at Buluwayo, Lobengula's old "kraal," and the company immediately began to cut up the country into farms and mining claims to pay its volunteer troops. Each man received a farm ten square miles and twenty gold claims 150 by 450 feet and an equal share in half the cattle looted.

Nine hundred farm rights were issued and 10,000 gold claims were registered at this time, the men being allowed to make their selection of land.

Five months after the termination of the war steps were taken to provide the Matabele, who were left, some 400,000 souls, with land. Their country contained 200,000 square miles, and out of this enormous territory the Land Commission, in September, 1894, marked out two blocks, in the north and northwest, measuring about 3,500 and 3,000 square miles, and known as the Shaugani and Guay Reserves, which it reported "*sufficient and suitable*" for the natives.

It is not unreasonable to ask what became of the remaining 193,500 square miles?

The company promptly annexed it and began parceling it out in farms and mining claims.

Buluwayo began to boom, but very little actual farm work was done, and the mining consisted in prospecting.

The natives were not removed to the reserves set apart for them, but were allowed to roam about the country sowing and reaping their crops, whenever they were allowed to remain long enough, and tending the company's "cattle," which had been theirs before the war. The company seized 200,000 head belonging to the natives, claiming that it had belonged to "Lobengula," and as he was responsible for the war they took his cattle; but, as a matter of fact, only a small proportion of the cattle belonged to him. However, the company took every beast and branded them "C. C." (Chartered Company).

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Native commissioners were now appointed to collect the taxes and a native Matabele police force established, and it is these latter who are more or less responsible for the next outbreak, on account of the overbearing way they treated their fellow-natives, although the seizure of the cattle had a great deal to do with it.

The second rebellion began in March, 1896, and this time Imperial troops assisted the volunteers in its suppression. To show how thoroughly this gigantic monopoly had the natives under control at the end of this war, it is only necessary to read the following extract from the report of Earl Grey, in October, 1896:

"We propose to give to the big chiefs, when they have proven themselves worthy of trust, a salary of £5 per month and a horse.'

This is the reward the Matabele received eight years after Lobengula had signed away their country—although one of the clauses in the company's charter was that it (the charter) was given "on the terms and conditions that equal rights and privileges should be given to natives."

So far as I can find out the natives have no rights in Matabeleland; all their land has been taken, and the only privilege they have is to pay a hut tax and supply labor when required.

In 1893 it is supposed 3,000 natives were killed or died of famine, and the number of victims in 1896 is put down at 8,000.

To show the reasons for these wars and seizure of native lands and cattle, I will quote an article in the *Cape Times* of June, 1897, entitled "Naboth's Vineyard":

"We want the black man's land, just as we did when we first came to Africa. But we have the decency in these conscience-ridden days not to take it without a fair excuse. A native rising, especially where there are inaccessible caves for the rebels to retire into, is a very tiresome and expensive affair, but it has its compensations, for it provides just the excuse wanted."

The British government in its note to the Powers August 8, 1903, concerning the Congo Free State, says:

"The lands forming these vast territories are held either by the State itself or by companies closely connected with the State, under a system which, whatever its object, has effectually kept out the independent trader."

And further:

"With the exception of a relatively small area on the lower Congo . . . the whole territory is claimed as the private property either of the State or of holders of land concessions."

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I will now close with an extract from the *Sudan Gazette*, published by authority of the Sudan government May 1, 1903:

"It is notified for information that the following articles are government monopolies in the districts named below: India rubber and gutta percha throughout the Sudan, except Kordofan; ivory in the Bahr el Ghazal and Fashoda."

These two paragraphs in Lord Lansdowne's appeal might apply equally well to any one of the three companies referred to in this article.' I think it will be conceded that I have proved that the British government grants concessions and monopolies, and allows the Concessionaires to annex native lands without a protest. Why should this government, and, remember, the present government has been in power during the past nine years, assume the position of protector to the natives in the Congo State, when its own black subjects have been "*robbed*" of their possessions by companies which are or were directly under the protection of the foreign and colonial offices?

It is a pity that the different Congo companies were not far-seeing enough to include amongst their directors a sprinkling of members of the peerage and House of Commons. Then, maybe, this great outcry against Congo methods would not have occurred.

R. D. L. MOHUN.

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# THE IMMACULATE CONCEPTION.

## IV.—Attitude of the Holy See and Final Decision.

It was not to be supposed that, whilst this controversy waged, and at times fiercely, within the very pale of the Church, they who were vested with her authority should remain mere passive spectators. The Church, as the pillar and ground of truth, as the divinely-appointed guardian of the deposit of faith, watches with jealous care every question that concerns it, certain that at the appointed time the indwelling Spirit of Truth shall speak through her lips the truth that God has revealed. It was so in this case. Time and again the highest authority in the Church interposed; but always in a spirit of fairmindedness and liberality in discussion; curbing the bitterness of debate; forbidding the imposition of censure on either opinion; safe-guarding the faith and devotion of the people from injury and scandal. Plaza, in his work, "The Cause of the Immaculate Conception," enumerates twenty-six constitutions and decrees bearing upon this question, and in many other documents it was indirectly implied. And whilst these reveal the spirit of candor and tolerance with which the subject was always approached, they show also a growing tendency toward that final act of Pius IX, the definition of this beautiful truth as a dogma of our faith. Quite without exception the action of the Popes and Councils was favorable to this dogma; even when the adverse opinion seemed to dominate in the schools. It were folly to suspect here any conspiracy or collusion; this decision covered centuries, conspiracy is shortlived.

The Fathers of the Council of Ephesus, A.D. 431, had used language that implied the Immaculate Conception; the fourth Council of Toledo, A.D. 634, approving the festival and office of the Conception of the Blessed Virgin, affirms that the Blessed Virgin Mary was exempt from original sin, because she was the chosen Mother of God; the eleventh Council of Toledo and the sixth general Council of Constantinople, and the second Council of Nice extol her purity and sanctity above every other creature A more positive and explicit declaration was made by the Coun cil of Basle in 1439, where it defined and declared this doctrine



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of human life for progress along every line of action, but which has developed, as well, the subtlest and keenest attacks against religion and morality. On the 8th of December, 1854, Pius IX, of sainted memory, proclaimed this dear truth a dogma of faith, set at rest forever all vain controversy, and gave us that strong serenity of divine approval whereby, without scruple or any hesitancy, we rejoice in that most singular prerogative of our Blessed Mother—her holy and immaculate conception. After reviewing the grand array of arguments heaped up in its favor, the cloud of witnesses from every age and nation and clime, after setting forth, in language that glows with eloquence, the clear, strong voice of the whole Church, the Supreme Pontiff solemnly proclaims: "Wherefore, after we had unceasingly in humility and fasting offered our own prayers and the public prayers of the Church to God the Father through His Son, that He would deign to direct and strengthen our mind by the power of the Holy Ghost, and having implored the aid of the whole Heavenly Host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the Holy and undivided Trinity, to the glory and ornament of the Virgin Mother of God, to the exaltation of the Catholic religion, by the authority of Jesus Christ our Lord, of the blessed Apostles, Peter and Paul:—We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Almighty God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful."

This definition was not needed to put an end to the controversy on the Immaculate Conception; for, as we have seen, while there were still some few opponents, all controversy had practically ended after the middle of the sixteenth century. The faith and devotion of the Catholic world had taken this truth to heart as a part of revelation. It was, however, needed to give us that divine assurance of the revelation of this sweet truth—an assurance which only the infallible voice of Christ's true Church can give. Such is the security given our faith that the homage, the love, the reverence paid the Most Blessed Virgin, under the title of her Immaculate Conception, is not a pious fancy, nor the dream of an ascetic, nor the birth of mere sentiment, but is

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builded upon God's revealed truth. And if there were any grounds for the suspicion, seemingly by some entertained, that either the enemies of the Church would make capital out of this definition, or they within her pale who opposed it, would give it but a sullen reception, all such fears proved groundless and absurd. The sweet and holy truth was received everywhere with joy and gladness; and even outside the Church many bore testimony to the absolute propriety that she who was to be Mother of the Redeemer from sin should herself have no contact with sin.

There was something strikingly peculiar in the whole process of this definition. In almost every other case large bodies have been cut off from communion with the Church; not so here. The gentle and holy influence shed abroad upon the world by her who was mother of the Prince of Peace, seems here also to have been felt in the peace and joy with which this definition was accepted. Again, doctrines had usually been defined by the great councils of the Church, and after the assembled prelates, the *judices fidei*, had cast their vote for the definition. In the present case, that formality was dispensed with. Eight years before the Vatican Council, but by the same infallible voice of the Church, this sacred truth of our Lady's preservation from original sin was promulgated to the world as a dogma of faith. Letters were first addressed to the bishops, inviting them to report the sentiment of the local Churches and their own judgment on the expediency of issuing a definition. "The opinion," says Kenrick, "was practically unanimous; for of five hundred and forty-three, four hundred and eighty-four urged the definition; ten others suggested an indirect definition; eighteen deemed it inopportune." It was a moment freighted with blessings for the world, with triumph for the truth, with glory and praise for God's dear Mother, when the preliminary conferences in the great hall of the Vatican were closed with that solemn petition that the Supreme Pontiff would deign to gladden the whole Christian world by the promulgation of a dogma "so consonant with the great mysteries of faith."

It is plain from the whole process of this definition that one of the leading causes in its promulgation was the clamor of the whole Catholic world that it be issued. The strong and tender devotion to the Blessed Mother of God that through all the ages, through all the heat of controversy, had clung fondly to this dear truth, now broke forth in earnest petition for its definition

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as a dogma of faith; and was met with like devotion in the heart of the great and loving Pius IX. There was no cunning heresy to be here condemned; questioning, even, had quite ceased within the pale of the Church; there was not such momentous issue at stake as that which engaged the Council of Ephesus when it declared, against subtle heresy, the Divine Maternity—that the Blessed Virgin is verily the Mother of God and so to be named and honored; but there was the same love and veneration for the Blessed Mother, the same good faith working out God's plan in His own good time and manner; the same outpouring of joy and gladness to greet the proclamation of her Immaculate Conception.

And one does not need to search afar to find the timeliness of this definition. It is true, there was no heresy here teaching an opposite doctrine—no error propagated by evil minds and working harm to the faithful; but a multitude of circumstances made it expedient for the Church to publish her solemn profession of this truth. Arianism, under other names, was again lifting its head; the Divinity of Christ was again being minimized, nay, openly denied and blasphemed; devotion to God's Blessed Mother was an object of ridicule, and Harriet Beecher Stowe put it very mildly when she confessed that maybe Protestanism had gone too far in refusing homage to the Blessed Virgin; sin, too, was being cloaked over, and its heinousness treated lightly. This definition met directly all these growing evils, and expressed in clearest terms the attitude of the Catholic Church, of Catholic teaching and Catholic thought toward them all. It was a new and emphatic declaration of the real and absolute Divinity of Christ—a new and wondrous enhancing of His redeeming merits, for that Divinity was the sole title of His Mother to Immaculate Conception, His foreseen merits the potent cause of her preservative redemption; it brought home to men's minds the awful reality of sin; it not only answered but it quickened that splendid devotion to the Blessed Virgin which had besought its publication. Besides, there were other dangers beginning that struck at the very root of religion, and morality too. The spirit of private judgment upon matters divine was, outside the Church, quite wrecking the value of revelation. This definition emphasized the power of revelation—that still lived and could speak with effect from the lips of Christ's Vicar upon earth. It thus strengthened the faith of the faithful, for it showed them that the powe

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of truth is not dead nor sleeping. And, not the least of all, it lifted higher in human life that sublimest revealing of noble womanhood—the Blessed Mother of God in all her immaculate loveliness—a vision and exemplar surely needed in the day of the new woman, which, trying to replace maiden modesty with a spirit of crude mannishness, threatened to dethrone womankind from that place which Catholic faith first gave her, and that dignity which Catholic faith alone recognized in her. There was time and need for this definition.

It holds another benefit still, for it sheds light and splendor on many another dogma of our holy religion. Standing as it does in close connection with the mystery of the Incarnation, it fills out the revelation of God's plan of redemption, and shows the place our Blessed Lady had therein. *Co-redemptrix* was the title given her of old time by the Fathers; not surely that the redemptive merits of Christ were at all insufficient, nor that any work of hers could save from a single sin; but because, in God's high purpose, just as a woman had guilty share in that first awful transgression, so should a woman have glorious part in the great redemption. That part is adequately implied in her Divine Maternity and the many sacred offices that go along with it. Indeed, the language of tradition stamps it as more than pious fancy that she stood at the foot of the Cross in her right of motherhood, one in thought and spirit, one in will and purpose with her Divine Son, offering to God, as the high-priestess of the New Law her only One, her Divine One—even as He offered Himself—a victim of propitiation for the sins of the world. Now it was absolutely impossible for many reasons that Christ the Lord should have contact with any sin—even original; amongst these reasons, that His office of Redeemer precluded it; and in similar way, if not absolutely impossible, it seems at least wholly repugnant that she who was to be Mother of the Reedemer and hold large share in the redemption itself, should even for an instant be subject to that sin for which redemption itself was wrought. It was repugnant that she out of whose original substance Christ's sacred humanity was to be fashioned—bone of her bone and flesh of her flesh—should bring to His making a substance tainted with sin—"the *carnem peccati*." For this same reason the Immaculate Conception was the beginning of those exquisite gifts that were showered upon her—freedom

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the Great Russian; and bears about the same relation to it as lowland Scotch does to English, or Plattdeutsch to German. The Ruthenians (in Austria) and the Little Russians (in Russia) use the Russian alphabet and write their language in almost the same orthography as the Great Russian, but they pronounce it in many cases quite differently. This has led in late years to a recension of the Russian alphabet in Galicia and Bukovina, by adding one or two new letters and rejecting three old ones, and then spelling all the Little Russian words just as they are pronounced. This is called the "phonetic" alphabet, and the new orthography differentiates the Little Russian language of those provinces more than ever from Great Russian. The phonetic system of orthography is still fiercely opposed, as it is a governmental measure, and by many is regarded as an effort to detach the Ruthenians from the rest of the Russian race and in a measure to Polonize them. For the sake of uniformity I have transliterated the Russian and Slavonic words in this article as though they were given in Great Russian.

In the schools on the northern and southern slopes of the Carpathian mountains the Polish and Hungarian languages—and, of course, the Roman alphabet—are respectively taught, so that the consequence is that in some districts there are many Russians unable to read their own alphahet, although their mother tongue is the one best known to them. For these there are Greek Catholic prayer-books printed in the Little Russian (Ruthenian) language in Roman type, using the Polish or Hungarian values of the letters as the case may be. In the south, near Croatia and its borders, the Russo-Slovenian language is written in both alphabets, the Roman predominating.

But the overwhelming mass of the Russian-speaking people in the Austro-Hungarian monarchy will have nothing and will hear of nothing but their historic Russian alphabet and the Russian spelling, and they cling to their Church, their language and their alphabet as a firm bulwark against being swallowed up in the mass of surrounding Poles, Hungarians or Germans who seem to be dominant on every side of them. They are of the Great Russian family and want to remain so. In allusion to the efforts made to have them leave their Greek rite and to become amalgamated with the surrounding hostile peoples, one bitterly sarcastic writer of their race has said that they are "the Irish of

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Austria-Hungary." And in this frame of mind they come to America, somewhat like the Irish did in the early days, bringing with them this intense love of race, language, religion and customs, and the surest way to win their hearts and their souls is to know what they reverence and cherish.

The relations of the Greek Catholics to the Roman rite are best set forth in the final form of the Concordat adopted by the Holy See on October 6, 1863. Various questions had arisen under the Bulls of Clement VIII and of Benedict XIV regarding the relations of the two churches, and they were definitely settled by this instrument. By this decree transition from one rite to the other was strictly forbidden, the jurisdictional powers and privileges of bishops and priests of each rite were equalized and anything resembling proselytizing from one rite to the other was abolished. General rules regarding intermarriage, confession, communion and officiating by persons of one rite in churches of the other rite were formulated. I shall note several of the more important points of this *Concordia* when speaking of the various rites of the Ruthenian Greek Catholics.

To properly understand the Greek rite one must first consider the external form of a Greek church. The Byzantine form of architecture, slightly modified, has been adopted as the standard ecclesiastical form; as it is almost as thoroughly identified with Greek Orthodox or Greek Catholic Church buildings as the Gothic styles, with their sharp-pointed arches, are with western European ecclesiastical architecture. The Greek church building is usually square in form, instead of rectangular, as in the Gothic and Romanesque churches to which we are accustomed. As a usual thing the Greek church has five domes, a large one in the middle and four smaller ones at each corner of the building. This is held to typify Christ and the four Evangelists. Where there are but three domes they typify the Holy Trinity, and where there is but one dome it typifies Christ the Saviour. These domes are usually of the Oriental or bulbous type so well known in all pictures of church buildings in Russia, and are gilded or painted in blue, green or red colors, which lend a peculiar strangeness to them. Each of these domes is usually surmounted with a Slavonic-Greek cross, which may be said to be the emblem of the entire Greek rite, for it is seen everywhere. This cross is made by showing the traditional head-board, the great cross-arm

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and the traditional foot-board, this making a three-armed cross, instead of the one-armed which is known to western Christianity. The foot-board of the cross is placed obliquely to distinguish it from ┼ the head-board, making the Slavonic-Greek cross appear thus: ┼ The use of this cross, because of its lack of primitive ┼ Christian use, has been restricted among the Greek Catholics by the brief of Pius IX of May 13, 1887, to the places and occasions upon which it had been used at the time of and prior to the Union.

The Greek rite, as I shall have occasion to remark in several places, has often developed in a directly opposite direction to the Latin or Roman rite. In no place is this more remarkable than in the interior of a Greek Orthodox or Greek Catholic Church. In the primitive church the altar was evidently a square table, or flat surface supported in some manner, upon which the Holy Sacrifice was offered. Between it and the people there was some sort of fence or division rail (*cancelli*), which separated in a manner the clergy from the people. As the church emerged from the oppressive laws which kept her down amid obscurity and poverty, attention began to be paid to the ornamentation of the Holy Place.

In Rome the altar was first set apart as we see it now in St. John of Lateran, Santa Maria Maggiore, St. Peter's and St. Paul's, on the Ostian Way. Afterwards the great Gothic builders put a magnificent wall, the *reredos*, directly behind the altar and piled ornamentation, figures and carving upon it until it became resplendent with beauty. That became the western idea of beautifying the altar. At the same time they cut down the fence or *cancelli* which separated the altar from the main body of the church, until they left it almost an insignificant rail with but a single gate for the clergy to pass through. Of course there were exceptions to this, as in the stately mediæval cathedrals; but the modern chancel rail, as shown in the churches of America, exemplify what I have said.

In Constantinople and the East the Greek mind went about adorning the altar in another fashion. They let the primitive table-like altar stay. They would not change its form nor add to it. But they turned their attention to the fence-like screen dividing the altar and sanctuary from the rest of the church and commenced to adorn and beautify that. So they built it higher

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and higher until, as in some Russian churches, it almost reached the roof, and covered it with the resplendent ornamentation and figures of our Lord, our Lady and the saints which they could fashion. Thus it was called the *iconostas* (εἰκονόστασις), the "image-bearer." Nothing in ornamentation or jewels was considered too fine for the *iconostas*. Through this magnificent barrier there were cut three doors for the passage of the clergy, and these doors were also a subject for fine grille work and ornamentation. The Greek church therefore put its ornamentation of the altar in *front* of it, instead of *behind* it, as in the western church. The *iconostas* is in reality nothing but a glorified chancel rail or rood-screen, proclaiming the greatness of Him who is offered on the altar within.

The first thing that one notices upon entering a Greek church is the *iconostas*. The central doors, directly in front of the altar itself, are called the Royal Doors (*tzarskie dveri*) and the two smaller doors, one on each side of the Royal Doors, are called Diaconal Doors (*diyakonskie dveri*). The left hand one is sometimes called the door of the *Proskomidia*. Only the clergy may enter or leave by the Royal Doors, laymen may enter by the Diaconal Doors, while women are not allowed to enter the sanctuary at all. Through the Royal Doors are carried the Gospels at the Little Entrance, the blessed but unconsecrated bread and wine at the Great Entrance, and the Holy Eucharist when given in communion.

Upon the *iconostas* two *icons* or pictures must always be found. On the right hand side of the Royal Doors, between it and one of the Diaconal Doors (on what might be called the "epistle side" of a Roman altar), there is the *icon* of our Lord the Saviour, represented always in a teaching or blessing attitude; on the left hand side (or "Gospel side") there is the *icon* of the Mother of God (*Bogoroditza*) holding the Infant Jesus in her arms. These two *icons* of our Lord (the Saviour), and of the Mother of God, must be in every church, even the poorest one. More may be added upon the *iconostas*, and usually are. Upon the first row above the Royal Doors there are often *icons* representing the twelve important feasts of the year, such as the Nativity, Circumcision, Presentation, Annunciation, Resurrection, Ascension, Assumption, etc., and directly above the Royal Doors one representing the Last Supper, then *icons* of the

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Twelve Apostles, while there are usually *icons* of St. Nicholas, St. John Baptist, St. Chrysostom, and other saints, placed at various points upon the *iconostas*, according to the wealth, taste and desires of the particular church. On the top of the *iconostas* there is often placed a row of *icons* of the prophets of the Old Testament, and at the very summit, over the Royal Doors, there is either a cross (*krest*) or a crucifix (*raspyatie*) with our Lord.

The use of the word *icon* is necessary, as it indicates a peculiar piece of church art. The term *obraz* is also used, but it means an unornamented picture. After the Second Council of Nice, in 787, at which the Iconoclasts (image-breakers) were condemned, the Greek Church undertook to steer a middle course. They would not admit sculptured images or statues into the church, but they admitted pictures. Subsequently there arose a desire to ornament these pictures by raising them and making them in relief. However, the faces and hands of the pictures were never touched or changed in any particular. The result has been somewhat grotesque to the western mind. Take the image of the Mother of God. The original painting of the face of our Lady, her hands, and the face and hands of the Infant Saviour, shines from the canvas or wood as originally made, but the head-dress, the halo, the drapery and clothing, are made in raised relief of silver, gold or pearls, much as a cameo would be. This is the kind of image which is technically signified by the Russian-Greek word *Icon*. As we have not the thing itself, we are compelled to adopt the word. While, however, the Russians do not admit sculptured images or statues *within* their churches, they have no hesitation in placing them *outside*, as anyone can testify who has seen the magnificent bronze statues of the saints and evangelists around and on the Cathedrals of St. Isaac and Our Lady of Kazan in St. Petersburg.

Before the *iconostas* is a raised platform on the same level as the sanctuary, just a few steps above the body of the church, upon which stand huge candles, usually four or six, which burn during the service. Upon this same platform the readers stand, and at the sides are the *krilosi*, or benches for the singers who make up the choir.

A short distance in front of the *iconostas*, not quite in the middle of the church, is a raised altar-like table, the *Analogion* (ambo) upon which lie the cross and a framed *icon* for adoration

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and kissing by the faithful. At the *Analogion* are performed baptisms, confirmations, weddings, funeral commemorations and the *acaphisti*. In the Greek Orthodox churches there are often two *analogia*, made somewhat like reading desks, on either side of the Royal Doors, while the space near the middle of the church contains merely a raised platform for the sovereign or the bishop in church services.

Behind the *iconostas* is the sanctuary (*oltar*). In the middle of the sanctuary is the altar (*prestol*). This is usually a square box-like structure, usually of a very simple form and not ornamented like a Roman altar. Upon the altar—and sometimes behind it, and often over it—is the tabernacle (*kivot*) where the Holy Eucharist is preserved. In the Cathedral of St. Isaac at St. Petersburg the tabernacle is a gold and silver replica of the Church itself, like an architect's model. In many of the Greek Catholic churches the tabernacle is frequently in the form of a dove and hangs two or three feet above the altar itself. Mass in the Greek Church is not said upon an altar stone, as in the Roman rite, but is said upon the *Antiminse*, which is a long linen cloth covering the altar, and which has been anointed with the Holy Oils and solemnly blessed by the bishop for that express purpose. On the altar are also candles, the book of the gospels and the cross. Behind the altar in larger churches and in cathedrals are the seats for the bishop and clergy. At the side of the sanctuary (*oltar*) is a small table-like altar (*stolik*) which is used for the *proskomidia* (preparation for Mass).

Banners and crosses are much used in the Greek Orthodox and Greek Catholic churches, and are usually in front or around the *iconostas*. The sexes are separated in the Greek churches; the women being on the side of the *icon* of the Mother of God, and the men on the side of the *icon* of Christ.

The greatest rite in the Greek Church—whether Greek Catholic or Greek Orthodox—is the Mass (*liturgia*, *obiednya*). The Church language, as I have said, is the ancient Slavonic, and all the Church books are printed in Cyrillic letters. The chief books used in the Russian Greek Catholic Church are the *Sluzhebnik* or missal, *Trebnik*, or Ritual, *Molitvoslov*, or Breviary, *Evangelion*, or book of Epistles and Gospels. The same books are also used in the Russian Orthodox Church in the Russian

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Empire, where they also have the *Mineya*, or commemoration of the saints, and *Oktoikh*, a sort of antiphonal, containing the *stichera* and *kondaki* of the eight plagal tones; but the contents of these latter books are usually printed in the *Sluzhebniki* of the Greek Catholics.

The Greek Church, unlike the Roman, has three Masses or Liturgies. In the Roman Church there are only two: the one which is said on every day in the year except Good Friday, and the Mass of the Presanctified which is said on that day. I may call attention also to the fact that in the Greek Church there is nothing analogous to High or Low Mass. The Greek rite does not admit of any shortening of the Mass. It therefore follows that every Greek Mass is in form a High Mass, even though not accompanied with singing, and it is rare indeed when the singing (or at least a sort of recitative) is omitted.

The three Masses used by the Greek Catholic and Greek Orthodox churches are known by the names of the saints who finally reduced them to their present forms, and are:

1. The Mass of St. John Chrysostom (*Liturgia sviatavo Ioanna Zlatoustavo*), which is used every day in the year, except when the other Masses are said.

2. The Mass of St. Basil the Great (*Liturgia sviatavo Vassiliya Velikævo*), which is said eleven times in the year: New Year's day, St. Basil's day, on the vigils of Christmas and Epiphany, on the five Sundays in Lent, and on Holy Thursday and Holy Saturday.

3. The Mass of the Presanctified (*Liturgia Prezhdeosviashchenikh*), attributed by the Greeks to St. Gregory, Pope of Rome, which is said on Wednesdays and Fridays in Lent, and on Monday, Tuesday and Wednesday in Holy Week. Mass is not said in the Greek Church on Good Friday.

The Mass of St. John Chrysostom is the typical one of the Greek rite. The Mass of St. Basil the Great is an elaboration and enrichment of it by the addition of several prayers and intonings and a slight change of rite, and by the omission of some unimportant parts, too numerous, however, to be mentioned in the limits of this article; but the structure and form of the two are substantially the same. The Mass of the Presanctified is quite different in form from that of the Roman rite, but it of course has no consecration service. A brief description of the

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and kissing by the [illegible] now the course of baptisms, confirmati[illegible] the *acaphisti*. In th[illegible] ...ems. the priest com- two *analogia*, made [illegible] The priest comes up of the Royal Doors, [illegible] ...ord, Holy Strong contains merely a rai[illegible] ...of Christ, saying in church services. ...prayer) and

Behind the *iconosta*[illegible] ...the *tropar* of the sanctuary is the [illegible] ...Proskomidia and box-like structure, us[illegible] ...Mass, saying the mented like a Roma[illegible] ...puts it on. After he behind it, and often o[illegible] ...the Twenty-fifth Holy Eucharist is pre[illegible] ...the innocent," as at the St. Petersburg the tab[illegible] ...goes to the table-like Church itself, like an [illegible] ...cuts the bread up Catholic churches the [illegible] ...properly on the paten dove and hangs two o[illegible] ...the chalice (*potir*, or the Greek Church is [illegible] ...censer (*kadilnitza*) Roman rite, but is said [illegible] ...with the *pokrovets* cloth covering the altar[illegible] ...each step the Holy Oils and solemnly [illegible] ...begin Mass. purpose. On the altar [illegible] ...is very much and the cross. Behind [illegible] ...filled by the priest drals are the seats for th[illegible] sanctuary (*oltar*) is a sm[illegible] ...correspond somewhat for the *proskomidia* (prep[illegible] ...the *sakkos*, or

Banners and crosses a[illegible] ...shoulders, but it is not and Greek Catholic chur[illegible] ...the *stikhar*, or alb. In the *iconostas*. The sexes [illegible] ...is heavy and finely the women being on the s[illegible] ...as chasubles or and the men on the side o[illegible] ...Church *stikhari* are

The greatest rite in the [illegible] ...frequently trimmed with lic or Greek Orthodox—i[illegible] ...the Roman alb. Then Church language, as I have[illegible] ...which is usually a thick, the Church books are pri[illegible] ...together with clasps, books used in the Russian [illegible] ...*epitrakhil*, or priest's *hebnik* or missal, *Trebnik*, [illegible] ...like the Roman stole, *Evangelion*, or book of Epis[illegible] ...joined together, thus are also used in the Russian [illegible] ...band with a loop for [illegible] ...The celebrant then puts on

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the *narukavnitzy*, or cuffs. These replace in the Greek Church the maniple worn in the Roman rite. These cuffs are of material similar to the chasuble and usually match it in color, and are embroidered in the same fashion. Last comes the *phelon*, or chasuble. This is usually quite long and flowing in the back and comes down in front but half the distance to which it falls in the back. It is not cut away at the arms like the modern Roman chasuble, but comes down below the elbows of the wearer like the older form of vestments worn in some Roman Catholic churches, and also seen in High Church Episcopal ones. The Greek *phelon* is usually covered with a multitude of small crosses about six inches in size, instead of merely one large cross as used in Latin churches. In the Greek Orthodox churches no attention is paid to the ecclesiastical colors of the *phelon*, *epitrakhil* and *narukavnitzy*, except in the case of black for funeral services; the celebrant is left to his own discretion, but he generally selects something he thinks appropriate to the festival day or occasion. In the Greek Catholic Church white vestments are used upon most festivals, red vestments upon martyr's days, violet or dark-red vestments during Lent and black vestments for funeral services, except in the case of children, where white vestments are used.

The deacon's vestments are the *dalmatica*, or deacon's *stikhar*, and the *orar*, or deacon's stole. The deacon's stole is quite unlike the priest's and consists of a broad band which is worn over the shoulder, and during Mass is tied in a curious fashion under the arms and across the shoulders.

It must be remembered that as no instrumental music is allowed in Greek churches, the responses in the Mass and the hymns and antiphons are sung by the choir and are sometimes joined in by the people. The choir usually stand near the Diaconal door by the *icon* of Christ on the raised dais outside the *inconostas*, although I have seen a choir-loft filled with singers in a large Greek church in Warsaw, somewhat after the fashion of the Roman churches near by.

The usual Mass of St. John Chrysostom is said in the following order:

At the beginning of the Mass the priest, after the *proskomidia*, when fully vested, opens the Royal Doors, incenses the altar, the *iconostas* and the faithful, then goes into the sanctuary, and, tak-

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ing the Gospels into his hands, intones: "Blessed is the Kingdom of the Father and the Son and the Holy Ghost, now and forever, world without end," and then commences the *Great Ektene* (or Litany) to each supplication to which the choir responds: "*Gospodi pomilui*" (Lord have mercy). Then the choir sings the first antiphon, during which the priest says secretly the prayer of the first antiphon. The first antiphon for Sundays usually consists of Psalm lxv, to each verse of which the antiphonal response is: "By the prayers of the Mother of God, O Saviour, save us."

Then follows the *Gloria Patri*, which goes: "Glory be to the Father, to the Son and to the Holy Ghost, as now and forever, world without end," and then a commemoration of our Lady and all the saints, after which the choir sings the second antiphon, during which the priest says secretly the prayer of the second antiphon. The second antiphon for Sundays is usually Psalm lxvi, and the antiphonal response is: "O Son of God, risen from the dead, save us who sing to thee, Alleluia." On week-days, however, the response is: "By the prayers of Thy saints, O Saviour, save us." Then follows the *Gloria Patri* and a commemoration of our Lord, and the choir then sings the third antiphon, during which the priest says the prayer belonging to it. The prayer of the third antiphon has been incorporated into the Anglican Prayer Book in the morning and evening prayer as "A Prayer of St. Chrysostom." The third antiphon is always Psalm xciv, and the response on Sundays is: "O Son of God, risen from the dead, save us who sing to Thee, Alleluia," and on week-days: "Son of God, Who art wonderful in Thy saints, save us who sing to Thee, Alleluia."

After the antiphons comes the Little Entrance. The priest, preceded by the deacon bearing the Gospels and preceded by candle-bearers, comes out of the door of the *Proskomidia* past the *icon* of the Mother of God, and solemnly enters the Royal Doors and lays the Gospels upon the altar. As he turns to go into the sanctuary, he says: "Wisdom, stand up!" I may remark that the intoned exclamation of *premudrost* (wisdom) always indicates the solemn exhibition of the book of the Gospels or the reading of the epistle (apostle) or Gospel, something like the preliminary "*Dominus vobiscum*" of the Roman rite.

After the Little Entrance the choir sings the *Tropari* and the

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ment which for you and for many is poured out for the remission of sins," and which are considered to end with the invocation immediately following: "Send down the Holy Ghost upon us and these Gifts, making this Bread the precious Body of Thy Christ, and that which is in this chalice the precious blood of Thy Christ, transmuting them by the Holy Spirit." The Greek Catholics lay the sacramental emphasis upon the first words of the consecration and the Greek Orthodox upon the last words.

Then come the prayers for the living and the dead, when the priest also prays for such as he specially names: "and be mindful of all those who have fallen asleep in the hope of a resurrection to life eternal, particularly *NN.*, and give them repose where the light of Thy countenance beholdeth." Among the living prayed for, the priest says: "Among the first be mindful, O Lord, of the holy, universal chief-priest *N.*, the Pope of Rome; the most reverend archbishop, our metropolitan *N.*," etc. It is worthy of notice that in the Greek Catholic Mass, the Pope is prayed for three several times, while in the Roman Catholic Mass the Pope is only prayed for once. After this the previous *Ektene* if repeated with the responses of "*Podai Gospodi.*"

After this, the priest, often accompanied by the choir, sings the "Our Father," after which he alone intones a special prayer: "For thine is the kingdom and the power and the glory of the Father and the Son and the Holy Ghost, now and forever, world without end." The people, if seated, stand up during the Our Father.

Then the priest, having elevated the consecrated elements, intones: "Let us attend! the Holy Things are for the Holy!" while the choir responds: "One Holy, one Lord, Jesus Christ unto the Glory of God the Father. Amen." The *prichasten* (communion versicle) is sung by the choir. While it is being sung the priest breaks the Body of our Lord, takes a small portion of it, makes the sign of the cross over the chalice and puts it into the chalice. Then he takes a small portion of warm water and adds a drop or so of that to the chalice. Then bowing down he says the prayer of Faith and Confession: "I believe, O Lord, and confess that Thou art indeed Christ, the Son of the living God, who came into the world to save sinners of whom I am chief. I believe, again, that this is Thine undefiled Body itself and this is Thy precious Blood itself. I therefore beseech

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Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, committed in word, in deed, in knowledge and in ignorance."

The priest and deacon first take their communion and then the consecrated gifts are taken from the altar, the Royal Doors are opened, and the priest standing just outside the Royal Doors intones: "With the fear of God and with faith, approach," and the choir answers, "Blessed is he that cometh in the name of the Lord. The Lord is God and hath appeared unto us." The faithful then say privately the "I, a sinner, confess to God Almighty," etc., which substantially answers to the Roman *Confiteor*, and go up and take communion. The sacred Body is dropped into the chalice, and with the spoon (*loshitza*, a Mass utensil) the priest dips up a small portion of the Body and Blood and administers it to the communicant. Communion is usually taken standing, and in the Greek Orthodox Church they also have the habit of giving communion to infants who have not yet learned to talk.

After the communion the priest consumes whatever may remain in the chalice and cleanses it, and then he gives the paten to the deacon, who takes it to the *stolik*. The priest then folds up the *iliton*, and then the empty chalice when covered is shown to the people. The choir then sings the versicle: "Filled be our mouth with Thy praise, O Lord," and a short *ektene* is intoned.

The priest then comes down from the sanctuary and *iconostas* and standing behind the *analogion* (ambo) says the *molitva zaamvonaya*, or prayer of blessing and thanksgiving. Then he blesses the people with the sign of the cross (usually holding a crucifix) saying: "The blessing of the Lord and His mercy come upon you, by His own divine grace and love towards man; always, now and forever, world without end."

The choir then sing the commemoration of our Lady "More honorable than the Cherubim," and the priest intones, "Glory be to Thee, O Christ, our hope; glory to Thee!" the choir answering with the *Gloria Patri* in the Greek form. Then the priest says the prayer of dismissal, which also commemorates St. John Chrysostom, Archbishop of Constantinople, and the choir responds "Amen."

At the conclusion of the Mass a commemoration of the sacred *icons* is made and the blessed bread (*antidor*) is given to the faith-

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ful, who troop up to the *iconostas* to receive it, kissing the crucifix which the priest holds in his hands. The antidor is often omitted in the Greek Catholic churches in this country.

The Greek rite in its prayers has a special commemoration of Sunday, as distinguished from other days. On Sunday several of the prayers commence, "He that rose again from the dead, Christ our true God," etc., but on week-days the same prayers merely commence, "Christ our true God," etc.

As I have said, the Greek rite has often developed in directly the opposite way to the Roman rite. I do not refer merely to discipline, such as the prohibition against the shaving of the clergy as enforced in Russia, Greece and Turkey, or the ordination of married men to the priesthood, but to even the development of the usual rites of worship. Thus the Greek sign of the cross is made in precisely the opposite way to the Latin sign of the cross. The sign of the cross is made by touching first the forehead, saying, "In the name of the Father," then the breast saying, "and of the Son," and then the right shoulder saying, "and of the Holy," and then the left shoulder, saying, "Ghost, Amen."

The Lord's Prayer is in the same form as in the Roman rite, but in many offices including the Mass there is added the versicle "For thine is the Kingdom and the power, etc." The Angelical Salutation assumes a somewhat different form from the Roman rite: "O Mother of God and Virgin, Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb; for thou hast borne Christ, the Saviour of our souls."

The Sacraments (*Tainy*), as given in the Greek catechism, are: (1) *Kreshchenie* (Baptism); (2) *Myropomazanie* (Confirmation); (3) *Evkharistia* (the Eucharist); (4) *Pokayanie* (Penance); (5) *Eleopomazanie* (Extreme Unction); (6) *Sviashchenstvo* (Holy Orders); (7) *Supruzhestvo* (Matrimony). Of these, only the sacrament of confirmation differs materially from the Roman rite. This sacrament is administered by the priest and is given to little children immediately after baptism.

In the sacrament of baptism, the priest wearing merely the *epitrakhil* (stole), meets the godparents and the child at the entrance to the church and says the three exorcisms, and then asks, "Dost thou renounce Satan, and all his works, and all his angels, and all his service, and all his pomps?" to which the

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response is "I renounce." Then, "Dost thou promise to serve Christ, and to believe in Him?" and the sponsor replies, "I promise." The priest then lays the end of his stole on the child and leads it into the church. Then the creed is said and the water for baptism is blessed. The priest then anoints the child with oil in the form of a cross on the forehead, the breast, the ears, the shoulders, the hands and feet, with appropriate prayers. Then the priest, taking the water in the proper vessel, pours it on the head of the child, saying: "The servant of God *N.* is baptized in the name of the Father, and the Son and the Holy Ghost, Amen." Then the priest reads a psalm, and afterwards puts a white garment upon the child, saying: "The servant of God, *N.*, has put on the garment of truth, in the name of the Father and the Son, etc." The priest then says the appropriate *tropar* and begins the confirmation. It is expressly specified, however, that when a Greek Catholic priest baptizes a child of parents of the Roman rite, he is not to confer the sacrament of confirmation, but to leave that to the Roman bishop.

In the sacrament of confirmation the cross, the Gospels and the lighted candles are placed on the *Analogion*, together with the Holy Chrism (*Myro*) and the *Trebnik*. The Holy Chrism is blessed by the bishop on Maundy Thursday and is sent to the priests of the diocese. First the great *ektene* is said, as in the Mass, and then a special confirmation prayer, in which the priest prays that "since Thou hast deigned to regenerate Thy newly baptized servant by water and the Spirit, give him also the seal of the gift of the Holy Ghost, the omnipotent and adored: preserve him in Thy baptism, confirm him in the orthodox faith, deliver him from the Evil One and all his snares, and by Thy salutary fear keep his soul in purity and truth, so that, pleasing Thee in every word and deed, he may become a son and heir of Thy eternal kingdom." The priest then dips the end of his finger in the Chrism and anoints (*pomazuet*) the newly baptized child on the forehead, the eyes, the nostrils, the mouth, the ears, the breast, the hands and feet, saying, "The seal of the gift of the Holy Ghost, Amen." Then the *prokimen* is sung, the apostle to the Romans and the Gospel from St. Matthew is read, followed with the blessing of the newly confirmed and afterwards the *ektene* for the Church and all the faithful is said.

The sacrament of the Eucharist has already been explained in the description of the Mass.

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The sacrament of penance is treated in the Greek Catholic Church almost as in the Roman rite. In the Greek Orthodox Church confession seems to be rather an examination of the penitent's conscience by questions asked by the priest, who follows down the line of the Ten Commandments, and receives answers accordingly. It is rather more perfunctory than in the Greek Catholic Church, owing to the fact, no doubt, that in Russia the certificate of the Easter communion is also necessary for certain civil rights. In the Greek Catholic Church the Ten Commandments are divided as in the Roman Church, but in the Greek Orthodox they incline to divide them something like the Lutheran or even general Protestant scheme of division. The Greek Catholic Church also adds the five commandments of the Church: (1) to observe the holy-days of the Church; (2) to hear Mass on Sundays and holy-days; (3) to fast on the days appointed; (4) to confess and receive communion at least once a year at Easter; (5) not to celebrate marriage during the forbidden times.

The method of confession is similar to that in the Roman rite. After crossing himself, the penitent says: "I, a sinner, confess to the Lord God Almighty, to the one Holy Trinity, to the most pure Virgin Mary, to my Holy Guardian Angel, and to all the Saints, and to thee, reverend father, all my sins, which I have committed against the Lord, my God, since my holy baptism, since my attainment of reason, and since my last confession, in deed, in word, in thought, and in all my feelings. God be merciful to me, a sinner; God cleanse me from my sins and be merciful to me; forgive me, O Lord, my transgressions without number." Then the priest hears the confession, gives the necessary advice and imposes a suitable penance. The absolution is given in this form:

GREEK CATHOLIC.

"May our Lord and God, Jesus Christ, in His grace and bounty, forgive thee all thy transgressions; and I, an unworthy priest, by His power given to me, pardon and absolve thee from every bond of excommunication and interdict, as I am able and Thou deservest; and to this I absolve thee from all thy sins, in the Name of the Father, Son and Holy Ghost, Amen."

GREEK ORTHODOX.

"May our Lord and God, Jesus Christ, in His grace and bounty, forgive thee all thy transgressions; and I, an unworthy priest, by His power given to me, pardon and absolve thee from all thy sins, in the Name of the Father, Son and Holy Ghost, Amen."

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Then the priest usually adds: "Go in peace and sin no more," together with any other salutary remark.

The sacrament of Extreme Unction is given in its full form by seven priests according to the ancient rite. Now, however, it is usually given by one alone. The sick person is anointed with the holy oil upon seven parts of the body, the eyes, the ears, the nostrils, the mouth and the hands, as typifying the instruments of sins committed through the five senses, and the breast or heart, from whence evil desires may have come, and the feet, which have carried the sinner into evil paths. The apostle is read from St. James, and the Gospel from St. Mark. At the Unction the priest says: "Heal Thy servant *N.* by this unction, O Lord, from every spiritual and bodily weakness, and preserve him and enliven him by the grace of thy Christ, by the prayers of our most Holy Lady, the Mother of God and ever Virgin Mary, and of all Thy saints; for Thou art the source of all healing, our God; and glory be to Thee, together with Thy only begotten Son, and Thy everlasting Spirit, now and forever, world without end. Amen." Then he says an *Ektene* for the healing, welfare and pardon of the sick man, and ends with the dismissal prayer: "Healing from every infirmity and by His grace pardoning the sins of this man, may Christ, our true God, through the prayers of His most pure Mother and all the Saints, have mercy and save us."

The sacrament of Orders, in some respects, is different in the Greek Church from the Roman. The Holy Orders are three: bishops, priests and deacons, as established by Christ and His command; and the minor orders established by the Church are three: *Chtets*, or reader, *Pievets*, or singer, and *Poddiakon* or subdeacon. All the orders up to the priesthood may be conferred on married men. A married man cannot, however, be consecrated a bishop; for bishops (like priests in the Roman Church) must be celibates, or at least widowers. Nor may a priest marry; the rule of the Roman and Greek Churches is alike on that point. The usual method is for the cleric in minor Orders to get married before he presents himself for ordination to the diaconate. In Russia this rule is carried so far that the bishop of the diocese is usually an ecclesiastical match-maker, and looks carefully after the marriages of all his seminary students.

Of course, monks follow the same rule in regard to celibacy as

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in the Roman Church, and, in consequence, all the bishops and archbishops are drawn from their ranks. It is rare to find a bishop in the Greek church who has not been a monk.

As a typical example of this sacrament, the ordination (*rukopolozhenie*) to the priesthood will suffice. The candidate is presented by the archdeacon at the bishop's Mass just after the Cherubic hymn, and he first takes the oath and profession of faith in the Catholic Church, its sacraments, and swears fidelity to the Pope of Rome, the ruling archbishop and bishop, and to their successors. Then the introductory prayers are said, the candidate lying in the form of a cross upon the ground in front of the altar. When these prayers are finished the candidate kneels in front of the bishop, who, standing without his mitre, lays his hand upon the candidate and says the prayer of consecration for a priest: "O God, great in strength and unapproachable in wisdom and marvellous to the counsels of the sons of man; our very Lord, deign to raise up this man to the ranks of the priesthood; fill him with the gifts of Thy Holy Spirit that he may be worthy to stand without blemish before Thy holy altar, to preach the kingdom of Thy Gospel, to sanctify the word of Thy truth, to offer Thee oblations and spiritual sacrifices, and to revive Thy people in the water of regeneration, so that this man, at the second coming of our great God and Saviour, Jesus Christ, Thy only begotten Son, may receive the reward of the holy conduct of his office, in the multitude of Thy graces. May Thy most holy and magnificent name be blessed and glorified, of the Father, Son and Holy Ghost, as now and forever, world without end. Amen."

After this the bishop puts on his mitre and invests the candidate with the *epitrakhil* (stole), the *narukavitzy* (cuffs), and the *phelon* (chasuble), saying the appropriate versicle for each, expressive of the office of a priest, and then gives to him the chalice and paten (*potirs diskosom*), saying, "Take thou power to offer sacrifice to God and to say Mass for the living and the dead, in the name of the Lord," and afterwards the *Sluzhebnik*, saying, "Take this missal and offer with it, in all attention and fear of God, the sacrifice acceptable to the Lord." The bishop then goes on with the Mass of ordination, and the newly ordained priest assists him in it.

The Russian language is particularly rich in words expressing

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the priesthood and the variations of it. Of course, *episkop* (bishop), *presviter* (priest) and *diakon* (deacon) are pure Greek. But the priesthood is expressed also by *ierei*, a priest considered as the celebrant of the Mass or other rite, *sviashchennik*, a secular priest, *ieromonakh*, a regular or monastic priest, *pope*, a parish priest, while *otetz* (father) is the usual form of address of a priest. From the Slavic standpoint, and particularly in Russia, the priests are not especially esteemed. The reverence is for the office and not for the man. The Russian people of the Orthodox faith are prone to consider that the Church and all its offices are theirs, and that the clergy are but their servants after all, to minister these offices to them. And thus the strange mixture of absolute reverence for the Church and its sacraments together with the apparent contempt for its ministers is explained.

The sacrament of matrimony is also called the *Vienchanie*, the crowning, because of the ceremony which follows the marriage. Meeting the bride and groom at the door of the church, the priest first asks the groom whether he will have the bride as his wife and whether he has promised any other in marriage. Receiving the proper answers, he asks similar questions of the bride and receives her reply. Then he leads them into the church, where the choir sings a psalm and an *ektene* and the priest says prayers of blessing upon the couple. Rings are produced, which the priest lays upon the *analogion*, sprinkling them with holy water and blessing them. Then giving one ring to the groom he says: "The servant of God, *N.*, is betrothed to the servant of God, *N.*, in the name of the Father, Son and Holy Ghost" Giving the other ring to the bride he says the same, merely changing names. The bride and groom then join their right hands while the priest binds the end of his *epitrakhil* (stole) over the joined hands, and the groom repeats after him: "I, *N.*, take thee, *N.*, for my wife, and I will give thee love, faith and honor in wedlock, and I will not leave thee until death; may God help me, in the holy undivided Trinity and with all the saints." The bride also repeats: "I, *N.*, take thee, *N.*, for my husband, and I will give thee love, faith, honor and obedience in wedlock, and I will not leave thee until death, etc." Then the priest, taking away his stole, looses their hands and says, "What God has joined together let no man put asunder; and I, an unworthy servant of God, by the power given to me, join you

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in holy wedlock; and I declare and make known this by the power of the Holy Catholic Church; in the name of the Father and Son and Holy Ghost. Amen."

After these words the crowning takes place. The priest prays that they may live as one and may be crowned with love in one flesh. Then taking the first crown from the *analogion* he puts it on the head of the groom, making the sign of the cross and saying: "May the servant of God be crowned, in the name of the Father and Son and Holy Ghost. Amen." He then crowns the bride with the same words. The bride and groom look very pretty as they stand before the priest at the *analogion* wearing their crowns. The *prokimen* is then sung and the Apostle from the Ephesians and the Gospel from St. John are read, while the service closes with an *ektene* and the dismissal prayer.

The Greek Church has always been remarkable for its devotion to the Mother of God. No service is ever celebrated without a *Bogorodichen* (a prayer commemorating her). The analogue of the *Salve Regina* may be found in their *Dostoino:* "Meet, indeed, it is to proclaim thee Blessed, Mother of God (*Bogoroditza*), the ever blessed and all-blameless Mother of our God (*mater Boga nashevo*); more honorable than the Cherubim and beyond compare more glorious than the Seraphim, and who without corruption barest God, the Word; verily the Mother of God, thee do we magnify." And again they say: "Most glorious ever Virgin Mary, Mother of Christ our God; receive our prayers and bear them to thy Son our Lord, that He may through thee save and enlighten our souls."

Among the various prayers for the dead I can quote nothing more expressive than this from the *Utrenya* (matins): "Give repose, O God, to Thy servants and order them in Paradise, where the choirs of the saints, O Lord, and the righteous shall shine as luminaries; to Thy servants that are fallen asleep give Thou repose, overlooking all the accusations against them." There is also a peculiar office for the dead which is called the *parastas*, but it can only be alluded to here, because of its length.

Of course, all of the peculiar rites and ceremonies of the Greek Catholics, which are used in their churches, cannot be mentioned without unduly prolonging this article. I have given sufficient to show what may be seen in any Greek Catholic or Greek Orthodox Church in this country. Of course, it must be remembered

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that the Greek Catholics here are as yet desperately poor and their ceremonies are not carried out with the splendor which their ritual prescribes. The Russian Orthodox churches here are supported by appropriations from the Russian government and by contributions from wealthy Russians at home; and so in many of their churches the ritual observances of the Greek Church are performed with greater solemnity and brilliancy. Indeed, the attitude of the Russian Orthodox Church is purposely taken in this regard, for it hopes thereby to draw back to it all uniates who are not steadfast in their faith and who long to observe their rite in a more majestic form.

ANDREW J. SHIPMAN.

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## THE COMPANIONS OF THE MOON.

(*Continued.*)

### III.

In a small, most insignificant cottage in the environs of Yedo, sat a little company of men and women. The room was entirely bare, except for some coarse mats and a common blue pot containing a solitary chrysanthemum of a peculiar silvery hue.

One of the women was about seventy years old; the men were comparatively young and belonged to the working-class, with one exception, Iwabuchi, a *samurai* of the Echizen clan.

The hatred of the Shogunate was rapidly approaching its climax; the whole empire was honeycombed by secret societies, having for their aim and determined purpose the restoration of the Mikado to his legitimate place as sole ruler of the country. The nation was, in consequence, a caldron in which the passionate desire to overthrow the party so long in usurped power was seething, constantly sending bubbles to the surface, indicating the force that would presently cause the whole mass to burst into violent ebullition. The Companions of the Moon having sprung into being because of the oppression of the common people by the Shogun's fighting men, soon transferred their opposition from the *samurai* to the system of which they were the chief dependence.

Their watchword—whispered secretly—was to become the war-cry of the Imperialists, *Daigi Heibunor!* (The King and the Subject.) In common with all who had undertaken the overthrow of the Shogunate, they regarded themselves as the true patriots of Japan. Wherever, therefore, was found a band of the Companions of the Moon, was found also a band of patriots. It so happened, naturally enough, that sometimes a Companion found himself in three positions at once, a champion of the people, an ardent Imperialist, and—a Christian. These positions were not contradictory, as history has shown, but while the first was openly avowed and the second secretly, the third was not spoken of even by implication; it was merely like a color, so deeply dyed it could not be eradicated. But it was not men-



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tioned; no, for the very thought of it made the heart stop beating, the blood run cold. Yet, by some mysterious means the Christians knew that they had companionship, but they neither spoke to each other nor met as members of the Accursed Sect, for every other man one knew might be a spy of the Shogun. So these terror-struck souls held to the faith of their martyred forefathers simply as a drowning man clings to any bit of wreckage, and while meeting in secret, did so as patriots only.

The Shogun's spies, always active, seemed in the early part of the nineteenth century to be gifted with diabolical prescience; they seemed to be favored with occult powers, so invariably did they scent the trail of disaffection.

The little party gathered in the cottage at Yedo were discussing political matters, though they endeavored to give their meeting a casual appearance. Iwabuchi, being a literary man, was at the head of this special band of Companions, and he was saying in reply to a question from one of the younger women:

"It is the plan of many of our princes to place the Mikado at the head of all affairs, to depose the Shogun who imagines himself the ruler of the country, and to give the common people and the patriots their rights. These words I myself have heard from the lips of the Lords of Choshiu and Satsuma."

"Bold words, Iwabuchi," said the old woman, who was Obun, "and not to be repeated aloud."

"Some day they will be shouted, Mother Obun," replied Iwabuchi complacently, "even Echizen himself will pronounce them."

"Thou art a prophet, it seems," answered Obun slowly, "but more is lost through rashness than through discretion. Be careful, Iwabuchi; remember that unconsidered speech does not endanger us as much as it does those above us, and to whom we owe allegiance. Do not mention names, for the spies of——"

"Pst—pst!" came warningly from several patriots. Obun smiled. "I was disregarding my own advice—eh? I was going to say that as yet in spite of all their activity certain persons only dimly suspect where they would fain be sure. Never yet has treason been proved. Now the Imperialists need time; any hasty action or unguarded word will blow them—and us—up like gunpowder."

Iwabuchi smiled superior:

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"Never shall the Shogun's spies obtain information from me. I defy their torturers."

"Ah, but think a moment," said Obun in a low voice. "It is evident that you have not grasped my meaning. If you even admit a political purpose in a meeting like this what will the inference be? Does the party of the Shogun meet in secret?"

"In case of detection, then, what do you advise?" asked Iwabuchi impatiently.

The old woman seemed to hold her breath as she looked from one questioning face to another.

"We must avow ourselves Christians."

Iwabuchi's lips whitened; the other women rose, said good night casually and departed; there were left only Obun, Iwabuchi and six men. They squatted on the mats, their eyes fixed upon the floor; after a painful silence Obun said in a whisper:

"I have to inform you that this will be decided upon by all the patriots in the Imperialist provinces. This I found out when I returned to Ozaka with my mistress after her miraculous restoration to health."

The *samurai* said firmly:

"I agree. It is our only salvation."

The others consulted briefly and one said as decidedly:

"We agree. It is indeed the only thing to do if we wish to save the Imperial party at this crisis."

The matter thus disposed of, Iwabuchi began to recite passages from Mito's History of Japan—the *Dai Nihon Shi*—and from the almost equally great work, finished but two years before, in 1827, the *Nihon Guai Shi*—by the famous Rai Sanyo, who completed the work begun by a Prince, who, although a member of the Shogun's family, was an ardent Imperialist.

In the midst of his low-voiced yet impassioned oratory, to which the others gave a rapt attention, the paper walls of the little cottage were suddenly rent open on all sides, slit from top to bottom by steel blades, and the Shogun's adherents, clansmen of Mino and Musahi, filled the gaps.

Old Obun snatched up the pot containing the chrysanthemum, but it slipped from her aged hands, fell to the floor, and in the midst of its brittle fragments a large crucifix attracted all eyes. The spies of the Shogun looked at each other in horrified astonishment. Sent to capture and surprise the secret of rebels, they

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together for the purpose of petitioning in a forcible manner are called insurrectionists; persons who conspire to leave the ward or village in which they live are called runaways. All these acts are strictly prohibited.'"

He paused as if for reply.

"I have read the law, my lord," responded the humiliated princess, in a sobbing voice.

"Doubtless, in your father's provinces, Lady Murasaki?" continued her tormentor.

"Certainly, in my husband's, my lord," she replied at once, and her eyes flashed.

"It will be enforced to the letter," said the Shogun, coldly and curtly, and signified that the audience was at an end.

Murasaki withdrew almost fainting with humiliation, grief and horror. The Tokugawas had adhered to the unalterable determination of Iyéyasu to stamp out the Christian sect for more than two hundred years, and the Satsuma princess, aware of the Shogun's enmity to her family, saw that it would be as much as her life was worth to again mention the subject of Obun's punishment to anyone. But in her heart she mourned unceasingly, and her radiant health began to decline. Could she have known that the Christians died also as patriots she would have rejoiced, for the Shimadzu—her father's family—had all but drawn the sword in every province of Satsuma, from Ozumi to the Islands of Liu Kiu. The imperialist southerners had always regarded the Tokugawa Shoguns as upstarts and usurpers.

But Murasaki only knew that Obun died a dog's death, and in a few months, propped on her own death-bed, she cried out that she, too, was a Christian, and spoke to an invisible figure at the side of her *futons*, calling her by name—Obun, so that those around her said, shuddering: "She raves!" and drew the *shoji* tighter, lest the spies of the government hear and run to the Shogun, and Echizen be disgraced forever.

## IV.

Among the first foreigners to enter Nagasaki thirty years later, in 1860, were the French Brethren of the Mission Apostolique of Paris. All foreigners were restricted to the treaty-ports, it is true, but in a short while these ardent missioners discovered in Nagasaki, Urakami, and other adjacent towns and villages, more

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than ten thousand people who held the faith of their fathers of the seventeenth century.

This was a wonderful discovery, for the Shogunate fully believed that the Criminal Sect had been stamped out; even the European Lecky wrote that "persecution had extirpated Christianity in Japan." But the Brethren of the Apostolic Mission found that a "mighty fire had been smoldering for over two centuries beneath the ashes of persecutions," and they proceeded to fan these smoldering coals, doubtless thinking that in the savage strife consequent upon the opening of the country to the outside barbarians, which lasted from 1860 to 1868, religious questions would be put aside at least until political ones should be settled.

But the government, staggering though it was, was like a dragon at its last gasp, as devouring and as vindictive as in the days of its vigor. Suddenly the claw of vengeance extended around Nagasaki, closed, gripping those unfortunates who had dared openly to avow themselves the disciples of Jesus.

One winter night, while several of the Brethren were engaged in their study of the language and history of the country they had hastened to reconvert, their house-servant interrupted them with a timid request:

"Would the Illustrious Teachers see the unfortunate Nagoya who was standing without in the snow?"

"Assuredly," replied the elder of the students; "let him come in at once."

The man entered, bearing his two swords under a loose coat of dark blue with a design of flying bats in black and white. He had left his snow-covered straw hat, cloak and wooden clogs on the piazza. After the customary prostrations he sat on the soles of his mittened feet and looked from one face to another of the foreign teachers. They were all Frenchmen from the southern provinces, of the strong, short, dark type, not very unlike the Japanese themselves, and therefore did not offend the Oriental eye with the hideous red or blonde hair, blue or gray eyes, and corpse-white skin properly belonging to the devils of Japanese and Chinese mythology.

The face of the visitor was impassive and without the usual smile of courtesy. Brother Louis, the elder, observing this, said quietly:

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"Nagoya, you bring bad news, I think. What has happened?"

"Illustrious teacher of the Foreign Religion, everything has happened to my family. The spies of the Shogun have been going from house to house in Urakami. In my absence this evening they came upon my wife, my mother and my children at their evening devotions. When I returned home, an hour ago, I found my house empty. My family are now in prison with criminals. I cannot tell what will be done to them—but I can imagine."

His face worked with emotion; two tears rolled down his sallow cheeks: *samurai* though he was, he could not restrain his feelings. He sat motionless, the image of despair.

The missioners looked at each other in great perplexity and distress. This news was a bombshell.

"But we were permitted to enter Nagasaki!" exclaimed a younger brother.

"They allowed us to visit the villagers," said another.

"They knew that we were Christians," expostulated a third eagerly.

"There must be some mistake. What does this mean?"

Brother Louis made a Gallic gesture of self-disdain.

"What does it mean? Brethren of the Mission, the Shogun has laid a trap for us. We were too simple, too confident. We should have provided ourselves with some of the wisdom of the serpent. We should also have studied the history of the Society of Jesus in Japan with more understanding and less vanity."

Nagoya understood a little of this dialogue, and asked in a monotonous voice:

"Have the *Kosatsu* been taken down? Have you not read them? Why have you misled us? Did you wish to see the crucifixion of women and children?"

"God knows that we did not," replied Brother Louis, warmly. "There is only one thing for me to do, and I will do it at once."

"What can you do?" exclaimed his companions, crowding around him like bewildered children.

"Am I not a Frenchman as well as a missioner? Shall I not invoke the interposition of my country? I am going at once to the authorities in Nagasaki. They will not dare to torture or to kill. Nagoya, I promise you one thing—your family will not

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suffer corporeal punishment. They may be kept in prison for a while, but die they shall not while a single flag flies over a Christian nation. I have not only France, but the whole civilized world at my back."

Burning with indignation and reproaching himself bitterly for over-haste in zeal, the missioner set out at once for the dwelling of the French consul. That individual, diplomatic, scenting endless mischief in religious quarrels, was for curtly dismissing the visitor with a vague promise to "look into the affair later on."

"You will look now or not at all, monsieur," replied Brother Louis, decidedly though respectfully; "I am responsible for the lives of these unfortunate people. Personally I am not able to protect them, therefore, I demand their protection by the whole of Christendom. If France does not at once interpose in their behalf, I will betake myself to the British and American embassies. If another Christian is crucified in Japan, I will run through the world with a torch in my hand, preaching another crusade." He was white with excitement; the probable fate of the native Christians hung before his eyes like a blood-red mist.

"Do not be so hasty," expostulated the Consul. "Come to-morrow morning at nine o'clock and I will go with you to the office of Foreign Affairs. But I warn you, you have a dangerous people to handle in such a matter."

"I will confront the devil himself," replied Brother Louis, "before I will let these poor people suffer as their ancestors did."

They were none too early in their visit to the Foreign Office; a long and bitter contest was waged between the missioner and the Shogun's dragon, which was reluctant to let escape from its very jaws the native adherents of the so long proscribed religion. Since the foreigners could not be tortured and killed, the natives should be. The Brethren of the Mission all flew to the rescue, little recking that they themselves were in jeopardy.

The foreign governments quietly ranged in line just behind France, yet near enough to be seen; the dragon gnashed its teeth and retreated a few paces. The Foreign Office writhed at the thought of having to concede the demands of those they had so long despised, spurned, and evicted—but surrender was inevitable. The native Christians were exiled to places in Kaga, Echizen, and other northern provinces; some of the missioners

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must serve a term in prison for disturbing the peace of the Son of Heaven and disregarding the publicly displayed edicts of the Shogun.

This verdict was heaven after the hell of suspense. Brother Louis and two others sat on the floor of a Nagasaki jail for two years and were allowed some of their books during daylight. Nagoya's family, with several hundred other exiles, were crowded on board a miserable steamer and sent up the coast to Tsuruga.

Nagoya himself was not a Christian, and so the irony of the government did not allow him to go with his family into exile. He remained in Urakami, but instead of brooding over his personal troubles, he found in national affairs plenty to interest him. As a Mito clansman his sword was in demand and he fought in the ranks of the Imperialist troops in 1868, when the Tokugawa forces were annihilated at Fushimi.

When rewards were distributed by the Mikado's government, in 1870, Nagoya pinned his medal to his blouse and looked about for other employment. He was a clever fellow, understanding both French and English and speaking both a little. He obtained permission to attach himself to the retinue of an American professor of natural sciences who was on his way to Tsuruga to teach in the new college at that place. There Nagoya hoped to find some trace, or obtain some news, of his family from whom he had been separated by the cruel silence of so many years. He was so absorbed by this hope that he paid little attention to the American he served as an interpreter, beyond the performance of the duties required of him, and when Murray established himself in his "American built house" in Tsuruga, Nagoya was astonished to hear him spoken of as a Christian. It was Murray's custom to hold conversations every Sunday evening with all curious inquirers who cared to call and catechise. Nagoya's amazement deepened as he translated question and answer. One day he undertook an inquisition of his own.

"You say, sir, that you believe these things, and that you teach them in America? Yours is not the Christianity I have heard before, and that my own people profess. Tell me, sir, by what authority do you teach these profound things, since you say there are vast numbers who hold opinions quite opposed to yours and to each other's? What is your authority?"

"The Bible," replied the professor.

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"And these other men, what is their authority?"

"The Bible," answered Murray.

"Then how am I to choose between you?"

"By the light of reason, my friend."

The *samurai* smiled.

"I, sir, am a soldier owing obedience. There are many officers in the army of the Son of Heaven. I receive orders from them and they in turn from the emperor. I have lived long enough to see what 'divided authority' means. You, sir, are a revolutionist, an individualist, not to say a rebel. We have *ronins* in Japan." . . .

Murray flushed deeply; he prided himself on his reasonableness and liberality.

"I perceive," he said, dryly, "that the French priests have been ahead of me—in Japan."

"Yes, sir," replied Nagoya, quickly, "they have been just three hundred years ahead of you in Japan and about twelve hundred years in Europe."

He begged leave to withdraw, not only from the presence but from the service of a man who would insinuate that the faith for which his forefathers and his own family had died and suffered was no better than the lowest form of idolatry.

He was told that some of the exiles were in Tsuruga, but it was strictly forbidden to communicate with them, and they were in a colony under the severest surveillance.

Nagoya, therefore, turned his hand to any occupation he could find, and became a *kurumaya* (or carriage runner) between the various sea-coast villages.

On one of his return trips from Kanaga-saki to Tsuruga he stopped to rest and sat on the rocks near the surf, perchance the very rock on which the Lady Murasaki had given thanks to the gods. He was very tired, for a *kurumaya* must run like a horse, and the strain on lungs and heart is great. The few remaining miles to Tsuruga stretched like an impossible journey, and he looked about to see if there was not some place where he might spend a part, at least, of the night. A cavity in the sea-wall nearby attracted his attention; finding it the entrance to a grotto, he went in and found himself face to face with an image whose history was well known to him. This, then, was the famous cave of Tsuruga, and that was the wonder-working image of the mother of Shaka.

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He sat on the floor gazing at the statue hopelessly, a sullen anger gradually rising in his heart and filling his eyes. His hands involuntarily sought his girdle for the sword with which to strike to pieces this image of one who was called the "hope of the Christians," and who had deserted them in their time of need. For he knew that no pagan sculptor had carved that gracious figure. But his girdle was empty—he hid his face, groaning; he had sold the swords for money with which to buy the kuruma; that was no sacrilege, because the government had utterly banned them. All the princes and *daimios* had been cast down from their high places in the last few months, the two-sworded men were stripped of their weapons, and great changes were impending in the administration of affairs.

Nagoya's occupation was gone, his family was lost to him forever, Japan and the whole world were upside-down. There was nothing left to live for. Why should he live an hour longer? There was the Emperor—but how much good did his poverty do the Son of Heaven? His running like a horse between the shafts, dragging fat, profane foreigners for so many *rin* the hour?

Who cared whether he lived or died?

The surf roared melodiously on the sands of Tsuruga—it spoke to him with myriad musical voices—it invited him to cool repose in emerald deeps, on gemmy slopes, where seaflowers waved and sands were silver. His tired heart said:

"I am coming—wait for me."

And the sea replied:

"We have waited for thee for lo! these thousand years."

A hand fell softly on his shoulder, another voice murmured in his ear:

"Art thou tired, brother? Art thou also a Companion of the Moon?"

He looked up, thinking that he was dreaming. A woman stood smiling at him, then, uttering a shriek of joy, fell into his arms. It was his wife. The cave was filled with a crowd of people, all pushing with one accord toward the enshrined image, praying aloud, weeping for joy. Old friends caught Nagoya by the hands.

"Brother, the proclamations against the Christians have been removed all over the empire. We are free, free! Glory to God! Glory to the great Mother of God. Oh, Divine Jesus, we thank Thee!"

CLAUDE M. GIRARDEAU.

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# EDITORIAL.

## THE VATICAN WHITE BOOK.

PUBLIC opinion, in our day, is reverenced as the universal arbiter of what is right and what is wrong, what is true and what is false, what is wise and what is not. It is a sort of world's pope, but is the reverse of infallible. First, because it is with all its pretence only an opinion, and secondly, because it is not public opinion at all, but only that of a few boisterous individuals who represent the public in their own estimation, and thirdly, because it is as shifty in its views as a mutoscope, all things by turns and nothing long. Newspapers can create it in a night. It is their trade. Hence it has made some of the judicious grieve to find the Holy Father appealing to public opinion, by publishing from the White Book the official correspondence that was exchanged between the Vatican and France. He has asked the world for a favorable verdict and the world is complimented. But, as a matter of fact, he has done no such thing. He has not appealed to the opinion but to the enlightened judgment of the world, which he has supplied with such documentary evidence, that its conclusion cannot be evaded. It is a splendid, unanswerable *defi* to the miserable political trickery and chicanery which has characterized the French government in its war against religion. While carrying on its open work of proscription and expatriation, it has, for some years, been working overtime by means of the press of Europe and America to create an opinion in the public mind that if a rupture of diplomatic relations with the Holy See was brought about, the whole blame was to be laid at the door of the undiplomatic, inexperienced, reactionary, unstatesmanlike methods of the Papacy. And it has succeeded to a certain extent. The whole non-Catholic world is convinced that such is the case, and a large number of supersensitive and eternally apologetic Catholics are hastening to acquiesce in the conclusion. If the Church and churchmen had only been more prudent, more conciliatory, more patriotic and more loyal to republican institutions, all the fracas in France would have been avoided! This public opinion manufactured all the world over



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was intended to back up the answer of the government to the people of France: "You see all this trouble has come upon you through the Pope. All the world agrees that if your property and your freedom are taken from you, you are to blame him." To give itself an air of patriotic defense of French rights, it took up the case of two bishops who were summoned to Rome for cause. It refused to let them go. The matter dragged on for four or five years; the Pope hoping against hope that the two bishops would not allow themselves to be made tools of, and that the government might see its folly. Finally, when patience ceased to be a virtue, the Pope solemnly summoned the two misguided men under threat of excommunication, whether the government wished it or not, to appear in Rome. This was little Combes' chance, and he withdrew the Embassy to the Vatican. Thus this quasi international embroglio is not based on any great question of State, but on what the French call *une affaire de sacristie*. Strange that the government should have dilly-dallied so long with what everyone knew it wanted; stranger still that it should have waited for such a petty pretext; but most strange that, after the thing was done, it should find itself obliged to explain and apologize to public opinion by publishing the documents which it wasn't obliged to do, and then should bungle the whole business so badly as to suppress the main document which gave the key to the whole situation. Possibly it fancied the Pope would not resort to such an unusual procedure as publishing all the correspondence and disgracing the French government, especially as the two bishops were to be eternally pilloried in the estimation of the world. Combes reckoned without his host and has been hit by a boomerang, but he will not mind it. All honest men, however, will be amazed at the degradation of French diplomacy and will admire the courage and skill of the Pope and his Cardinal Secretary of State in making these unco-crafty schemers look so silly in the eyes of the world, and so unprincipled. Incidentally, they cannot help being amazed also at the pretence and arrogance of Delcassé. "The appointment of a bishop depends on France and the Holy See," he said; "therefore, his dismissal does also." "There is no question of a dismissal," replies the Pope, "but of a trial; and, moreover, if the dismissal depends on both powers, does not the withdrawal of salaries likewise depend on both powers? You withdraw them whenever

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you like without consulting me. Finally, if the French bishops are not amenable to discipline by the Pope without leave from you, they are not Catholic bishops." The Holy Father evidently needs no hints in the art of diplomacy. Calling things by their proper names, the French politicians have made an attempt at burglary and have been caught with the tools.

### FOR REPEAL OF THE LAW VS. JESUITS IN GERMANY.

In view of the fact that Dr. Spahn is not only the leader of the Centre-party in the *Reichstag*, but also one of the most eminent jurists in Germany and a member of the Supreme Court of the Empire, the following passage from the speech delivered by him before his constituents on August 21, is of more than passing interest. "An elementary demand of our civilization is the practical application of the principle which assures equal rights to all men. In so far as the repeal of § 2 of the Jesuit law has made this principle prevail, the repeal is a fact characteristic of our internal politics. This repeal must in the nature of things lead to the repeal of § 1 also, and no manner of opposition can prevent it. The logic of events must bring it to pass, provided that we ourselves do not flag in our efforts. If, by the repeal of the whole law, the injustice contained in our code of laws is repaired, the wrong that has been done to individual Jesuits can unfortunately never be righted. The anger shown by our adversaries at the repeal of § 2 proves that they have understood the theoretical significance of that repeal; that the practical result is so small is owing to the small number of available Jesuits, since most of them are laboring in foreign countries. In connection with the repeal of § 2, 'the standing committee of the German Protestant synod' has issued a circular pointing out that the proclamation of the *Bundesrath* (made shortly after the passage of the anti-Jesuit law in 1872) is still in force, a proclamation which 'forbids the Society of Jesus the exercise of any functions proper to their Order, especially in church and school, as well as the giving of missions, and places in the hands of the police authorities the power of making all the necessary regulations relative to the execution of the anti-Jesuit law.' This proclamation, it is true, stands unrepealed in our code of laws, but—by the repeal of § 2 *it has been voided of its meaning*, and the reason

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is that since the power of expulsion has been withdrawn from the police, the latter are deprived of the means of carrying into effect the proclamation. For the infraction of the proclamation itself never was made punishable by law. That the police should undertake to lock a Jesuit out of a church or drag him from the altar or the pulpit, when by giving a mission he performs an action that is not illegal or punishable, is absolutely inconceivable, both on account of the indignation that would be aroused in the people and on account of the absurdity of the measure. I cannot, therefore, leave to the 'Synodal Committee' the comfort that this proclamation would prevent the individual Jesuit from performing services not strictly parochial. That the giving of missions is not an activity peculiar to a religious order has, I hope, become evident to the *Bundesrath*, seeing that secular priests have frequently given missions."

### THE CATHOLIC CONGRESS OF REGENSBURG.

The historic town of Regensburg (Ratisbonne), at the confluence of the rivers Regen and Danube, was the scene of the fifty-first Catholic Congress, from August 21 to 25. St. Emmeram, the great missionary, had preached the Gospel there, and there died a martyr's death about the middle of the seventh century. He is the patron of the city and of the diocese. Bishop von Senestrey of Ratisbonne, the Nestor of the German bishops, with the burden of eighty-seven years upon him, was able to appear only at the opening session of the Congress, but was represented throughout by his coadjutor, Bishop von Ow. A large temporary hall had been constructed, seating about eight thousand persons, for the public meetings, and various city buildings were placed at the service of the Congress for the other meetings. The Congress was opened with a Pontifical Mass by Archbishop von Stein of Munich. At the opening session Dr. Porsch, of Silesia, Vice-President of the Prussian Chamber of Deputies, was chosen President of the Congress. Telegrams were sent to the Holy Father, to the Emperor and to the Prince-Regent of Bavaria, to which very gracious replies were received. The Emperor, for the first time, did not reply through a court official, but sent a personal telegram, signed by himself, and couched in very warm words. Dr. Burguburn brought greetings from Strassburg.

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"Strassburg, where we hope to see the Catholic Congress next year, is beginning to throb with Catholic life, and this is mainly owing to the establishment there of the Centre-party. We shall strain every nerve to prepare a worthy reception for the Congress." "We Catholics of Lorraine," said a delegate from Metz, "wish to go hand-in-hand with our Catholic brethren in Germany; we wish to advise and act with them for the furtherance of our common Catholic cause." The address of the Abbé Palfray of Rouen was received with thunders of applause. As member of the Jubilee Congress of Cologne, he extolled the union, the discipline and the energy of the German Catholics, qualities which explained the miracle of their victory in the grievous times of the *Kulturkampf*. Thus the German Catholics had become a model for their French brethren, who were now lying prostrate, enfeebled, disunited and at the mercy of an un-Christian government. In Cologne, Cardinal Ferrari of Milan said: "*Germania docet!* (Germany teaches!). We also will go to school to you, and we will learn not only to speak, but also to act, and after the example of our German brethren, recover for our French Catholics liberty and independence." But the height of enthusiasm was reached by a short address made by Father de Santi, S.J. He said that on the eve of his departure from Rome he had had an audience with the Holy Father, who said to him: "Carry my greetings to my dear German Catholics!" Letters had been received from all the German archbishops and bishops. Eight bishops attended the Congress, among them several from Austria-Hungary. On the opening day an imposing procession of thousands of workingmen, representing three hundred societies, paraded the profusely decorated streets of the town. They broke up into five parallel assemblies and were addressed by distinguished speakers, who all treated of the same subjects: 1. The workingman's question in the light of religion and morality. 2. The advantages of Catholic workingmen's organizations in the intellectual, moral and material order.

The addresses heard at the full public sessions are, as a rule, finished orations delivered by well-known and eloquent public men and calculated to arouse the enthusiasm of the great assembly. This year the keynote of most of the speeches was our Holy Father's programme: *Omnia instaurare in Christo* (the renewal of the world through Christ). The very first speaker,

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Professor Esser, of Bonn, chose this programme as the theme of his eloquent oration. Professor Schnürer, of Freiburg, Switzerland, spoke on Science and Catholicism. "It is a strange irony," he said, "that those who would forbid Catholics to be scientists, inasmuch as they are not *free* but bound by their dogmas, are the very men who deny the liberty of the will." Dr. Huppert, of Cologne, spoke on modern literature. A literary *Dreibund* had taken the lead in bringing about the degradation of modern literature: Zola, Ibsen and Tolstoi. This literary *Dreibund* had unchained in Germany a literary revolution. Turning to Catholic literature the speaker admitted that we have made progress, but have not yet reached the summit of art. His conclusion was: Away with filth! Give us good family-reading! Give us artistic literature! Professor Barth, of Strassburg, spoke on the Catholic press, and Dr. Thaler, a lawyer of Würzburg, on the duties of Catholic men. He took up the catchword of "political Catholicism." "The Catholic man who understands the needs of the times, recognizes the duty of living up to his principles, not only in his private oratory and in the secrecy of the confessional, but also with the ballot in his hand." Mgr. Werthmann, of Freiburg, Baden, the zealous president of the German *Charitasverband*, spoke on Christian charity. "Charity is the heart of the Catholic Church. It was reserved for our days to hurl against the Catholic Church the miserable reproach that by her charity she was working against the law of the survival of the fittest in the struggle for existence. The principles of Herbert Spencer and of Nietzsche lead to a Philosophy of Cannibalism, and we must marvel that the party which pretends to cure the ills of the Proletariate has adopted this philosophy." Dr. Rören, the distinguished member of the Reichstag, delivered a magnificent oration on the Papacy and Ultramontanism, in which he laid bare and covered with ridicule, in a masterly and unanswerable manner, the hypocrisy of the catchword: Religious vs. Political Catholicism. Dr. Schädler spoke on the rights of parents and of the Church in the education of the child, and on the denominational school; Dr. Pieper on the principles of Christian sociology, and Canon Meyenberg, of Lucerne, on the certitude and large-hearted comprehensiveness of Catholic philosophy and theology. Dr. Gröber, the great lawyer and idolized leader of the Catholics of Württemberg, spoke on the prin-

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ciple of authority in State and society. At the opening of his great speech he made an important declaration. He reminded his hearers that at the third *Katholikentag*, held in Regensburg in 1849, the Congress took occasion to protest against a book of Professor Hirscher, in which the demand had been made that the laity should be admitted to diocesan synods and have a share in the government of the Church. This public protest was composed by Dr. Lieber (the distinguished father of the late leader of the Centre-party) and emphatically declared that it was the duty of laymen to hearken to the voice of their shepherds and to follow loyally and faithfully their bishops—any other obedience should be rejected as anti-Catholic. "In our days," said Gröber, "we hear of 'Catholic reformers' who are renewing those un-Catholic demands—vague and obscure, as usual. Let us remember what was said in the same third congress: 'The laity cannot possibly be admitted to a share in the government of the Church, but they can very well be invited to labor, under the direction and guidance of ecclesiastical authority, on behalf of Catholic interests.' In this connection we need not be told by the Catholic reformers what is right and fit for us to do. One thing, however, needs reform, and it is this: the reformers write and talk much about admitting the laity to a share in Church government, whereas in practice they evince very little zeal for lay-cooperation, but keep aloof from such cooperation in the Church. 'I eliminate, therefore,' continued Gröber, 'authority in the Church from my discourse.'"

The most important work of the Congress was done in the deliberative meetings of the sections, where resolutions were formulated and afterwards submitted to the approval of the Congress. The annually recurring resolution on the Roman question demanded absolute independence and complete liberty for the head of the Church. "Then only can we recognize this independence as real when it shall be such that the Holy Father himself accepts it." The committee on the social question submitted resolutions calling upon farmers to enter the existing Catholic farmers' organizations, to further the training of boys and girls in agricultural schools and in domestic economy; resolutions on the care for persons migrating from the country to the city; on behalf of Catholic merchants, mechanics, Catholic workingmen's associations, Catholic factory women, in their religious, intellectual,

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moral and economical life, the housing of working people; on popular instruction, libraries, reading-rooms, night schools, the denominational school, promotion of Christian art, the Catholic University; resolutions were submitted recommending the admirable St. Vincent de Paul Society, the care of the sick in country places (the *Charitasverband* has already established two hundred stations in country places); the protection of girls (the Princess Ludwig Ferdinand of Bavaria had come from Munich for the special purpose of attending this latter committee meeting); on the war against public immorality, recommending in all centres the establishment of societies after the pattern of the Society of Gentlemen in Cologne; a resolution on behalf of Italian workmen employed in Germany (twenty mission stations have been established, and a weekly paper in Italian is published in Freiburg, Baden, with 9,500 subscribers); resolutions were also passed recommending St. Raphael's Society for emigrants, and the various societies that support the missions at home and in foreign lands.

Of the many societies that held their annual reunion in connection with the Katholikentag we can single out only a few. The *Volksverein* held its fifteenth annual meeting. At the end of June, 1903. the *Volksverein* counted 300,000 members; at the end of June, 1904, the number had reached 400,000. The most important increase took place in Alsace-Lorraine, where the society now counts 28,341 members, an increase during the year of 12,500. A course of lectures lasting two months and a half on economics and apologetics was given at München-Gladbach. During the year more than 1,900 meetings of the *Volksverein* were held. Many new publications and new editions of old ones were issued, altogether 6,900,000 publications were distributed by the *Verein* during the year. Several distinguished Bavarian speakers acknowledged and deplored the fact that the Bavarians had lagged behind the rest of the German Catholics in support of the *Volksverein*. Bavaria contributes only 18,000 members. "The *Volksverein* must reach the half million this year, and it is the duty of us Bavarians to bring it about. We hear the objection in Bavaria that it is a 'Prussian' society. That's an unworthy objection."

The reunion of the *Windthorstbund* was also very well attended. This association has for its object to train the young men for

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public life and fill the gaps made by death in the ranks of the public leaders of the Catholic people.

The Society of St. Boniface, which also held its annual meeting at the Congress, first saw the light in 1849, being founded at the third Catholic congress held that year in Regensburg. Dr. Döllinger was one of its most ardent promoters, and Count Stolberg, son of the illustrious convert, the first president. This admirable society had accomplished untold good during the fifty-five years of its existence. It has collected more than fifty million marks, and has in more than 3,000 localities in Germany, Austria, Denmark, Switzerland, built churches, chapels, priests' houses, schools, orphanages, and has supported priests and school teachers in those places. At present more than one thousand mission stations in the *diaspora* look to the society for their means of subsistence. It was particularly pointed out how much this noble society had done for Berlin, where there are now twenty-three parishes either completely equipped or in process of formation.

The Congress also witnessed for the first time a general meeting of German missionary bodies. The objects of the meeting were: a survey of what the German missionaries have hitherto accomplished in the work of converting infidels and idolaters; and an outlook upon the many problems and tasks that confront them, with the hope of spurring on the Catholic people to ever increasing zeal and energy in the propagation of the faith. The three distinct confederations of university students' clubs, the darlings of the *Katholikentag*, were, of course, in evidence, each holding its separate "Commers," and each being visited and addressed by distinguished prelates and parliamentarians. Dr. Porsch alluded to the attacks recently made in several universities against Catholic students' clubs, told the students to stand fast by their colors, assured them that they had nothing to fear, that the Centre-party and the whole Catholic people stood behind them. The students were praised for admitting into their clubs total abstainers, and for abolishing compulsory drinking.

Whenever the repeal of the Jesuit law was mentioned by any speaker there was an outburst of enthusiasm. Dr. Porsch in one of his speeches regretted that notwithstanding their earnest demands supported by men of all parties, they had only been able to obtain "a small concession," the repeal of § 2. When

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Count Droste-Vischering, in his speech, made this declaration: "We demand the repeal of § 1 of the Jesuit law," the reporters noted 'a whirlwind of long-continued applause.' We may note, by the way, as a significant fact, that on the opening day of the Congress, the leader of the Centre-party in the Reichstag, Dr. Spahn, addressed his constituents in the Rhine country on the political outlook, and having mentioned the repeal of § 2, went on to say: "The German Catholics are in honor bound to bring about the repeal of § 1 also, which is as unjust as § 2." After a brilliant closing speech by President Porsch, in which he took occasion to thank the foreign visitors, Frenchmen, Spaniards, Italians, the delegation from the Catholic Union of Great Britain, for their presence, the Apostolic Nuncio at Munich, Mgr. Caputo rose and addressed the vast assembly in Latin. "I have not come to make a speech," he said, "I have come to admire the union of the German Catholics, to admire their faith and their charity, I have come to be a witness of what has been done and spoken here, that I may report it to His Holiness as an eye-witness." Then all knelt down to receive the Apostolic Benediction, and thus was brought to a close another memorable *Katholikentag*. To give an idea of the work done, let it be remembered that besides the opening session there were four closed and four public meetings of the Congress, thirty-three meetings of societies, five "commers" arrangements of students, altogether forty-seven in five days, without counting the committee meetings of the four sections, nor the meetings of Catholic journalists, teachers, etc., etc. On one day (Sunday), thirty thousand persons poured into Ratisbonne by railroad. The press of the whole country was busy with the *Katholikentag*. Most of the non-Catholic papers wrote in a carping spirit, with ill-concealed envy and hatred, but unable to deny the imposing character of the great Catholic manifestation. Some went so far as to insult the Princess Ludwig Ferdinand for making a short appearance at the Congress. We shall give the views of only one non-Catholic and rather anti-Catholic paper, the *Berliner Zeitung*. "As long as days like 'the Day' of Regensburg are possible in Germany, so long the tower of the Centre stands unshaken. 'Drum-beating,' we all know, can accomplish much, but it cannot accomplish everything. Many parties would stake their all to produce such 'a Day,' yet, if they were to spend hundreds of

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thousands of marks, they would fail. The Socialists, and likewise the Agrarians, can set masses of men in motion, but in both parties it is only one class of men that obeys their call. The Catholic Congresses alone comprise all classes of the population, from the prince of the empire to the poorest laboring man. The Centre represents a microcosm of the German people, because the religious bond proves itself stronger than the clash of opposing interests. This is the secret of the power of the Centre-party and of the imposing character of the Catholic Congresses, for imposing they are in the eyes of all unprejudiced men. Those who are opposed to the Centre on principle, must first and foremost seek to understand what gives this party its tremendous power. To slur over the Catholic Congresses with frivolous sneers ought to be left to people who shout themselves hoarse at Jesuits and priests, but who, by their actions, only strengthen the position of the Centre. Whoever wants to conduct the struggle against the Centre—as the paramount factor of reaction in the intellectual and economical life of the nation—without laws against the Jesuits and without policemen's clubs, let him drop cheap jokes and meet the Great Power, which the Centre is, with weapons worthy of a Great Power."

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# THE CHRONICLE.

## HOME NEWS.

***The Hierarchy.***—The consecration of Right Rev. John Bernard Delany as Bishop of Manchester, N. H., took place in St. Joseph's Cathedral, Manchester, September 8. Most Rev. Archbishop Falconio, Delegate Apostolic, was the consecrating prelate; the assistants were Bishops Allen, of Mobile, and O'Connell, of Portland. At this function, the greatest in the history of New Hampshire's Catholicity, were present the Governor of the State, with his staff, the Mayor of Manchester, officers of the State militia and many officials of the municipal and State government.

Two new Episcopal Sees have been created, one at Joliette, P. Q., in the Archdiocese of Montreal; the other at Great Falls, Montana, in the ecclesiastical province of Oregon City. For the latter See, Very Rev. Matthias C. Lenihan, of Marshalltown, Iowa, was consecrated September 21, by Archbishop Keane of Dubuque, of which city Bishop Lenihan was a native. The assistant consecrators were Bishops Cotter of Winona and Kane of Cheyenne. He will be formally installed in his new See on October 9, by Archbishop Christie, the Metropolitan. Very Rev. Joseph Alfred Archambault, Vice-Rector of Laval University, was consecrated first Bishop of Joliette on August 24, in the Cathedral at Montreal, by Archbishop Bruchesi, assisted by Bishop Emard of Valleyfield and La Rocque of Sherbrooke. Mgr. Sbaretti, Papal Delegate to Canada, was present at the consecration.

The appointment is announced of Very Rev. Thomas F. Lillis, Vicar-General of Kansas City, to succeed the late Bishop Fink in the See of Leavenworth. Very Rev. Dean Flynn, of Morristown, N. J., Diocese of Newark, has been made a Domestic Prelate by His Holiness Pius X. Mgr. Flynn is the author of a "History of Catholicism in New Jersey."

His Holiness, Pius X, in a letter to His Eminence, Cardinal Gibbons, replies to an address of congratulation forwarded recently by several of the American hierarchy, assembled in Washington. "We reciprocate with fondest affection," he says, "the respect and love which the American people, following, like dutiful children, in the footsteps of their exalted prelates, have professed in our regard. Should, therefore, the opportunity ever arise for the expression and demonstration of our affection, we shall seize the occasion gladly; for the manifestation of our love will doubtless tend to intensify the happy relations which now bind together the Roman See and your illustrious and energetic people." He concludes by imparting to all his children in the United States, to prelates and people, the Apostolic benediction.

***Jubilee of the Immaculate Conception.***—The Archbishops and Bishops of the United States and Canada have issued letters to their dioceses proclaiming the Jubilee granted by our Holy Father, Pius X, in honor of the Immaculate Conception. Some of these letters set forth, in the words of



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His Holiness, the object of this jubilee season: "That heavenly graces may help us more abundantly than usual to perfect imitation of the Blessed Virgin, when, after the lapse of half a century, we renew the remembrance of her Immaculate Conception, and that thus we may more easily attain the end of restoring all things in Christ." Outside the city of Rome, ordinaries were free to choose any period of three months for gaining the jubilee indulgence. In this country, that from September 8 to December 8 has been chosen, the conditions being Confession and Communion, one day's black fast and three visits to the Cathedral Church of the city. Young children may be dispensed from Communion and confessors may commute the fast. If there be no Cathedral Church, the visits may be made in the parish or principal church of the place; and even in Cathedral cities, confessors may, for good reasons, grant permission to make the visits in the parish church. An essential condition at these visits is prayer for the liberty and exaltation of the Church and the Holy See; for the extirpation of heresy and the conversion of sinners; for concord and union among Christian princes and the faithful; finally, for the intention of our Holy Father, Pius X. Religious and the faithful living under their care may make the Jubilee visits in their community chapel.

Already the fruits of the Jubilee are manifest in a renewal of fervor, notably at the special Mass on the 8th day of each month, and in the revival or establishment of Sodalities under the patronage of Mary Immaculate. The coming period should show forth still greater fruits of Catholic zeal and devotion to the Immaculate Conception, the special title under which the United States are consecrated to the Mother of God.

***The Philippines.***—The new Delegate Apostolic to the Philippines, Most Rev. Ambrose Agius, O.S.B., was consecrated Archbishop of the titular see of Palmira, September 18. The consecration took place in the Benedictine Church of St. Ambrose, Rome, and the Papal Secretary of State, Cardinal Merry del Val, officiated, assisted by Archbishop Chapelle, a former Delegate to the Philippines. Mgr. Agius is a native of Malta, and belongs to the Cassinese Benedictines of the primitive observance. He is an able linguist, but the English language may be said to be his vernacular. He is considered a worthy successor to the lamented Archbishop Guidi; and brings to the solution of several important and delicate problems in the East, great energy, zeal and tact. The late Delegate's last official act was an appeal to the schismatical Aglipayans to return to the Church. In the spirit of reconciliation he invited them to a general council which he was authorized to call at Manila, August 7, but which was postponed on account of his death. After conferring with his Holiness Pius X, he left Rome September 19. He will spend some time in England, and pass through this country next month on his way to Manila. His secretary is Dr. Lopez, a Spanish Benedictine.

Rev. Wm. H. Stanton, an American Jesuit, engaged for several years in entomological research in the Philippines, recently sent to Washington 150 new specimens for the National Museum. Some of these he has named after ex-Governor Taft and other officials. Six of Father Stanton's colleagues are engaged in scientific work in the Manila Observatory and Weather Bureau.

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The activity of American Protestant missionary societies in the Islands is reported by an agent of the American Bible Society. An evangelical union has divided the territory among the four great Protestant denominations, the Baptists, Methodists, Presbyterians and Episcopalians. Following the establishment of a new station, the Bible, translated into the local dialect, is distributed through the agency of colporteurs, whose mission is described as heroic, for they go into "towns and villages infested with cut-throats and ladrones, holding meetings, and explaining and selling the Scriptures." No new agencies have been opened since last year, although some 8,000 Filipinos are enrolled in the various Churches. "The interest of students in Government Normal Schools is so great as to suggest a particular opportunity for a Young Men's Christian Association." So runs the report.

***Distinguished Visitors.***—Right Rev. Francis Aidan Gasquet, D.D., O.S.B., Abbot of Reading and Presiding Abbot of the English Benedictines, has been in America for a month past. Dom Gasquet is well known here and on the Continent as one of England's ablest and foremost historians. For the past twenty years he devoted himself to historical research under the inpiration and direction of our late Sovereign Pontiff, Leo XIII. He is an expert on the subject of Anglican Orders, and rendered signal service to the Roman Curia at the time when the invalidity of such Orders was settled once for all by the Holy See. Chief among his many scholarly works are *Henry VIII and the English Monasteries*, *Edward VI and the Book of Common Prayer*, *The Eve of the Reformation*, and his latest work, *English Monastic Life*. Dom Gasquet is to deliver several lectures in this country on the Catholic History of Great Britain.

Right Rev. Francis Blascovics, Bishop of Estergrom, together with several other distinguished Hungarian ecclesiastics, came to this country as Delegates to the Inter-Parliamentary Peace Congress, held in St. Louis, September 12, 13 and 14.

The Protestant Archbishop of Canterbury, Randall Thomas Davidson, is pending several weeks in North America. The chief object of his visit is o draw closer the ties between the Protestant Episcopal Church of America and the Mother Church in England. This purpose he hopes to accomplish at the General Convention, to be held in Boston this month. Officially, Archbishop Davidson holds the place nearest the English throne, a privilege enjoyed by St. Thomas à Becket and the long line of Catholic Primates of Canterbury before the great heresy and rupture with the See of Rome. But the present incumbent is no more a lawful successor of the martyr à Becket, of Augustine and Anselm, than is the present Anglican Church the legitimate heir of the English Catholic Church before the time of Henry and Elizabeth.

***Conventions and Societies.***—After attending the Irish National League Convention in New York, the delegates from the Irish Parliamentary party, Messrs Redmond, O'Brien, Donelan and O'Kelly, addressed meetings held in the interests of Ireland. Mr. John E. Redmond, M. P., the leader and

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chief spokesman of the party, speaking at a monster meeting in Philadelphia on Labor Day, enumerated the achievements of the Nationalists during the past twenty-five years. He pointed first to their growth from some twenty-five devoted members to eighty. They had extended the franchise to the whole of Ireland, and cut down the powers of the extortionist and evicting landlords, with an annual saving to the tenants of $20,000,000. Some 16,000 habitable homes had replaced the once odious hovels; taxation was transferred from the government grand juries to local councils elected by the people, and the confidence and sympathy of some of the greatest English leaders in the House had been won for the nation's cause.

The German Catholic Central Verein convened in St. Louis, September 12, 13, 14. About six hundred societies from all parts of the United States were represented. Archbishop Glennon and Mayor Wells, of St. Louis, welcomed the delegates, and Archbishop Messmer, prominent in the Federation movement, addressed them at the preliminary public meeting. At one of the sessions Father Gerstenberger, of Wurtemburg, and Professor Hauptman, of Freiburg, members of the German Centre-party in the Reichstag, were enthusiastically received. Notable among the works of the Verein is a protectorate of Catholic immigrants established in New York. John B. Oelkers, of Newark, N. J., is the newly-elected president, and the next convention will be held in Cincinnati in 1905.

The National Association for the Deaf met in St. Louis last month. Catholic delegates to the convention held a special Sunday service and a meeting presided over by Archbishop Glennon, in which their Catholic interests were discussed. His Grace made an address which was interpreted to the delegates by Father Moeller. The delegates' reports of work being done in the larger centres of population for Catholic deaf mutes were most encouraging, but the field is wide and much remains to be done by zealous priests and prelates.

One of the most important and significant of the general meetings held in September, was the Eucharistic Congress, which assembled in St. Patrick's Cathedral, New York. It was the third general Congress convened under the auspices of the Priests' Eucharistic League, the first having been held in Washington, D. C., 1896, the second in St. Louis, 1901. This league of priests was begun in 1895, at the first general convention in Notre Dame, Ind. Right Rev. Camillus P. Maes, of Covington, Ky., was made permanent president and protector of the League in America, and Pope Leo XIII confirmed the choice. The third Congress began with solemn Pontifical Mass in the cathedral, Most Rev. Archbishop Farley being celebrant. Rt. Rev. Mgr. Mooney, of New York, preached the sermon. The sessions of the Congress continued for three days, September 27, 28 and 29, and a series of most instructive and edifying papers were presented by priests foremost in the Eucharistic movement.

***A Statue to Kosciuszko.***—A bronze equestrian statue of Gen. Thaddeus Kosciuszko was unveiled in Humboldt Park, Chicago, September 12, in presence of 100,000 of his enthusiastic countrymen. The statue is a massive one, very handsome and expensive, not an individual gift but a national one,

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coming from the contributions of thousands of Polish Americans who wished to commemorate the fame and patriotism of our Revolutionary hero. Senator Hopkins spoke at the unveiling, and said that in addition to his services to the struggling American Republic, Kosciuszko first suggested the establishment of the fort and Military Academy at West Point. At an enthusiastic meeting held in the evening, Archbishop Quigley paid another high tribute to Kosciuszko and his nation.

***Missions and Missionaries.***—On September 17, the Feast of the Stigmata of St. Francis Assisi, occurred the centenary of the Mission of Santa Ynez, Santa Barbara County, Cal. However, no formal celebration was held, but one is in preparation. Santa Ynez was the nineteenth in a chain of missions that once extended from San Diego to Sonoma, a distance of nearly 800 miles. It is built on the site of one of those ancient Indian villages that flourished so famously till the Mexican-California Government worked their undoing. Here, in 1844, the Franciscans established the first theological seminary, and, a few years later, the first college for boys on the North Pacific Coast.

Rev. Joseph Schell, of Nebraska, the exposer of the Northwest Timber Land Frauds, has petitioned the Department of the Interior in behalf of the Winnebagos, the wealthiest of the Indian tribes, who are being defrauded and demoralized by organized white speculators. These Indians are too guileless to compete with their cunning, over-educated invaders, and fall an easy prey to the illicit liquor bait held out to them. Father Schell must wait until the necessary money is appropriated by Congress to enable Commissioner Jones and the Department of the Interior to expose these frauds and punish the offenders.

A Protestant Missionary on the Yukon blames the "arrogant attitude" of the Catholic priests for his failure to make more proselytes. Some of the young men of his church accuse them of using threats and bribes to draw Protestant converts into their church. The charge of arrogance is probably based on the claim of the Catholic Missionaries that *they* "are not leading men into perdition." Such conditions are based on the native reports "after making all allowance for the Indians' imperfect understanding of English."

***Educational.***—The friends of Mr. W. T. Waggaman, Treasurer of the Catholic University of America, learned with deep regret of the financial difficulties which led to his insolvency and assignment. For many years Mr. Waggaman had been a successful real estate dealer. Replying to the proceedings to have him show cause why a receiver in equity should not be appointed and himself declared incompetent, he declared that a receiver was wholly unnecessary, and that all notes issued by him were perfectly safe in his hands. He denied that the Univerity had been made a preferred creditor. Monsignor O'Connell, Rector of the Catholic University, said that its funds were not seriously affected and a favorable adjustment was looked for. In the meantime the courses and studies at the University would be in nowise changed or interfered with.

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The friends of Mr. John Davis, of Monroe, Mich., celebrated with him, on September 6, the golden jubilee of his career as a Catholic teacher. The civil and ecclesiastical authorities took part in the event. Pope Pius X sent him a beautiful medal and an autograph letter and his blessing, and two Catholic colleges also honored him with degrees and medals. Mr. Davis is a convert, and after a short term as teacher in the public schools, he took up the Catholic parochial school work, in which he has just completed fifty years of service.

## FRANCE.

***The Rupture with Rome: Duplicity of the Combes Ministry.***—The publication of the official correspondence between the Vatican and the French government has made an impression even in the journals of the "Bloc." From its own official publication, the government—and M. Delcassé is the man directly responsible—omitted, with absolute puerility, the documents which proved its own folly and bad faith, notably the letter of Cardinal Merry del Val to the Nuncio, Mgr. Lorenzelli, on June 10. In this letter the Cardinal-Secretary of State, in entire fidelity to the Concordat, insists upon those rights of the Holy See for the exercise of which, six weeks after, the Combes ministry declared that the Pope had violated the Concordat and forced the rupture with France. To the letter of June 10 the French ministry made no protest whatsoever, and the incident was apparently closed. It was Combes himself who re-opened it with so much malignity. Amongst other things concealed in the "purified" official *dossier*, is the fact that the resignation of Mgr. Geay had been demanded as early as 1900, and that he intended to obey at once, but was hindered by the Ministry. The official correspondence shows, as the French papers remark, "the dignified and conciliating tone of the Holy See in contrast with the provocation and brutality of M. Combes."

***Protests of the People and Addresses to the Holy See.***—The conduct of the government has called forth from all parts of France, says the *Univers*, indignant protests, and has produced a magnificent movement towards Rome. The clergy and the people prove how close and steadfast is the union with the Holy See, nominally broken by a small band of men who enjoy apparently their violation of all national traditions. A French pilgrimage has already arrived in Rome, and others will continue to follow.

***Mgr. Geay of Laval, Loyal to Rome.***—The revolutionary government of France has been badly beaten in the case of the two bishops summoned to Rome. The officials and the radical papers lavished upon them the most respectful epithets as long as there was a hope of revolt; but now M. Combes knows the French bishops better. Mgr. Geay, who at first hesitated at the instigation of the French ministry, and who meanwhile, in obedience to Rome, refrained entirely from all exercise of his Episcopal power, imitated at last the Bishop of Dijon, and took the path Romewards. He was received by the Holy Father, and Cardinal Merry del Val came from Castelgandolfo to meet him. Mgr. Geay has taken up his residence with the Trappist Fathers.

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***The Sovereign Combes.***—"I shall get out of office," said the Premier, "only when I have chosen my successor." Such a choice belongs constitutionally to the placid President Loubet; and M. Combes could not better describe than he has done the absolute character of the ministry which is supposed to represent the free choice of the people. The selection of a President of the Council, or Premier, has been, in fact, the only active function exercised by M. Loubet. He gave the country M. Waldeck-Rousseau and M. Combes himself. But as the President so placidly obeys the dominant minority, it was just as well for M. Combes to speak plainly. His speech is not more illegal than his acts and those of his fellow-ministers have been.

***Government Robbery.***—The spectacle presented by the radical-socialist government of France at the present moment is calculated to arouse the most listless. We see a political assembly coolly deciding that whole classes of citizens are beyond the protection of the common law, and proceeding forthwith to seize their property. On the injunction of a self-styled Minister of Justice and his procurators general, the presidents of the civil tribunals appoint *liquidators* throughout France to consummate a national act of robbery. Magistrates, men of the law, to whom citizens appeal to protect their rights, proceed to execute what is ordained. All the functionaries of the government, guardians of public order, obey without hesitation. With such a magnificent precedent the Socialists are silly if they do not perceive how easy it is to go further.

***The Strike at Marseilles.***—The strike of the maritime workers has again assumed such proportions at Marseilles that cool heads fear the vast trade of the city may be in great part diverted to Italian ports. The Mediterranean trade, particularly with Tunis and Algeria, is interrupted, and the mail services hindered. In a public declaration the ship-owners affirm that for two years maritime industry at Marseilles has been contending with anarchy; a few turbulent leaders terrorize the thoughtless masses who follow them; no day's work is certain, and all this for trivial reasons.

***The National Pilgrimage to Lourdes.***—Despatches from Lourdes, August 20, announced the arrival of twenty-five trains, carrying 15,000 pilgrims, with about 1,000 sick persons. It was announced also that there were at Lourdes at the same time more than 20,000 other pilgrims, who had come individually, or at least not as forming part of the national pilgrimage. More than 20,000 persons, many of whom belong to the highest families of France, care for the sick. About half a million persons visit Lourdes during the three months through which the pilgrimages last. If the grotto be closed through the senseless tyranny of the government, it will mean the ruin of the town and its neighborhood.

## GERMANY.

***Unpleasant Happenings in Bavaria.***—Some time ago Dr. Heim, a distinguished and very popular leader of the Centre-party in Bavaria, questioned the Minister of War, Baron von Asch, if it were true that he had

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issued a secret circular to the Bavarian army on duelling. The minister flatly denied having done so. Immediately Dr. Heim rose to his feet and read the circular to the astonished House, a circular in which the minister professed himself to be a champion of duelling, in contradiction to an order of the Prince-Regent. The minister, who kept an embarrassed silence, was rebuked by the whole House, and is now regarded as politically dead, although the Regent did not at once accept his resignation, probably "to save his face." The youthful Count Max Emanuel von Preysing—he is barely twenty-three years old and has just taken his seat, though he has not yet the right to vote in the Bavarian House of Lords—made the War Minister's humiliating discomfiture the occasion for his maiden speech, in which he sharply attacked the Centre-party and accused the government of weakly yielding to the Catholic majority in the Lower House, asserting at the same time that hundreds of thousands stood behind him.

Another young nobleman, cousin of the former and of the same age as he, Count Joseph von Arco-Zinneberg, having been invited to attend the Catholic Congress, wrote an insulting letter to the chairman of the committee, declaring that he could not be present at any Catholic demonstration, in which leaders of the Centre-party such as Dr. Heim were prominent, inasmuch as the Centre-party had become a radical party and was hobnobbing with the Socialists. The unpleasant feature in these youthful escapades is the fact that the fathers of both these young noblemen had been, as long as they lived, leaders of the Bavarian Catholics and prominent members of the Centre-party. The anti-Catholic papers made much of these explosions, to which the inexperienced youths had been egged on by others behind the scenes, and predicted that the Bavarian nobility would keep aloof from the Katholikentag. It fell out quite otherwise. They rebuked the two young men in very plain language, and appeared at the Congress almost to a man. Five members of the Preysing family and one Arco-Zinneberg were present. No Catholic Congress ever counted such an array of noble old names on its list as the present.

***The Society of the Holy Childhood and the German Missions.***—We take the following note from the *Germania:* "The Society of the Holy Childhood received in the last year from Germany the sum of 1,240,151 francs. Of this sum barely 350,000 francs were distributed by the Society among the German (and Austrian) missions. Austria collected 165,650 francs. If in fairness part of this is added to the German revenue, it follows that nearly a million of the German contributions has gone to other missions. We are not so narrow-minded as to begrudge these sums to other missions. On the other hand, we cannot blame the German Catholics if they desire that their own missions should be cared for in the first place, and we earnestly request the directors of the Society to see to it that the German missions be assisted more than has been hitherto done." In this connection we may add that at the Regensburg Catholic Congress all attempts towards the separation of the German Society of the Holy Childhood from the Central Society were earnestly deprecated.

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***Annual Conference of the Bishops of Prussia.***—The annual conference of the Catholic bishops of Prussia was held at the tomb of St. Boniface in Fulda on August 17 and 18. The deliberations of this conference are always secret. The bishops will publish a joint Pastoral on the celebration of the jubilee of the dogma of the Immaculate Conception

***New Vicar Apostolic of South Shan-Tung.***—Father Augustus Henninghaus, S.V.D., for years the right hand of the late Bishop von Anzer, first vicar apostolic of South Shan-Tung, has been elected to succeed the latter in that Vicariate. He was born in 1862 at Menden, Westphalia, and ordained priest in 1885, at Steyl, the mother-house of the Society of the Divine Word. Father Henninghaus possesses a thorough knowledge of the Chinese language, and was for years the editor of the Chinese paper of the Mission. At a later time he was military chaplain and pastor of the German Catholics of the colony of Kiau-Chou. The news of his election was received with great satisfaction in Germany.

***The Bishop of Metz and the Kulturkampf in Alsace-Lorraine.***—Bishop Benzler, of Metz, as was briefly chronicled in a former number of the MESSENGER, had laid under interdict the Catholic cemetery of the parish of Fameck, because the civil authorities had refused to obey the law of setting aside a separate space for the burial of non-Catholics, but insisted upon burying them indiscriminately with the Catholics. This action of the courageous bishop caused quite an outbreak of fanaticism; in fact a regular Kulturkampf on a small scale was sought to be inaugurated. The anti-Catholic press spoke of the Benedictine bishop as "that fanatical mediæval monk." It was even asserted that the bishop had forfeited the good graces of the emperor by his action, which is probably true. The bishop had a short audience with the emperor during the trouble, the details of which have not been made public. Now at last the papers announce that the matter has been satisfactorily adjusted and that a separate unconsecrated section of the cemetery will be set apart for the burial of non-Catholics. While the Protestants were spilling hypocritical bottles of ink in abusing the intolerance of Bishop Benzler, an unexpected flank-attack was made upon them out of their own camp. A Protestant minister and well-known journalist, Dr. Rade, after citing several shocking cases of intolerance of which Protestants have recently been guilty in their own cemeteries, thus apostrophizes his co-religionists: "Cast out first the beam out of thy own eye and then shalt thou see to cast out the mote out of thy (Catholic) brother's eye."

A little colony of Bohemians, settled in the parish of Spittel, diocese of Metz, has been singled out by the Protestant ministers as easy prey. Some of them (six adults and eight children) were induced to abjure the Catholic religion and enter the Protestant fold. The Protestants pretended that the intolerance of the Catholic Church as shown in the cemetery affair had disgusted these poor people, hence their apostasy. But investigation has brought to light the fact that their motives were much more sordid, and that the cemetery had nothing to do with their apostasy. For these poor people confessed, in the presence of witnesses, that they had received money from

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the Protestant minister under the written engagement that they must return it in case they should remain Catholics. The Los-von-Rom apostles have well-filled purses in their pockets, which they use as a bait in their work of proselytism.

***A Catholic Priest Rector of the University of Bonn.***—Dr. Schrörs, the distinguished Professor of Church History in the Catholic Theological Faculty of the University of Bonn, has been elected *Rector Magnificus* of the university for the scholastic year 1904–05.

***Father Denifle's Great Work on Luther.***—The second edition of Father Denifle's huge volume on Luther, which was reviewed in the July number of THE MESSENGER, is now coming from the press. The first part of the second edition (pp. xl and 422) is already out. In spite of the abuse heaped upon Denifle, thoughtful Protestant scholars admit that they have much to learn from his book. The new edition is much improved. The arrangement of the matter is better, the terrible indictment of the editors of Luther's works has been generously omitted and much of the polemical sharpness softened. In many places the author has strengthened his position by additions. Altogether the new edition is more powerful even than the first, and to the reader more inviting.

***The Centre and the Poles.***—At a political meeting of Poles called by their Parliamentary leaders, a vote was proposed and unanimously carried thanking the Centre-party in the Prussian Legislature, and especially its speakers, Trimborn and Bachem, for the assistance given to the Polish members in their struggle against the passage of the recent Anti-Polish law.

***"The Twentieth Century."***—A remnant of the spirit of the late Dr. Döllinger seems to linger in a knot of snarling and cantankerous "liberal" Catholics who have their headquarters in Munich. "Time and again," writes the leading Catholic paper in Baden, "we have come across articles in 'liberal' papers signed by a 'Catholic Priest,' 'A Catholic,' written invariably with the purpose of harshly carping at old and well-tried Catholic principles and practices, and of making propaganda for the so called 'Catholic reform.' Hitherto, these elucubrations have not been taken seriously by Catholics. They will be taken even less seriously when it is known where these liberal ecclesiastical politicians are to be found and that they make a business of peddling their ideas." Then our Catholic paper prints a circular sent to "liberal" papers by the publishers of *The Twentieth Century*, which is the organ of the so-called Catholic reformers, or "Kraus-Catholics," as they are sometimes styled. Here is the circular: "The publishers of *The Twentieth Century*, the well-known organ for ecclesiastical politics, will open on November 1 a correspondence for ecclesiastico-political news. We beg leave to call your attention to the advantages of our bureau. Thanks to our highly distinguished connections with leading and competent persons in Church and State, at home and abroad, we are enabled to keep our subscribers well informed from most trustworthy sources, on religious questions and ecclesiastical politics. By means of our correspondents we can trace a clear picture

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of these movements, which hold the foremost place in public interest in France, Italy, Austria, England, America and the Roman curia. Your esteemed paper enjoys, by the use of our correspondence, the advantage of trustworthy, prompt and cheap information, and will strengthen its position against Ultramontane competition." "This circular," says the Catholic paper, "opens out a charming vista. The Catholic clergymen of the liberal organ for ecclesiastical politics are engaged in strengthening the 'liberal' press against Ultramontane competition. Verily, an undertaking which reveals more clearly than anything else the real purposes of 'the reformers.' We have never been in doubt as to the real character of *The Twentieth Century*, it is nevertheless to be hailed with satisfaction that its publishers have themselves revealed its nature to the public. Pretty reformers!"

***Scandal at the Court of Berlin.***—The German empress, who is a very religious woman, has been extremely zealous in furthering religion in the capital. It is owing mainly to her initiative that in the last fifteen years fifty-six (Protestant) churches have been built in Berlin and its suburbs, for which more than thirty-two million marks have been raised. She has received the title of honor of "the church-building empress." Her chief assistant has been her chamberlain and treasurer, Baron von Mirbach. She founded a church building association, of which von Mirbach became the guiding spirit, and by his ceaseless labors twelve million marks were collected. This nobleman, it now appears, has been over-zealous in his efforts and has had, to say the least, imprudent dealings with dishonest financiers. Among the many banks that have recently been wrecked in Germany was the Pommeranian Bank, whose directors, Schultz and Romeick, have just been sentenced to heavy fines and long terms of imprisonment. From these two men, who were supposed to be excellent church members, von Mirbach had received from time to time enormous gifts, which, as it now appears, were not their private property, but were stolen from the bank. Some questionable transactions were not cleared up in the trial either by Mirbach or the fraudulent directors. There is a receipt signed by Mirbach for the sum of 325,000 marks, which, however, he says, he has never received, while nobody knows, or seems willing to tell, what has become of the money. In the meantime hundreds of small depositors have been rendered penniless by the dishonesty of the unscrupulous directors. The Chamberlain is also accused of having accepted contributions from title-hunters, under the express or implied promise of obtaining for them the coveted distinctions in the form of "Orders" or "titles." He is also blamed for having taken money from Jews. The columns of the German papers are full of this court scandal and demand "more light." The public pressure has been so great that Baron von Mirbach has been forced to resign the high offices he has held at the court, though he has not apparently lost the empress' confidence.

## ENGLAND.

***The Free Kirk and the Judgment of the Lords.***—The decision of the House of Lords, to which the Scottish case was appealed, has swept away, says a correspondent of the *Tablet*, the dust of *continuity*, and reduced

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the title of all the possessions of the Anglican Establishment; for these were seized by violence from a religious body essentially different from the depredators, who, in consequence, have less of legal right than the Scots. The English Lords decided that where a voluntary society received property on trust to hold certain doctrines, its members cannot vary the conditions of tenure. The recent question of property of the Free Church of Scotland was settled in 1843. This body united in 1900 with the other Presbyterians, who are now declared to be, what, in fact, they are, different essentially in organization and doctrine. Such a new religious conception the donors of the church property did not mean to approve of. Hence twenty-seven, supposedly orthodox members of the General Assembly (of all the reunited Presbyterians), are entitled by the Lords' decision to hold all the church property, to the exclusion of the other 643 members. This decision has, logically at least, a remarkable bearing on the property of the Anglican Church, which came entirely from private gifts. There was no State endowment in the old Catholic days, and therefore such property is now illegally held by the Church of England. This organization has, surely, little in common with the pre-Reformation Catholic Church. Of the discussions between the Scottish Kirks, Mr. Andrew Lang says he doubts whether he understands the matter, or whether it can be made intelligible.

***A Summer School of Gregorian Music.***—This was held in August, at the village of Wroxall, in the Isle of Wight, apparently for the reason that there are Benedictine establishments here, and so the ancient Solesmes Chant could be heard. The chief promoter of the school is Father Moloney, but it was in charge of a Benedictine Father during the fifteen days through which it continued. Thirty-five persons attended it, of whom twenty were priests, and several of these were from Ireland.

***Catholic School Successes.***—At the recent examinations held by the Oxford and Cambridge Examination Board, Catholics have won 34 higher certificates and 39 lower. Stonyhurst leads, with 8 higher and 13 lower. The Oxford Locals are still the most popular test with Catholic higher schools. The total number presented this year in 383 centres was 14,149, of whom 9,805 were successful; and of these latter, 1,693 were from Catholic schools, making nearly 17.5 per cent. of the whole, in a country where Catholics form so small a part of the population. The first place in the Preliminary was won by a Catholic boy from St. Winefride's, Rhyl; and the Intercollegiate Prize for the highest place in the Oxford and Cambridge certificate examinations was carried off by Beaumont.

***Italians in London.***—Dr. Newman, Medical Officer of Health for Finsbury, informs us that the Italian parents take better care of their children than do their English neighbors of theirs in regard to cleanliness, feeding, clothing and training. Infant mortality is less among the Italians; the parents are sober, and home conditions better notwithstanding the overcrowding. Father Bannin further says: "The healthier condition of the Italian children is mainly due to the care and affection of their mothers, who are perfect models of cleanliness and sobriety. The children are superior,

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both mentally and physically. The reason why the Italian women are so moral is that they are devoutly religious and intensely sober. In their habits and dress they are far ahead of the English women of the same class." Father Bannin says the little Italians are well provided for educationally in St. Peter's School, where after school hours those who wish to learn Italian have an opportunity of doing so. There is also an evening school.

## IRELAND.

***Pope Pius' Message to the Irish People.***—On the occasion of the dedication of the new cathedral of St. Patrick at Armagh, Cardinal Logue received a letter from Pope Pius, in which the Holy Father says: "We congratulate you and all the Catholics of Ireland on this auspicious event; the more so inasmuch as this celebration has borne a fresh testimony to the deep-rooted faith of Irish Catholics, and to their unshaken union with the Chair of Blessed Peter. Moreover, we lovingly thank you for your dutiful letter. And to testify anew the special affection in which We hold the Irish Nation, We impart, with full heart, the Apostolic Benediction, a pledge of Divine gifts, to you and the other Bishops, likewise to the Clergy and all the faithful."

***How to Make the Landlords Sell.***—That the landlords have taken advantage of the Land Act itself, to raise beyond all just measure the prices of their properties, is well known. That the most valuable land in Ireland is untenanted, and that great masses of the people are cramped on barren spots, is also well known. While awaiting some measure of compulsion for the landlords, Mr. Davitt, speaking at Drumkeerin, in Leitrim, on August 15, said: "The surest way, in my opinion, of bringing the landlords to their senses on the question of purchase is for tenants to lose not a single day when the time arrives in entering the land court for a third term rent-fixing. Obviously this is a duty. Anyhow, where the statutory right still obtains the farmer who does not see this or will not move in this way for his own protection has no claim upon anybody's sympathy. Branches of the League could usefully employ the time of their officers in gathering information in their districts as to what tenants were now or soon would be entitled to enter the Land Courts again. All extra assistance and information will be readily supplied by the head League office in Dublin in the carrying out of this work. Where tenants have in any large body in any locality or county lost their statutory rights to enter the courts, then meetings should be held to focus public attention on their condition and to make this state of things a ground for demanding compulsory powers from the next Parliament to deal fully and finally with the purchase question."

***Maladministration.***—Commenting on the figures of the last Irish census, the *New York Commercial* notices that in a little more than the last ten years the population has decreased by 200,000, while within the last half century England, Wales and Scotland, in exact contrast with the sister isle, have almost doubled their population. The governmental policy of Great Britain is, of course, almost wholly responsible for this, continues the *Commercial*. The most progressive elements in the population of Erin are prac-

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tically forced to leave home in order to escape misgovernment and to open a path in life. Ninety-one per cent. of the immigrants are under thirty-five years of age, the old and helpless being left to till an ungrateful soil. Hence the country can show no industrial progress. Meanwhile, concludes the paper referred to:

"Thousands of Irishmen whose talents and activities exercised at home would have made Ireland blossom as the rose, are contributing conspicuously to the upbuilding of America to-day. England can hardly regard the picture with satisfaction."

***Recent Decrease in Emigration.***—According to the statistics published by the Anti-emigration Society, and obtained from the Registrar-General, emigration has decreased twenty-four per cent. in six months ending June 30. If the same decrease be maintained for the second half year, the falling off in numbers will be 9,550, bringing the annual exodus down to 30,000, the lowest in fifty-four years. The decrease has been continuous since the Anti-emigration Society actively began its work. Its recent success is all the more remarkable, since last year's bad harvest would naturally have sent a large number on the path of exile. The emigration is chiefly due to friends in America who desire to bring to a more prosperous land the friends at home.

***Mr. Redmond's Visit to America.***—Three thousand persons assembled in Carnegie Hall, New York, on Sunday, August 28, to receive the envoys of the Irish Parliamentary Party. The party's success was attributed in large part, by Mr. Redmond, to the moral and material aid of Irishmen in America. Henceforth, he said, the chief object of their endeavor must be Home Rule, which is now more probable than was the Land Act two years ago. Already, in consequence of this act, property worth $50,000,000 has been transferred from landlord to tenant. Measures of self-government must follow. Of the one hundred Irish seats at Westminster, eighty-five are held by Nationalists, who may thus easily come to hold the balance of power between English parties, and can insist upon Home Rule. Only the moderate contribution of $50,000, to be placed in the hands of the Bishop of Raphoe, as treasurer, was asked for the national cause from wealthy Irish-Americans. The Irish party is now strengthened by the re-election of Mr. Wm. O'Brien for Cork.

***The Irish Reform Association,*** newly formed, has sprung from the Land Conference Committee, which prepared the way for the Land Act. Good-will, fair play and reform are its watchwords. It aims at uniting all the friends of Ireland, without regard for opinion or class, in developing the national resources, reforming maladministration and obtaining better legislation. The association, while supporting the union between the Sister Isles stands for larger measures of self-government, with a final and satisfactory settlement of the land question and the question of higher education. Great importance is attached to the statesman-like programme of the Reform Association, for its members are landlords and mostly Protestant. The Nationalists will co-operate with this new organization according to its good faith and earnestness.

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## SPAIN.

***A Masonic Inquisition.***—The efforts of European, or at least Latin, Freemasonry are just now persistently directed towards the separation of Church and State in all the hitherto Catholic countries. The first attack is made on the Religious Orders, the light cavalry regiments of the Holy See, to which they are directly subject, not being bound by local or government ties. At the present moment in Spain, the revolutionary Freemasons, in obedience to the order of their Grand Orient, or rather the Committee of the Latin Revolutionary Federation, are preparing most minute statistics of the number of Religious houses, their inmates, their resources, schools, etc. Such was also the first step in France. The Catholics, on the other hand, are preparing statistics of the number of children taught by the Religious, of the poor assisted, the sick nursed, alms distributed, the work of the Religious in fostering industries, and especially agriculture, etc., etc. These statistics are to be published, not only in the Catholic papers, but also in flying sheets, which are to be distributed periodically.

***The Law of Sunday Rest.***—Spain has passed a law prohibiting Sunday labor. It consists of sixteen articles, distributed in five chapters. Bull-fights and the Sunday newspaper come under the law. The law is a sociological one, not necessarily Christian; there is no question of holidays of obligation; the only mention of religion being the obligation imposed on employers to give one hour free to laborers for religious duties. The socialists had demanded and have supported this legal measure. Many *liberal* journals have uttered most uncomplimentary things against the prohibition to publish on Sundays. The patrons of the bull-fights, also, are not at all pleased.

***The Pretended Agitation Against the Religious.***—The republicans, so-called, declared that they would rouse the country against the agreement between the government and the Vatican regarding the Religious Orders. They had numerous meetings, each of a hundred persons or so, and with no result. Seeing they were not getting on, they announced a hundred meetings in Madrid for the day on which the Cortes open. Let us see, say the Spanish papers, whether they will do more with a hundred meetings in one day than they did with a hundred consecutively.

***The Spanish Franciscans in Morocco.***—According to recently published statistics, there are 6,660 Catholics in Morocco. For these there are 7 churches and 15 chapels; and for the children, 21 elementary schools. In Tangier there is a higher school for boys and a college for girls, taught by nuns of the Third Order of St. Francis. The mission is under the spiritual care of Spanish Franciscans—27 priests, 31 lay-brothers and 17 nuns. Besides their purely spiritual work and the ministry of teaching, the Franciscans are engaged in the study of languages and the natural history of Morocco. They have published many works which have deserved and received the praise of the learned. The Spanish officials value the Franciscan Religious as their most helpful auxiliaries, always amongst the people, by whom they are esteemed.

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***Spanish Missionaries in the Gulf of Guinea.***—Fernando Po, with the neighboring islands, is evangelized by the Spanish missionaries of the Immaculate Heart of Mary. Mingled with the poor and miserable natives, they know their language and customs, and carry on their ministry of Christian civilization by the aid of Spanish charity and their own industry, in competition with the splendid establishments of sectarian Christianity. They receive from the State an annual subsidy of 50,000 francs. This year of jubilee they are honoring their Immaculate Patroness by founding a new mission, or *reduction*, dedicated to her, in the virgin forest. Their school-church is now built, and will be soon dedicated, to the great delight of the natives.

## ITALY.

***The Roman People at the Vatican.***—The extraordinary popularity of Pope Pius with the masses of the Roman population continues to be shown in their visits to the Vatican, where the Pope addresses them like a parish priest from the Gospel of the Sunday. One of what the *Osservatore Romano* calls "the customary popular audiences," took place on August 22, in the Vatican gardens. There were ten thousand persons present. Banners brightened the scene, and the Noble Guards and the Swiss added a military splendor. The appearance of the Pope was greeted with what is described as "an impressive demonstration of affection." This was renewed after His Holiness had spoken to his beloved Roman children, who departed, happy, during the playing of the Pontifical hymn.

***Catholic Social Work.***—The *Movimento Cattolico*, organ of the work of Catholic Congresses, announces the projected formation of a national Catholic union of railroad men in Italy. This news is consoling when we consider how near to revolution came the railroad strike of two years ago. Even now new demands of the railroaders are laid before the government. The latter pacified the strikers two years ago by an enormous grant of money. Now 16,000,000 francs more are demanded. The purpose of the projected Catholic union will be, not to prohibit just demands of the toilers, but to counteract socialism, and bring about a good understanding between employers and employed.

***Socialistic Strikes and Riots.***—As we go to press, the general strike, projected for all Italy on September 19 by republicans and socialists, has been restricted to a great extent to Milan and Genoa. Milan has been completely in the hands of the mob. Business places are forcibly closed, and not even hotel omnibuses are allowed to run. The streets are patrolled by cavalry and mounted police. Railroad service was stopped north and south of Genoa, and the street cars burned. Two thousand soldiers were sent by sea to reinforce those in the city. Violent meetings have been broken up by cavalry charges in the streets of Rome. Conflicts with the troops are frequent in the disturbed centres.

***Death of the Trappist General.***—Don Sabastian Wyart, General of the Trappist Order, died in Rome, August 18, at the age of sixty-five. He had been a Pontifical Zouave, and was wounded at Castelfidardo in 1860.

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He became subsequently a captain in the French army, and was decorated for his valor at Patay. In 1872 he became a Trappist in the diocese of Cambrai. He made excellent studies in the Gregorian University at Rome from 1875 to 1880, and returned later to found the Monastery of the Catacombs. He united all the branches of the reformed Cistercians, and was made General in 1892. He bought back the famous monastery of Citeaux in 1900, and became its abbot. About to receive his last communion, he sat up, and uttered aloud an act of adoration of his "Lord and King." He was buried on St. Bernard's day at the Abbey of Tre Fontane, near Rome, which was founded by St. Bernard, one of the first abbots of Citeaux.

## HOLLAND.

***The Socialist Congress at Amsterdam.***—The Sixth International Socialist Congress began at Amsterdam on August 14. We might have expected an ambitious program and a radical one, and we have had them. All great social problems were at least lightly touched by the Congress—strikes, the Church, labor, revolution, the condition of the Hindoos, etc. All imperialistic and capitalistic tendencies were rigidly condemned—all trusts, all colonial expeditions, all military expenses for colonies: the unfortunate colonies must, especially, be saved "from the injurious influence of Christian missions." Herr Bebel, who recalls the tower of kindred name, dominated the assembly, and beat very badly the French contingent under M. Jaurès, anti-Clerical dictator of the Chamber of Deputies. M. Jaurès defended alliances with the *bourgeois* class and the taking of office under a government not purely socialistic. But Herr Bebel, who obtained the reaffirmation of the "Dresden resolution" against him, declared that Socialists must be independent of all classes and parties, they must refit the old ship of society after their own fashion. A *bourgeois* republic, he said, could be more tyrannical than a monarchy. Socialists must oppose all measures in favor of capital, which is now socially dominant. M. Jaurès boasted of his exploits in France. He had served the Republic, he declared; and he had, especially, driven the priest from the school. Then he added one or two uncomplimentary things about the Germans, in return for the taunts of Herr Bebel.

## AUSTRIA-HUNGARY.

***Congress of Bohemian Catholics.***—The fifth Congress of the Catholics of Northern Bohemia was held at Warnsdorf on the 14th and 15th of August. The number of persons present was very imposing. Professor Hilgenreiner was chosen president of the Congress; Herr Müller, secretary of the Workingmen's Association, second president; and Dr. Herzig, secretary. At the Pontifical Mass, Father Wickl, S.J., preached on the purposes of the Congress. After Mass there was a long procession through the streets. At the public session, attended by a great audience, the most notable speeches were those of Deputy Erzberger, on Christian Civilization; Editor Perkman, on Christian Charity; Herr Moser, director of schools, on Education; and Master-Workman Künschak, on the Christian Workingman. At a second public session in the evening, three thousand persons had assembled. The Congress ended with High Mass.

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## RUSSIA.

***The Manifesto of the Czar.***—By an imperial manifesto, the Czar, on the occasion of the birth of his son, prohibits henceforward corporal punishment in the army and navy and amongst the peasantry. To these last are remitted taxes overdue, and the re-payment of sums advanced for their assistance in times of need. Certain fines are not to be demanded of persons condemned, and lawsuits entailing fines are in certain cases withdrawn. There is a series of ordinances for the betterment of the lot of persons in prison. Certain political offences are condoned, and civil rights in certain cases restored. Taxes are remitted to the Finns, and for the poorer people amongst them 3,000,000 marks are to be set aside. Fines also are remitted in the districts which failed to take the enjoined measures for military conscription. Various other favors are accorded to the Finns. The manifesto furthermore provides for the education of the children of officers and soldiers slain in the present war.

***The New Ministry of the Interior.***—As in the case of the Governor of Finland, the choice of the new Minister of the Interior meets with general satisfaction as foreshadowing a milder *régime*. The minister is Prince Peter Sviatapolk-Mirsky, gazetted September 9. Two years ago he showed his spirit of conciliation, when he succeeded M. von Wahl, Governor of Vilna, who was shot after a period of agitation. He continued the same peaceful policy while, subsequently, acting chief of gendarmerie at St. Petersburg. The prince is popular, favors decentralization and is opposed to religious persecution.

## THE RUSSO-JAPANESE WAR.

A conservative estimate of the combined losses of the main armies of Japan and Russia in a nine or ten days' battle at Liao-Yang puts them at 37,000. For the numbers engaged, their heroic valor and military skill, the duration of the combat, and the number who fell, this battle is considered to be one of the greatest in history. The results, however, have not been proportionate. The Russians, after an acknowledged initial success, fell back, because, through inferiority of numbers, they were in danger of being outflanked. "The retreat," wrote the correspondent of the New York *Herald*, "must have been orderly in the extreme, for nothing was left,"—only, he said, 4 guns, 2 locomotives, and 15 prisoners, in the abandoned and burning town of Liao-Yang. The retreating Russians crossed the river on pontoon and railroad bridges, which they burned after them; and got safe away to Mukden with all their guns, ammunition and stores. They fought as they went, and their rear-guard defence is declared to have been admirable. The Russian War Office puts their own loss at 17,000; it is scarcely disputed that the casualties of the Japanese were far more numerous. Of the reckless valor and military skill of the Mikado's troops there is no question. Some have gone so far as to say that the Japanese have, perhaps, the finest infantry in the world at the present moment. The chief characteristic of the campaign on the Japanese side is, we are assured by the war correspondents, their utter disregard for human life. They meet death apparently with desire, and they are sacrificed without stinting.

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# THE READER.

*Autour de la Question Biblique. Une nouvelle école d'exégèse et les autorités qu'elle invoque.* By A. J. Delattre, S. J. H. Dessain. Liége, pp. iv. 380. Fr. 3.50.

In his Encyclical on the study of Holy Scripture (*Providentissimus Deus*, November 18, 1903), Pope Leo XIII. marked out clearly the boundaries that separate revelation from the natural sciences. "There can never be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines." It was not the purpose of the Holy Spirit to teach matters "in no way profitable unto salvation." Hence in speaking of natural phenomena the sacred writers sometimes describe them figuratively or in terms commonly used at the time. When we say nowadays that the sun rises, moves through the heavens and sets, we do not mean to deny the Copernican system. Everybody understands that we mean that to our eyes the sun seems so to advance from east to west. These principles had been proclaimed by St. Thomas, whose words are quoted by the Holy Father.

Moreover, it is not at all necessary for the defence of Holy Scripture to approve of every opinion put forth by the Fathers or Catholic interpreters. When the Fathers teach with a consent that is morally unanimous any doctrine as of faith or as intimately connected with faith, their doctrine must be followed; but even if such unanimity were present on a matter of natural science, we are free to hold divergent opinions. The mediæval scholastics warn us against defending such opinions as dogmas. Neither, on the other hand, are we to accept without careful examination the teachings of modern scientists. The number of exploded theories in physics, chemistry and other sciences is sufficient warrant for prudent scepticism, if scientists defend new theories that seem at variance with Scripture. (The Great Encyclicals of Leo XIII., pp. 294, 295).

Immediately after the publication of the Encyclical, a writer in the *Gazette de France* (December 2, 1893) expressed the opinion that the rule laid down for ascertaining the import of scientific references in Scripture might also, according to the teaching of the Pope, be applied in the investigation of their historical statements. In other words, the sacred writers might give as historical facts what seemed to them and to their contemporaries to be true, even though it might not be in accordance with the actual events. This writer is quoted in the *Études* for August, 1894, p. 640.

On February 3, 1894, a letter appeared in the London *Tablet*, calling attention to the sentence in which the Holy Father was supposed to have granted this liberty of interpretation as regards sacred history and, in a leading article on April 28 of the same year, the *Tablet* seemed to admit the possibility of secular historical errors in Scripture, evoking in consequence a protest from Father Lucas, S. J., in the following issue.

The question has been debated for the past ten years, especially in France, with the result that a few Catholic writers have applied to the Old Testament a method of interpretation that seems to others incompatible with the Church's doctrine on the veracity and inspiration of Holy Scripture. The Bible has become in their hands a collection of writings in which revealed



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or inspired truths are commingled "with errors of all sorts, crude ideas about God, myths (prudently styled generalizations), stories, mistaken combinations of historical facts, popular opinions, nonsense, illogical teaching and fanciful interpretation like that of the Rabbinic school." The patrons of this new system of exegesis maintain that the principle they follow was formulated by St. Jerome and by Pope Leo in his Encyclical. Father Delattre in the book before us has undertaken the task of showing that neither the Pope nor St. Jerome ever countenanced such interpretations.

The first chapter is devoted to a careful analysis of Pope Leo's words on the treatment of Scriptural difficulties drawn from profane history. From this analysis the author concludes that the Holy Father had not the remotest idea of approving the new system. With like care the texts from St. Jerome are examined in the light of the context, from which it seems impossible that they can bear the meaning which the new school reads into them. Other passages are adduced in which the Saint explicitly rejects any such doctrine. The application of the theory to passages both of the Old and New Testament made by Father Lagrange, editor of the *Revue Biblique,* in his book entitled "*La Méthode historique, surtout à propos de l'Ancien Testament,*" are shown to be directly contrary to St. Jerome's explanations of the same passages. Such opposition is inexplicable, if St. Jerome really held the principle which these scholars defend.

Father Delattre has done his work thoroughly. He has spared no pains in making a detailed and complete refutation of the new school. The critic in the London *Tablet* has noticed "a certain asperity of tone traceable in the volume." We have noticed no asperity, but we were glad to see the expression of righteous indignation at the high-handed way in which Catholic exegesis is sneered at by men who boast of their independence of judgment when they are propounding the fanciful theories of German rationalists and disobey the admonition of Pope Leo who has told them that "it is most unbecoming to pass by, in ignorance or contempt, the excellent work which Catholics have left in abundance and to have recourse to the work of non-Catholics."

*St. Michael's Almanach.* Shermerville, Ill.

Very few know that the Society of the Divine Word have a school in the above named place for the technical training of boys between the ages of ten and fifteen. That would be a useful institution anywhere. Unfortunately it is not endowed and the Fathers and Brothers of the Congregation have to eke out the means of supporting their valuable work in a variety of ways. Tuition fees count somewhat, but the generosity of these teachers must have the effect of keeping that source not full, at least to overflowing. To help to supply the deficiency, the school has three publications; an English and German monthly called the *Amerikanisches Missionsblatt,* a German Monthly, the *Stadt Gottes,* and the above named publication, *The St. Michael's Almanach,* which is excellently printed by themselves, is full of interesting stories and fine illustrations, its 42 pages making it almost like a magazine.

*Christianity in Japan.* By Rev. Dr. Casartelli. Catholic Truth Society, London.

In this otherwise very interesting pamphlet, recurs that never failing wail which has a sort of ecclesiastical knownothingism unconsciously pervading it, about the neglect of the old missionaries of Japan to establish

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a native clergy. "See what the mere lay catechist has done!" exclaims the Doctor, referring to the marvelous preservation of the faith during all the years that Japan was shut to Christianity. "What marvels would not a native clergy have effected with such a people?"

In the first place does a missionary who evangelizes a country and lives and dies for it, always remain a foreigner? Certain individuals in America objected to Father Marquette's statue on that score. Secondly, England and Germany had a native clergy. Did they save the faith there? Has the French government any respect for the native clergy? Thirdly, to the pamphlet is appended a list of eight bishops who governed Japan before 1620. Was that formidable array of mitred prelates merely for show? Or did they affront the dangers of those times and places merely to confer confirmation? Does it not stand to reason that they were doing all that men could do to provide a native clergy? Is it complimentary to those great apostles to presume that they did not know what a child could perceive was the first thing to be done? As a matter of fact, when there were but twenty religious priests in the country, there were already seven secular priests there, all presumably Japanese. Moreover there was a great number of native priests in the Religious Orders. That did not preclude them from being part of the native clergy, nor did it ensure them immunity from the stake and the axe when the persecution broke out. Instead of assuming that there were no native priests, and conjecturing what they might have done had they existed, praise should be given to those marvellous apostles, both native and foreign, who knew how to teach their flocks to keep the faith even when the shepherd was slain. Dr. Casartelli remarks that the progress since the "Discovery of the Christians" has not been as great as was hoped; although he tells us there is a large native clergy there. About 10,000 old Christians were discovered in the beginning, the number aggregated to 20,000 in about 1880; and in 1894 the total, counting both the old and new Christians amounted to no more than 48,899. The noble men who are laboring there find terrible agencies operating against them in many quarters, and are working with a zeal equal to that of their glorious predecessors. The account is as interesting as it is valuable just at this time, but is not the distinguished writer astray with regard to Sidotti, the last missionary who attempted to enter Japan after the persecution? Dr. Casartelli calls him a Jesuit. Dr. Parsons says he was a secular priest of Palermo. We are inclined to think Dr. Parsons is right.

*Christian Doctrine—A Teacher's Manual.* Dolphin Press, Philadelphia, Pa.

One can easily agree with Bishop Shanahan, whose zeal for Catholic education is so conspicuous and so untiring, that "this is the most valuable contribution to our pedagogical literature that has ever been made in America, and will soon remove the occasion of the plaint regarding Religious Education and its failures." It is the work of practiced teachers, and one is disposed to regret that the devoted Religious who are its authors and who have evidently given it the trial of long and successful use in their schools, have withheld their name. It will be of infinite service to pupils because it furnishes such wise guidance to teachers. It prevents them, in the first place, from overloading the young mind, especially at the beginning, and is so abundant in suggesting methods and means of arousing interest that the child cannot fail to be captivated by what is often made by inexperienced teachers, only

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a dry and repulsive study of the mere text. There is no subject that affords such a number and variety of attractive illustrations as religious instruction. It suffices to run the eye over the table of contents of this valuable book to see how true this is. If only a few of the suggestions made are adopted—and it would not be wise for any one to try to adopt all—the catechism class will, without difficulty, be made the most delightful of the day. The treatise is said to have applied the new system of secular teaching to religious instruction. That is not exactly true. Religion has always availed itself of all the resources of art to help the mind to grasp the meaning of the Church's teachings. The old morality plays had no other purpose; the pictures and statues and symbols in the churches have no other purpose; the beautiful stained glass windows which are like so many splendid panoramas in the cathedrals of the old world and of the new have chiefly that purpose and are often spoken of as the poor man's bible; because, without the trouble of reading, he can see displayed before his eyes all the great scenes of the Old and New Testament, vivifying for him the mysteries and truths of his faith. Incidentally this book will be of service in answering the objection against Catholic schools for giving too much time to religion. Read this book and see how much history, poetry, art, literature, and science, are necessarily involved in imparting the knowledge of Catholicity; and the temptation will arise of giving more time than is actually bestowed. As a matter of fact, it implies a whole curriculum of the most valuable and interesting studies. The Dolphin Press deserves credit for the excellent taste and elegance which have been bestowed on this manual, and we heartily commend its adoption by all teachers.

*The Catholic Parochial Schools of the United States.* U. S. Bureau of Education. Washington, D. C.

It is significant that the U. S. Bureau of Education has published in full the pamphlet of the Rev. Morgan M. Sheedy, on the Parochial Schools of the United States. A few years ago they were a negligible quantity in the matter of education; now the highest authority deems them worthy of consideration. Possibly we are on the way to further and more substantial recognition than a mere place in the educational statistics of the country. The contents of this officially recognized pamphlet are comprehensive, ranging from an account of the origin of the parochial school, their growth, management, etc., down to their course of studies, their roll of teachers and their educational results. The statement given in the opening paragraph, showing that these schools are saving from $20,000,000 to $25,000.000 annually to the non-Catholic tax payers, ought to convey a hint to that section of the community, about the equity involved and about the impropriety of being so large a beneficiary of other people, even though it may regard them as foolishly expending so much money. If they are so foolish it is scarcely right to profit by their folly.

It is gratifying to hear that the Catholic schools are now an assured success, and have come to stay; that they are not a new conception; and also, as is said incidentally in the Report, that in Catholic times in the Old World such schools flourished everywhere. The authorities cited reveal the fact that the conviction we are hugging to our hearts about public-school education being an exclusively American invention, is little else than a superstition. The Middle Ages had public schools in abundance with a school population on a

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par with ours. The advantage of such schools is shown by the testimony of many writers not of the Church.

The figures given of Catholic School enrollment are inspiring though there is room for improvement; the grand total being 1,113,031. There should be many more even in the strictly parochial schools. The "room for improvement" is pointed out as especially noticeable in our secondary schools for boys. The attendance there falls short, *by two-thirds of what it ought to be.* Will our well-to-do people, and even the clergy take note of this grim fact? If rich Catholics and some of the cloth would give more substantial recognition to Catholic colleges and not confine themselves to railing at their shortcomings, and comparing their equipment unfavorably with those of non-Catholic institutions, and advising people to send their boys elsewhere, the establishments which have all these years, unaided and unencouraged, been keeping up a heart-breaking fight, would not have to show that deplorable deficiency of two-thirds of the scholars they ought to have, and would as they have done in other countries, hold their own with the best in the land. The fault is not theirs. We hope with Father Sheedy that "the loyal and self-sacrificing generosity of our people will be equal to the solution of this and other problems that will arise in continuing and completing the work of Catholic education."

It was a wise thought to give in this Report the schedule of studies in the parochial schools. It need not fear comparison. The results in secular studies, achieved by parochial schools, irrespective of the religious training, which Catholics hold to be essential in education, have been amply proved to be equal in every respect to those obtained in rival establishments, in many instances to have been greater. Father Sheedy and every one else interested in education, ought to be extremely gratified at seeing his comprehensive statement embodied in its entirety in the official reports of the Government.

## *LITERARY NOTES.*

A reaction is noted in France from the gross realism that culminated in Zola and his ilk. The change is said to have shown itself in the great fuss made over that unpleasant woman, George Sand, as the typical modern idealist. Idealism is desirable of course, within limits, but it is regrettable that the world is to be introduced to it again by such a creature. That Renan prophesied her resuscitation affords no consolation, nor are we encouraged to cultivate her because the ebullient Parisians have put up a statue to her in the Boul' Mich' where the student youth meanders. Renan said she would begin to be read three hundred years from now. It is a pity the man was not a better prophet and that this generation has to add to its sins by reading her.

It is very gratifying to hear from apparently good authority that the Italians detest d'Annuzio, the reason being that they fancy he makes the world believe that Italians are as immoral as himself. His books have very little sale in his own country.

It is computed, says Mr. Sidney Lee, that the Sixteenth Century sonnets of Western Europe exceed in number three hundred thousand. One hundred and twenty-one volumes of sonnet sequences came from Italian presses in the first quarter of the century; three hundred and twenty-six, most of them bearing testimony to the degeneracy of the art, were published during its last quarter; while M. Vaganay's bibliography of the "Sonnet in France and

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Italy," containing nearly a thousand sonnets, consists of fifteen works published virtually within a range of seven years in the sixteenth century and then does not cover more than a fraction of the production of that time. The sonnet, Italian in its origin and early growth, owes its vogue to Petrarch whose themes are always elevated and pure. Very rarely and very momentarily does he ever touch earth. But the sensual aspect of love which Petrarch very seldom ever approached, gained in the sonnets of succeeding ages mastery over its ethereal traits.

The *Athenæum* calls attention to the *Collectanea Anglo-Premonstratensia* by Abbot Gasquet, and says that "the documents here brought together and hitherto known only to a few ardent ecclesiologists, were well worth the attention of the Royal Historical Society, for they do much to illustrate the general history of England, in addition to throwing a searchlight on the English province of a particular religious order."

The old monks are coming into their own again; if not in the matter of their monasteries and churches, at least in that of public esteem. Abbot Gasquet has also edited a Life of Pope St. Gregory the Great, who the *Athenæum* tells us "filled the papal chair for fourteen years at the close of the sixth century with such exceptional vigor that he well merits the epithet great." The new work was written by an English monk of the eighth century, and consists of eight folios.

Lord Acton planned the famous Cambridge History, but did not live long enough to control its publication. The *Athenæum* is extremely displeased with the recent volume that takes up the study of the Reformation. Here are some of its condemnations, looking at it especially as "a manual of education."

"As only about three hundred pages of this stout volume are contributed by Cambridge men, it is clear that it ought to have been put into a form serviceable for students, by its Cambridge editors. There is no consistent rule for the spelling of foreign names of persons and places, and a careful perusal of the volume shows that it had its origin in slovenliness. But these inconsistencies of spelling are of little importance compared with inconsequence of fact and opinion which is a fatal defect in a historical manual." Attention is called to many faults of this kind; some of the contradictory statements made by the same author being of the most flagrant kind.

"What shall we say," asks the critic, of the amazing statement of Dr. Fairbairn, viz.: "England and Holland, alone of the Teutonic nations that became Protestant, showed magnanimity and enterprise, and the highest ambitions of the Latin peoples were ignoble, when, at that very time France was producing an unparalleled series of writers who exalted the standard of human thought and aspiration?" Rhetorical outbursts occur which result in geographical misstatements, and even Fairbairn blunders topographically in his calmer moments, as for instance with regard to Calvin's birthplace. Other contributors to the volume likewise stray far afield. Pollard, who is one of the best of the writers, informs us that the Reformation did away with the clerical Prime Ministers, whereas says the *Athenæum*, "Clerical Ministers ruled in many states for centuries after the Reformation, not only till the French Revolution, but even a century later, and in the land of that Revolution. Neologisms and anachronisms in the use of words abound as well as absurd inventions like "Calvinian," "Henrican," "Knoxian," "Coxian," etc. One writer calls poor little Edward VI, "a prig," and grows sentimental over Queen

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Elizabeth's "pretty hand." "There are no foot notes, which in such a book, treated in such a way, are indispensable for a comprehension of the author's meaning. There are also gross omissions in the bibliographical tables, although the bibliographical index occupies 110 pages; the chronological only 29. A dozen columns of omissions of proper names might be supplied, to say nothing of their being no attempt to make a classified index of subjects." The criticism ends with this sweeping condemnation: "Such work is not creditable to a great university, while it goes far to spoil a great scheme." Thus Lord Acton who caused so much trouble during his life, continues to do so after death.

The *Revue des Deux Mondes* of September 1, has an extremely interesting article on Catholic Germany between 1800 and 1848. The picturesque figure of the boisterous Görres comes in for very sympathetic study, as do those of Görres' friends, Frederic Schlegel, Charles Louis de Haller and Adam Muller.

Goldwin Smith tells the readers of the *Atlantic* for September, that Oliver Cromwell, the Great Puritan, as he calls him, was not bloody; that he solved the Irish question, and that his solution would have been final if he had lived longer; of which latter probability there can be little doubt. Like the old Romans he would have made a soltitude, and called it peace. As to his sanguinary character the bloody Duke of Alva was lily white compared with him.

## SCIENCE.

*Carnivorous Plants.*—Mr. Forrest Shreve, of the Johns Hopkins University, contributes to the September *Popular Science Monthly* a very interesting illustrated article on some plants which entrap insects.

In most of the illustrations the lighting of the subjects is poor and little care seems to have been taken to render, in black and white, the true color values by means of orthochromatic plates; consequently much of the finer and more interesting detail is missing. The text description of some of the better known species is charmingly done and holds the reader to the end.

That insects and animals in general should eat plants seems quite proper and natural, but that plants should turn the tables, so to speak, that the dinner should devour the diner, borders on the marvellous. And we may well believe Mr. Shreve when he says: "The varied devices which these plants possess for alluring insect prey, catching, holding and utilizing it, furnish matter for one of the most interesting chapters in all botanical science."

The plants of insectivorous or carnivorous habits, comprising nearly 400 species, are not all members of a single family and indeed are not all closely related, but they are usually grouped together because they are insect-trappers.

The bladderwort, an aquatic plant without roots, floating in quiet pools, carries its insect traps under water. Minute crustaceans or insect larvæ are caught and die from starvation; death is followed by decomposition, and the plant gets its food.

The pitcher-plant, only one variety growing north of Virginia, with its leaves on the water surface, sends its stalk and beautifully colored pitcher-shaped flower upwards a foot and more. The trapped insects drown in the half-filled pitcher and contribute to the nourishment of the plant.

In the swamps and along the streams of the rich tropical forests of Borneo, Java and Ceylon, are found other pitcher-plants which, in variety of design,

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brilliance of color and showy contrast of spots and stripes, far outshine their American relatives. There is another difference, more important, too. In our pitcher-plants the fluid contained is only rain water; in the East Indian varieties, the liquid consists partially of a digestive principle much resembling the pancreatic juice of the human stomach. And scarcely less important is a faint trace of hydrochloric acid, without the presence of which, the digestive juice cannot work.

There are other plants without trap or pitcher which seem to be the natural prototypes of the familiar tangle-foot fly-paper. The butterwort is one of the simplest of this class, its broad leaves being coated with a sticky slime which contains a digestive principle similar to that found in the East Indian plants.

The most highly developed and remarkable of all the insectivorous plants is the Venus' fly-trap, *Dionæa*. It is one of our rarest American plants, being found only in the bogs of a restricted area on the coast of North Carolina. The *Dionæa* and the sun-dew "with its clear beads of jelly flashing in the sunlight against a rich setting of green and red" are both provided with a digestive liquid to assist in the assimilation of their animal food.

But why do these plants need such a remarkable means of getting nitrogenous food when other plants go through life successfully without this means?

Like all other green plants, these carnivorous plants derive their carbon from the carbon dioxide of the atmosphere, their hydrogen and oxygen from the water of the soil. Plants need nitrogen also, particularly for the maturing of the seed.

"In the ordinary plant this supply of nitrogen is derived from the nitrates which, together with several elements needed in small quantities, are brought up by the roots from the materials dissolved in the water of the soil. Now insectivorous plants in all parts of the world are found growing only in peat bogs, swamps, undrained pools and ditches, places in which it has been found that the water about their roots, from which they would be expected normally to draw their supply of nitrogen, is exceedingly poor in nitrates."

"Higher compounds of nitrogen exist in such places in plants and animal remains, but fail to be reduced to nitrates because of the absence of certain kinds of bacteria which carry on this work in all ordinary soils, but are absent here because of the lack of drainage and consequent non-aeration of the water. It is this deficiency in available nitrogen, then, that is made up by a diet of insects, which are, of course, rich in nitrogenous substances."

In his remarks on plant evolution the author is not as happy as in the descriptive parts. It is very hard to believe and much harder to see, how a habit or *instinct* would be required by plant-ancestors and handed down to plant-posterity.

*The Electrical Transmission of Pictures.*—The telautograph, invented by Gray, and first exhibited at the Chicago World's Fair, is a piece of telegraphic apparatus by means of which ordinary handwriting may be reproduced in facsimile, at very great distances.

This instrument gives very much better results than Cowper's writing telegraph, or the autographic telegraph of Bonelli and Caselli, which were devised many years ago and are mentioned in Physics text-books as curiosities. The Caselli system was tried in France for some time, but was abandoned because its despatches were often illegible. The Gray apparatus is now in commercial use, to some extent, and the results are remarkable.

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These writing systems may be employed for the transmission of line sketches, cartoons, etc., for newspaper work, if time is not money. The sender merely makes his sketch with the sending style or traces its points over the *line* design already drawn, and the sketch is accurately reproduced at the other end of the wire.

A few years ago a method was devised for the telegraphic sending of *half-tone* pictures. The half-tone engraved plate, not the print, was used for this purpose, the depressions in the plate being filled with an insulating compound; but the transmission was quite slow.

In the last few months a new scheme has been perfected by Dr. Alfred Korn, by means of which, photographs and pictures in continuous shading, half-tone reproductions, line drawings and handwriting of course, have been transmitted successfully over a distance of 500 miles.

The soul of the system is a selenium cell whose electrical resistance, as we know, diminishes as the incident illumination increases. A complete description of the apparatus would be altogether too complicated for insertion here; but we may be pardoned for being technical in just one or two sentences.

A small light beam moves to and fro, over a film-negative of the picture to be transmitted; below the film is a selenium cell or coil, whose conductance, reciprocal of resistance, varies directly with the illumination, which depends, as is clear, on the silver deposit of the negative. Since the selenium cell is in series with the line, it regulates the current flow, which, in turn, at the receiving end controls the quantity of a high-tension current that actuates a small vacuum tube, whose glow depends on the amount of current it receives.

This tube, glowing when the sending ray travels over the clear parts of the negative, dark when the ray meets the opaque parts and more or less bright in the negative half-tones, moves over a band of sensitive paper synchronously with the ray of light 500 miles away and,—the deed is done!

To transmit a 5x8 negative by this process takes about half an hour, too slow for newspaper work; but improvement is looked for.

*Our Coal and Iron Ore Production for 1903.*—According to a report of the Geological Survey, the coal production of the United States exceeds that of all previous years. Thirty States and Territories have contributed to the grand total of 359,421,311 short tons.

A word or two of explanation may not be amiss. The *short* ton contains exactly 2,000 pounds, while the *long* ton, derived from 20 hundredweight, each 112 pounds, contains 2,240 pounds; the extra 12 pounds in the hundredweight being the old allowance for *tare*, wrapping and packing, and *tret*, hauling or carriage.

Nearly one-fifth of this enormous quantity was Pennsylvania anthracite, the remainder consisting of the various classes of bituminous coal. The money value of this great coal output, at the mines, was $506,190,733.

We may form some idea of the huge bulk from the illustration given by the editor of the *Scientific American*, who says: If the entire production were loaded on freight cars with a capacity of 30 tons each, the train containing it would encircle the globe at the equator about three and one-third times.

In the output of iron ores, red and brown hematites, magnetite and carbonate, we lead the world with a record of 35,019,308 long tons, 534,827 tons less than in 1902. And this we state not in the nature of a boast, but as a cold arithmetical fact.

Twenty-four States and Territories helped in the production, with Minne-

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sota, Michigan, Alabama and Wisconsin in the lead. This immense supply was not sufficient for our own needs, for though we exported 80,611 tons, we imported 980,440 tons. The total value of our 1903 output, at the mines, was $66,328,415.

*Railway Speeds at Home and Abroad.*—Our cousins and other more distant relatives across the water, look on it as characteristically American to claim to be or to have the biggest, the grandest or the fastest things on earth.

Some possessors of this supposed American trait must have been pestering the editor of the *Scientific American* to see if he could not *possibly* assure them that we have the fastest trains in the world. They must consider his answer as humiliating in its frankness: "We think it well to state, for the benefit of those who are interested in the question, that in respect of the number and speed of fast express trains, our railway service in this country simply cannot compare with that of France and England."

It is true we have some very good trains; a very fast service between Philadelphia and Atlantic City during the summer, but the distance is short; the Empire State Express beween New York and Buffalo, 440 miles, with a speed of 54.5 miles; and the Twentieth Century Limited, between New York and Chicago, with an average speed of about 50 miles an hour for a twenty-hour run. This last train has probably no rival for the distance in Europe. But here our boast must stop.

At the present time there are in France 35 trains that run at speeds of 55 miles an hour and upwards. In England there are 53 daily trains scheduled to make a speed of 55 miles an hour and over. The European trains are lighter than ours, but their engines are lighter also.

It may be some consolation to wounded pride to learn that it would not pay to run so many trains at such high speeds in the United States, for the reason that our latest Pullmans, carrying only 30 passengers, weigh over 60 tons, more than two tons to a passenger, which "from an engineering point of view, is an absurd proportion."

## *EDUCATION.*

A Catholic Education Association of the United States was formed at the recent convention in St. Louis, and recommends as a basis of association for the year 1904-5 the following:

### Article I.—Name.

Section 1. The name of the association shall be

The Catholic Education Association of the United States.

### Article II.—Object.

Section 1. The object of this association shall be to promote the principles of Catholic education and to safeguard its interests; and to uphold the necessity of religious instruction and training, as a basis of morality and education.

Section 2. To bring about co-operation and co-ordination of all Catholic educational institutions, and to promote, by study, conference and discussion, the efficiency of Catholic educational work in the United States.

Section 3. To promote Catholic normal training schools for teachers and institutes of Catholic pedagogy in our large cities.

Section 4. To advocate a National Bureau of Information on Catholic

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education and to issue reports of its aims, needs and progress in the United States.

ARTICLE III.—DEPARTMENTS.

Section 1. This Association shall consist of three departments, viz: (*a*) The Catholic Seminary Department, (*b*) The Catholic College Department, (*c*) The Catholic School Department. Other departments may be added with the approval of the Executive Board.

Section 2. Each department shall have its autonomy in officers, scope and regulations, respecting its own branches.

Barret Wandell, Professor of English in Harvard, informs us in the September *North American,* that the new educational methods and subjects have not produced a higher standard of scholastic attainment. English, for example, is directly taught at schools a great deal more than it used to be, and taught, furthermore, in what are believed to be freshly vital ways. "But so far as I can see," he says, "the boys who come to college nowadays know their English just about as well as the boys of my time knew their Latin—certainly no better. The reason is that human children will rarely learn a bit more than they can help. More than that, the newer educational methods which are used make boys flabbier and flabbier in mind." The writer blames the kindergarten for it all, which makes a child unable to keep his attention fixed on anything that doesn't happen to excite his interest. "The former generation was poorly educated in Latin and Greek, the younger generation seem hardly educated at all." To the question, what kind of education makes people mostly efficient for general purposes? this distinguished Harvard Professor of English answers: "honestly, I am bound to say, that purely practical considerations go far to justify the old system of classics and mathematics, in comparison with anything newer," and the Harvard faculty is convinced that "a man who is going seriously to study English at college may best prepare himself for such study by a severe preliminary training in the studies which have regularly preceded English in the past." The root of it all is that these studies demand voluntary attention; the frivolous studies of the day do not.

A writer in *School and Home Education* only now discovers that Mr. Harris, the U. S. Commissioner of Education, was in error when he said that as religion was based on authority it was antagonistic to secular education which proceeded by way of investigation. The writer "is surprised that a teacher of Mr. Harris's experience could have been betrayed into such a statement. Authority cannot possibly be excluded from secular education. Children invariably accept authority as the guarantee of truth," and it might have been added, that the larger part of the human race are continually accepting the authority of teachers. The writer apparently has not read Father Brosnahan's article in the MESSENGER on Dr. Harris's utterance.

## *SOCIOLOGY.*

Six years ago the St. Vincent de Paul Society of New York established a Home Bureau for the placing of abandoned children in families. So far the result has been the acceptance of 937 homes with an outlay of $31,843.75. The Secretary of the Bureau, Dr. Charles F. McKenna, estimates that this has already saved the City of New York nearly half a million of dollars. The

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feature of the work that calls for special commendation is that the home is not selected at random. Information is first obtained from the parish priest; the home that accepts the child is visited within thirty days, and at least twice a year afterwards. The amount of travelling necessary to achieve these splendid results will be understood from one item, viz: The Society is paying the railroads $1,500 a year in fares alone. Of the total number placed, 64 per cent. were under twelve and 36 per cent. between the ages of twelve and fourteen.

An official report on the French census of 1900, which has just been received at the Ministry of Commerce, shows a population of 38,961,945. The figures are not likely to diminish the alarm caused in France by previous enumerations. The increase of population in five years was only 444,613, and inasmuch as 1,037,778 persons immigrated to France during the years 1896-1900, inclusive, it is evident that the people of French nativity have decreased in number by nearly 600,000. Up to 1850 France had maintained the first place among the nations of Europe with respect to population; at the present time Italy is pressing her closely for the sixth place. The increase in Germany in four or five months is equal to the increase in France from all sources in five years. Germany, said Moltke, gains a battle from France every year, won by difference in the birthrate; the population of the German Empire is now 53,000,000—in 1950 at the present rate of growth it will be 100,000,000.

While Pan-Teutonism and Italian Irredentism are maintaining that Germany and Italy should include within their borders all the populations which are supposed to be of either race, the very opposite programme is followed with regard to Poland. Instead of permitting the Poles to unite, the constant effort of Germany ever since the time of Frederick II., has been to assimilate and absorb them. When Poland was dismembered, Frederick forthwith proceeded to Germanize and Protestantize it. In that Catholic country he established 180 new schools, half of them Protestants. When he could not get proper teachers, he employed old soldiers, some of whom could scarcely write, but who were rewarded in proportion as they made their pupils learn German. In the light of this fact, his reputed admiration for the suppressed Jesuits seems to be little else than policy and hypocrisy. He was in need of school teachers. Here was a body of successful men thrown on the world. He simply employed them because he could not get any one else. Had he been otherwise circumstanced, very probably we should never have heard of his remarkable liberality in welcoming them. Frederick's policy of Protestantizing the Poles still endures under the present government. But these political schemes are thwarted by natural causes. The Poles are a prolific race, and are actually invading Germany, and as a Polish member of the Upper House of the Prussian Diet puts it, in spite of the $350,000,000 voted to buy up Polish estates, in spite of the recent law forbidding the division of large estates, in spite of the increase of pay to German officials in Poland, in spite of the long credit given to German tradesmen, the effort to crush out the national spirit of the Poles will not succeed, and it may be a thing to be counted with in the near future in the rearranging of geographical lines. Ranged against Poland at present are Commercialism, Protestantism and, singularly enough, Agrarianism.

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"AURORA." CARRIERE.

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RIXENS.

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# THE MESSENGER

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## CHRISTIAN SCIENCE.

WE are told, in a well-known story, that the great work of Mr. Austin Caxton's life, his *magnum opus*, was "The History of Human Error." And truly it would have been a *magnum opus*. Had it come to publication, the sheets, the plates, even the volumes, would have been next to innumerable. It seems anomalous that the novelist should have given this to his student-recluse as a practically inexhaustible subject. Our intellect is made for truth, loves truth, seeks truth. Nevertheless, experience witnesses that Bulwer-Lytton was not wrong in his choice. We cannot stop to ask why men are continually lapsing into error. We take it for granted that from the beginning the errors of mankind have been many and various.

Nor is there any prospect of disentanglement as time goes on. One error may be destroyed, but there is always another ready to take its place. Whatever has been our intellectual progress, it has not taken away a certain willingness to be deceived. Some may think this a characteristic of the more ignorant only. But such is not the case. The fictitious nobleman finds his most credulous victims in our higher society. A British admiral uses his flagship to go in search of the buried treasures of Cocos Island; and a company of educated Englishmen hear, as sober fact, as wild a narration of adventures in distant lands as the most fervid romancer ever imagined.

Statistics prove that no novelty in religion or social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believers in Joanne Southcott. The Purple Mother flourishes in Southern California. New Brook farms are organized from time to time by promoters



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untaught of past failures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony. To-day, as easily as a few years ago, persons could be found to put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eden in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science, the vagary of a woman's disordered imagination, has been accepted by many, in the course of thirty years, as the truth for which the world is waiting, the cure of every physical and moral ill.

In the year 1875 was published the first edition of a book called "Science and Health," in which was set forth a new manner of healing by faith. In 1887 it had reached its thirty-second edition, and in 1896, the date of the copy used in preparing this article, its one hundred and fourteenth. In other words, an edition was exhausted in every five months of the first period and in every six weeks of the second, and there is no reason to suppose that the demand for the work, and consequently its frequency of publication, has diminished during the past eight years. A journalist who won fame in the higher walks of literature, passed away without any medical assistance some six years ago, a disciple of Christian Science; and even Catholics are found who sacrifice their faith to this new gospel.

For this reason it is good for us to look into it and see what its real nature is. Why it is called Science we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in balloons, or wander from place to place showing stereopticon views, to call themselves professors. They must have some title to give their occupations a dignity these have not of themselves. They feel the inappropriateness of General or Doctor. Reverend would not be more suitable. Herr and Signor seem to belong almost exclusively to the operatic stage, although the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentlemen on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once eminently respectable, and, to the common mind, somewhat vague; therefore Professors they become. Yet certainly they are not professors. And so,

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too, Faith-Healing, whatever exigencies may have compelled it to take the name, is not a science. Science is a knowledge of things through their more general causes; that is to say, a knowledge of particular truths and their reasons why, up to the more remote and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observation, but also from their causes, as found in aerostatics, aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge alone be the term of investigation, the science is *speculative;* when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes *practical.* It is perfectly clear that Christian Science, whatever else it be, is not speculatively, much less practically, scientific. Its inventor claims it to be a revelation. Revelation in itself is not a science, though when once given it can be treated scientifically. This is the case with our Christian revelation, which is the matter of the science of Theology. But no such treatment is found in the exposition of the revelation which Mary Baker Glover, afterwards Mary Baker Glover Eddy, claims to have received in the year 1866. Bold assertions are found indeed, and subjective impressions and strange interpretations of Scripture, as well as propositions, either unproved or supported with arguments wonderfully illogical. Take, for instance, the following chain of pretended reasoning: "There is no pain in Truth, and no truth in pain; no nerve in Mind and no mind in nerve; no matter in Mind and no mind in matter; no matter in Life and no life in matter." Considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no pies in ovens." Moreover, the equivocation in the use of terms should not pass unnoticed. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul. The argument, then, runs thus: Pain does not enter into the essential definition of Truth, which, spelt with a large T, stands for the True; therefore pain is not a true thing, a reality, and so on. One could prove in this way that no finite being, not even the soul itself, is real; for there is nothing finite that enters into the definition of the True. This transcends all individual classes and categories just because it

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contains all in its extension, and is found in each according to each one's nature.

Faith-Healing, then, is not a science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the redemption, of the resurrection of the body, of the judgment after death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian as so many sects receive the designation to-day, because it connects itself somehow with the Sacred Scriptures and professes a limited respect for the teachings of Christ. One of the strange things of modern times is the ease with which anyone can take the name of Christian. One cannot make himself an Englishman merely by putting on thick boots and tweeds and introducing "beastly," "by Jove," and "you know," plentifully into his discourse. Nor is it possible to become a Frenchwoman by speaking with a certain thinness of accent and acquiring a particular carriage and gesture. His dress and language will not procure for the former the protection of the British Consul in the hour of need; neither will French circles open to welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general esteem for the Sermon on the Mount and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian without challenge. This is the result of the indifference of the world. But Catholics cannot forget that no acceptance of Christ as a moral teacher only can be called Christianity. "Every spirit," says St. John, "which confesses that Jesus Christ is come in the flesh, is of God; and every spirit that dissolveth Jesus is not of God. And this is Anti-Christ." Any sect, therefore, that does confess Jesus Christ as He is in Himself and in all His relations with man, His Godhead, His passion, His revelation, His work in all their fulness, is not Christian in the strict sense of the word. In a broader sense one may be called Christian that holds the fundamental doctrines of the Trinity, the creation and fall, the Incarnation, the Redemption, the Resurrection; but a sect, such as Mrs. Eddy's foundation, that rejects all or any one of these doctrines, is Christian in no sense whatever.

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Let us now take a closer view of Christian Science and see what its system is. This is no easy task. It lacks stability, so that contradictions meet us with a frequency not altogether surprising under the circumstances.

In its last development, however, it seems to assume that man is composed exclusively of two minds, of which one is mortal, the other immortal. "Mortal mind and body are one and the same thing," or rather, the body and every sensation of pleasure and of pain, as well as all material being, are false concepts of mortal mind, a mere "material and sensuous belief." These words are not my own. They are of the foundress of Christian Science. She, not I, must be responsible for whatever meaning or lack of meaning they may have. Mortal mind is evil in its origin and its nature. It is false in its operation. Hence the body with all its sensations is essentially evil in as much as it is an accident of mortal mind, while as regards any substantial being it is simply non-existent. Pain, therefore, and decrepitude, poverty and death, have no actual existence; they are but the necessary delusions of an essentially false mortal mind. Immortal mind is supposed to be the direct opposite of mortal mind and in continual conflict with it. Immortal mind is good absolutely and entirely, it is essentially true and by it the delusions of mortal mind are to be corrected. When its triumph is so complete that it can impose silence on mortal mind, then, according to Christian Science, sickness and suffering and death are no more and, by a figure of speech, mortal mind is transformed into the immortal. Hence, what mortal mind calls sickness is to be cured, not merely by believing that I am not sick, but that I have no such thing as a body to suffer sickness. Poverty can be remedied in the same way by believing that the body and the material things it seems to crave are alike non-existent, the delusions of false mortal mind. This is a fairly pleasant philosophy for those who do not suffer. But for the poor and the sick it is about as comforting as the method some follow when children fall and hurt themselves. They call to them from a distance: "Come here, and I'll pick you up." And when, deluded by this show of sympathy, the poor child comes bewailing its bruises, they say: "Think as little of it as I do, and you'll be all right."

This system, as far as it is intelligible, fairly bristles with errors. In the first place not only does it in general go contrary

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to the experience of mankind at large, but also in particular it contradicts that of the wisest and best of men in whom immortal mind should have become supreme, yet who knew nothing of its triumph over mortal mind and the happy effects to follow. They were no more exempt from the ills of the flesh than the lowest of men, but suffered sickness, want and death just as keenly as if they were dominated by this strange figment, mortal mind. Mrs. Eddy would not deny the holiness of St. Paul. Yet he tells us of his sufferings from hunger and thirst, from cold and nakedness; and, far from counting them false and evil, he judged them to be so true and good as to merit a great reward in heaven beyond the power of tongue to tell or heart to conceive. And a greater than St. Paul, our Blessed Lord Himself, spoke of His coming Passion not as a delusion, but as a reality; and after His Resurrection taught His Apostles that suffering should be for them, as it had been for Him, the road leading to the kingdom.

Again, Christian Science, as anyone can see, renews the Manichean error of two principles, one essentially good and the origin of the spiritual world, the other essentially evil and the origin of the material world. Setting out from the same error as the Manicheans, the followers of Mrs. Eddy may come to fall into the horrible uncleannesses of their predecessors. They do not refrain, we presume, from the bodily gratifications that common sense tells us are harmless, but which in their system must be as evil as those we shudder to think of, since both belong to the material order and, therefore, must both be the evil delusions of mortal mind. If they indulge freely in the former, why should they not indulge with equal freedom in the latter? Moreover, do they not perceive that according to Mrs. Eddy, what others call sinful and immoral, cannot be so in itself, since it does not exist. The sin, the immorality, lies in allowing mortal mind to delude one into the belief that his so-called sinful actions have a real existence. Once he has cast off this delusion under the influence of immortal mind, there can be for him no sin, no matter what the opponents of Christian Science may say. If they do not see this, it is because morality is dearer to them than logic.

We gladly believe that this is the case with the present generation of Christian Scientists. But will it be so with their children? Progress from principles to their legitimate conclusions,

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whether these be good or evil, is the law of every philosophical system. History shows us this law working itself out invariably in the Gnostics, the Waldenses, the Quietists, the peasant followers of Wickliffe in the fourteenth century, the disciples of the philosophers of the eighteenth century, the children of Père Enfantin in the century just past, and in many other instances. Have we any reason to believe that this law will not be verified in Christian Science? If not, then we are justified in characterizing it as a social pestilence to be stamped out in its beginnings, lest gathering strength it sweep through the land, involving our people in a depravity so hideous, that compared with it Mormonism, in its grossest form, will appear as pure morality.

Christian Science must condemn ruthlessly what instinct and reason approve as good and holy. The tender caresses of a mother, the sanctity of conjugal love, the clasp of hands between friends, the delight of seeing and hearing those we love—what would the world be without them? And yet it is clear that all these lighteners of life's burden are material. They come principally from our bodily instincts and share in their nature. If, then, the material be essentially evil, these must be hopelessly corrupt.

But space would fail us to enumerate all such errors. Let us be content to note two fundamental principles of Christian Science, both false, and demonstrably so from a philosophical as well as a theological standpoint:

I. Christian Science denies the union of a real soul and a real body in man to form one substance.

This is contrary to the teaching of theology, for it denies what the Scripture teaches regarding the creation of man. "The Lord God formed man of the slime of the earth"—here we have the real, material body—"and breathed into his face the breath of life"—here we have the real soul and the divine action uniting the two—"and man became a living soul"—here we have the one substance resulting from the union of soul and body. Christian Science may find some difficulty in reconciling this with the fact that God afterwards cursed the ground, and ask with expostulatory astonishment: "Is Spirit, God, injected into dust and eventually ejected?" We must suppose that in framing this question Mrs. Eddy thought she was writing at least sensibly, and that those who become her disciples think so, too.

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But as the question sounds more like one of those questions the end men at the minstrels propound to the interlocutor, we are content to ignore it and to accept the Sacred Scripture with St. Augustine, St. Chrysostom, St. Clement, of Alexandria, St. Thomas and all other lights of the faith in ancient or modern times, to some, at least, of whom the objection would have occurred had it any value. Speaking seriously, until Mrs. Eddy arose, no one ever dreamed that in the creation God was injected into dust, or that the cursing of the earth on account of Adam's sin was an ejecting of God from the dust into which he had been injected.

Our Christian faith teaches that one and the same individual is responsible for both spiritual and material acts. How can this be unless he be the origin of both? And how can he be the origin of both unless in his individual nature are united a spiritual and corporal element to form one substance. Of course it is more flattering to self-love to put all our evil upon a mythical mortal mind and to take to ourselves under the designation of immortal mind all the good. Unfortunately, not everything pleasant is true; and, Mrs. Eddy and Christian Science notwithstanding, we shall all die and be called to account for the deeds done in the flesh; and it is much to be feared that the great Judge will not acquit us, to put the guilt upon the John Doe sort of culprit the kind lady has provided for us.

That the principle is philosophically untenable is clear from this, that the nature of an effect follows that of its cause. Now, we find in man acts that most certainly have a unity of their own and yet contain both a material and a spiritual element. Take as a familiar example, our speech. No one can say that the vocal organs are merely mechanical, uttering sounds, as does a phonograph, as the instrument of some external agent. We are conscious that when we speak, the words and their signification have a real unity. They are together the expression of the thought of one individual person, proceeding as such from him as one indivisible action. So intimate in man is the union of the spiritual idea and the material word, that not even in our most inner abstract thought can we have the former, unless it be united with some material representation. This being the case, it is evident that in man the speaker, man the thinker, there must be two ele-

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ments, the spiritual and the material, united substantially to constitute his nature one and indivisible.

Returning for a moment to Mrs. Eddy's system as a whole, we may inquire, what, according to it, really constitutes man's nature? She tells us that man is composed of two minds, the mortal and the immortal. As these are mutually hostile, each tending to the other's destruction, they cannot unite to form one substance. Neither can they be a sort of Siamese twins, each complete in itself, capable of independent existence and action, yet linked together by a bond they would fain cut; for such a union could not constitute one human nature. She speaks of delusions of mortal mind. Where does she find the victim of these delusions? If they affected only mortal mind itself it would be a matter of small importance; and, besides, it would be incapable of correction, since mortal mind being essentially false, can never be disabused of its errors and become true. They cannot affect immortal mind, for this is essentially true and therefore incapable of being deluded. But neither of these suppositions could commend itself to her. She speaks of *man* as affected by the malign influence of mortal mind, which he neutralizes by means of the truth of immortal mind. What then is this *man?* Evidently a third something acted upon from without by these two minds, with an intellect of its own that perceives the suggestions of each, a will of its own that chooses between the suggestions of each, neither essentially good so as to be incapable of evil, nor essentially evil so as to be incapable of good. What is this third something? Mrs. Eddy does not tell us. She probably had no revelation on the subject. But it is clear from her own words that man is not composed of two mutually contradictory hostile minds.

II. Christian Science denies the reality of the objects of our sensitive perceptions.

This, too, is contrary to theology. The objective reality of material things is supposed in the whole Catholic doctrine of the Sacraments. These are, according to the familiar definition of the catechism, outward signs instituted by Christ to give grace. Hence, if there be no real outward signs, all these channels of grace which generation after generation of the wise and holy have cherished as tangible proofs of the Redeemer's love, have no existence, but are the sinful delusions of mortal mind. A piti-

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ful exchange! The gifts of the Incarnate Word for the wild dreams of a poor woman.

But there is no Incarnate Word, if the position of Christian Science be true. Take away the reality of material things and there was no creation, no garden of Paradise, no fall, no need of a Redeemer. The Word of God did not clothe Himself with our flesh, for this has no existence. He did not walk the earth doing good, He did not suffer, He did not die on the cross and rise again, for the earth, good deeds, suffering, death, the cross, the sealed tomb, the resurrection, are all material and therefore the delusions of mortal mind. It is marvelous that after dabbling in this diabolical system, Catholics can imitate the air of injured innocence assumed by the harlot in the Scriptures who "wipes her mouth and asks, what evil have I done?"

It is also opposed to philosophy. This, if it has any value, is not to be looked upon as a sort of quest of the Holy Grail, a searching after elusive truth, which if ever found will be the exclusive possession of the enlightened few, an esoteric doctrine in which all outside the circle of the illumined can have no part; but rather the fuller, clearer perception of that wisdom which cries aloud in the streets that all may hear, which in its general outline every man has known from the beginning. If this were not the case, if truth were not the object of the human intellect, attainable by all and attained by all who do not wilfully turn from it, what confidence could we put in the deductions of even the wisest. If our intelligence be naturally prone to err, by what corrective faculty can the most diligent searcher be kept in the path of truth? We find in these days a widespread persuasion that philosophy is suited only to be the harmless amusement of a few dried-up bespectacled professors, sitting, like the old gray sisters, in some frigid solitude, far away from the business of our warm, full-blooded active life. In former times it was different. Then, not only did the intellectual few hold philosophy a thing divine, the noblest exercise of man, but the world at large also esteemed it most profitable in its results for all, even the lowliest. There must be a cause for this change of opinion, and we find it in the philosophers themselves. No practical man can value labors that have for the reason of their existence the unattainability of any absolute truth, which the multiplication of contradictory systems and the endless refutation by each of the sup-

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posed errors of the others, tacitly assume. No wonder such philosophies are despised. They are unworthy of the name since they are false and degrading in their first principles. Let us return to the nobler ideas of the past—that man is made for truth, that he has the means of reaching truth, that according to his condition and his needs everyone really knows truth—and philosophy will be rehabilitated in its dignity.

Taking these principles for granted, we understand that our cognoscitive faculties duly exercised, are infallible in their own sphere, and that when there is question of knowledge that belongs to mankind in general, the testimony of the human race must be true. Now the whole world recognizes and has always recognized that the proper objects of our sensitive faculties have a real objective existence outside these faculties. The intellect reflecting upon our sensations, judges that light, color, sound, are not mere modifications of the eye and ear, but exist as such even though there were neither ear to hear nor eye to see. But if this be so, it follows that every similar perception must be true. If the result of the combined operations of my sense and intellect is the judgment that I am suffering in some part of my body, then unless I am altogether out of the ordinary conditions of men, it must be absolutely true that pain really exists in that particular part. And so the foundation of Christian Science being taken away, the whole structure falls to the ground.

We may now discuss a specious argument alleged in favor of Christian Science. We are told that cures have actually been wrought by its means. The assertion contains two parts; first, that cures have been effected; second, that they have been effected by Christian Science. Let us begin with the latter.

If Christian Science has effected a single cure, it should have effected thousands. If it be a means of healing at all, it is, so far as itself is concerned, an absolutely efficacious means requiring for a certain cure only its acceptance on the part of the sick person. How many Christian Scientists are there in the world? Up to 1896 one hundred and fourteen editions of "Science and Health" had been published and at that time new editions were coming out at the rate of about nine a year. Let us suppose that there has been no increase in this rate, though the indications are to the contrary, and estimate the number of editions issued up to the present date at one hundred and eighty. Again

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we may take the average number of copies to an edition to be at least five hundred. This will make ninety thousand copies sold. Again, let there be for each copy four readers more or less inclined to believe in Christian Science and we have upwards of three hundred and fifty thousand as their number. Once more, Mrs. Eddy tells us that in seven years four thousand students of Christian Science passed through her college. We may assume that in the eight years between 1896 and 1904, five thousand more have enjoyed the same privilege. We will be moderate in assuming that each of these nine thousand students represents forty that have not enjoyed that precious advantage, and we reach the same number as before. Moreover, the census of 1890 gives the number of those who have so absolutely embraced Christian Science as to profess it as their religion to the exclusion of any other as ten thousand. If their increase has been in proportion to the demand for Mrs. Eddy's book they should now number sixty-thousand. It certainly is not unreasonable to suppose that those who are interested in Christian Science as a means of healing, though they are not prepared to accept it as their religion, should be five times as many, and so our estimate is confirmed once more.

As Christian Science has been before the world for nearly a generation, we must suppose that in spite of their faith, the greater number of its first disciples have passed in some mysterious way out of this world. Let us drop fifty thousand from our estimated number and reduce it to three hundred thousand as the sum total of those who at the present moment are more or less under the influence of Christian Science. We may now suppose without incurring the risk of exaggeration that of these, fifty in every thousand fall seriously ill every year. This would give fifteen thousand yearly to be snatched by their faith from suffering and death. We ought, therefore, to have been surrounded with miracles. And who has seen them? Where are the records of them? Would Mrs. Eddy hold a convention of those that have been cured within the past ten years? Assuming that fifty per cent. of her followers have proved too weak in immortal mind, too subject to mortal mind for Christian Science to work its full effect in them, there should nevertheless be seventy-five thousand who ought to be ready to attend. There is not a city in the Union that would not clamor to be

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chosen as the scene of such an assembly; no railway that would not give most favorable rates. It would be an object lesson to the incredulous and would fill the world with believers.

Let us now turn to the first part of the assertion, namely, that there have been cures. This, again, is twofold. It affirms, first, that people have been really sick; in the second place, that they have been really cured. Who testifies to the truth of these statements? Have we reputable physicians vouching that so-and-so was ill of such-and-such a disease? That medical art was of no avail? That Christian Science took the cure in hand, and that the patient is now perfectly well? No. We have only the testimony of a few interested parties, the Christian Scientists themselves; and we know that though man is naturally truthful, self-interest often leads him to prevaricate; and consequently prudence always calls for disinterested witnesses. Sometimes we have the word of those who say they have been cured. Nothing is more certain than that sick persons are not capable of judging about their diseases. They know that they have certain aches and pains. But whether these are local and temporary, or proceed from some deeply-seated disease, is another question to be determined only by those that have made the study of diseases their profession. Fear of death and anxiety to live lead many to magnify the facts and to judge that a fatal disease has taken hold of them when nothing of the sort has happened. In the circular of patent-medicine vendors, persons describe themselves as having been in a condition that the highest medical skill would pronounce hopeless. They take a few doses of somebody's specific and recover robust health. The only reasonable conclusion is that though indisposed and even ill, they never had the disease in question; and that their recovery is due rather to nature than to anything else.

But we must admit that in some cases there is real sickness, and it follows that in these cases we must admit the reality of the cure. How far is this due to Christian Science? Physicians all agree that many die, not so much of disease as of fright. They are sure they are going to die, and the depressing influence of this persuasion reacts upon the whole system and brings about the fatal issue. Hence, every doctor does all he can to give his patients confidence in their recovery. Now Christian Science can bring about, though on false grounds, that confidence in re-

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turning health which enables nature, whose tendency is ordinarily recuperative, to complete the cure.

We see, therefore, that the cures claimed for Christian Science as a general rule, can be proved improbable in individual instances and in the gross false, or else they can be explained by perfectly similar causes. Still it is neither impossible nor improbable that its votaries may be able in the future, or even now, to bring forward some not to be accounted for in the natural way. It must be remembered that, as has been shown, Christian Science is not a harmless craze. It is one of the most diabolical of anti-Christian systems, and in it the visible promoters are but tools of the prime mover, the devil. He goes about seeking to deceive men, and would gladly use all the powers of his angelic nature to snatch souls from Christ. He is restrained in this, but he is not absolutely prevented. To try our faith some manifestations are permitted him. But of these we have been warned. 'Behold, I have told you beforehand," are our Lord's words, "there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive, if possible, the very elect."

HENRY WOODS, S.J.

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# THE CONGO FREE STATE.

## WHY SHOULD ENGLAND ARRAIGN THE BELGIAN ADMINISTRATION THERE?

*(Continued.)*

I WILL now go into the question of Taxes in British Colonies, (especially African). Not taxes on the European population, but taxes on natives. These taxes are levied with only two objects in view—first, revenue, and second, to compel the native to work, not for himself, but for the white man.

I am personally in favor of adopting a system which will compel the native to contribute his share of work to the development of Africa, and I do not consider the measures adopted in South Africa harsh or unreasonable; but why should the British Government object to native taxation being adopted and enforced in the Congo State? Why should the British Government develop such a philanthropic interest in the welfare of the Congo native? The British press rejects with scorn the idea put forward by little Belgium, that their philanthropic interest conceals a covert design to acquire possession of the State, as another British Colony. The Belgians, however, remember Lord Salisbury s declaration at the beginning of the Boer War that they did not want either gold mines or territory. They are also aware of the fact that the Union Jack now flies over the territory which was in dispute. Naturally the Belgians are suspicious of the good faith of England in her attitude towards the State.

But to go back to taxes. Usually their collection has been followed by native rebellions, which have had to be suppressed, and this has always been accompanied by a large loss of life, not to the suppressors, but the other side.

The rebellion in Sierra Leone in 1898, was caused by the government placing on all huts a tax, and the very arbitrary manner of its collection by the Frontier Police.

In its note of August 8, 1903, regarding the Congo State, the British Government calls attention to the fact that the native soldiers, (Force Publique) of the State are responsible for a great deal of the harsh treatment of the natives.



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In this connection it is interesting to read what the Aborigines Protection Society has to say of the Sierra Leone "Frontier Police."

"This force was organized in 1890, and was recruited from escaped or liberated slaves and 'war-boys,' no longer able to gratify their savage inclinations in their old ways when the 'Frontiers' were not provided with congenial occupations in slaughtering under cover of open warfare other savages with whom they had tribal feuds, they were engaged in tyrannizing over the same foes as agents of the officers deputed to keep order in the conquered districts."

The local press of Sierra Leone reported authenticated cases of lawlessness, and allegations were made against the men and their officers that they compelled the aborigines, with kicks and blows, to carry their loads without wages; that they levied blackmail upon them, imprisoned and fined them without any cause; that they entered their houses, plundered them, abducted their daughters and ravished their wives; that the chiefs were insulted and disgraced in the presence of their subjects; and that each Inspector became a Governor as soon as he left Freetown (for the interior), each Sergeant a General, each Corporal a Colonel, and each private a brigand, a freebooter and a tyrant."

This police force was designated to collect the taxes of the colony in September, 1897, when 25,000 square miles of land were added to it by annexation.

There were two separate risings in 1898. The first in January amongst the Timini. The District Commissioner sent his frontiers to collect the tax, evidently unaccompanied by European officers. The result was hut-burning and the chiefs were captured and sent in chains to Freetown for non-compliance with, and resisting, the law.

Eight hundred frontiers were sent to suppress the rebellion. No one knows how many natives were killed, wounded or died of starvation, but it is admitted that the Timinis only killed three frontiers in this rising.

The rising in the Bandajuma district was much more serious. These natives, encouraged by the fact that the Timinis refused to pay their taxes, made a general attack on all the towns and trading factories and killed all who would not join in the revolt against British rule.

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The rising was finally suppressed and 151 prisoners were tried at Sierra Leone by a special judge sent from England. Half of these were condemned to death and hanged and the other half sent to penal servitude for life.

In February, 1899, the *Aborigines' Friend* published a letter from "*a leading Liverpool merchant*" in reference to the risings: "What can we do to put a stop to the shooting and hanging of these natives of Sierra Leone? . . . The conversion of the negro by means of lead is going on merrily. . . . The military have the powers in their hands unchecked, and every incentive in the shape of pay, honor and promotion to cause them to get up wars by which they may attract public notice. . . . Any upstart, newly out from England, backed by the forces of which he has charge, is entrusted with the lives and liberties of thousands of helpless natives upon whom to experiment and impose his arbitrary will."

The scandal became so great that Sir David Chalmers was sent to Sierra Leone to report on the risings. He condemned the Frontier Police Force, the tax, and the manner in which the police attempted to collect it. However, the tax was not abolished, but Mr. Chamberlain, from the Colonial Office, wrote to the Governor of Sierra Leone, July 7, to act, as far as possible, on the humane suggestions of Sir David.

It is interesting to note here the attitude of the Colonial Office towards the employment of native troops:

"There is practically no alternative for these purposes but the employment of a native police force, organized and commanded by white officers."

This might be the answer of the Congo Free State to its critics when objection is made to its "Force Publique," which is composed entirely of natives commanded by Europeans.

The system of forced labor which the British South African Company set up was one of the causes of the rebellion in March, 1896. The company denied that "forced" labor existed, but Sir Richard Martin, who was sent specially to report on this and other questions regarding the causes of the rebellion, says:

1st. That compulsory labor did undoubtedly exist in Matabeleland, if not in Mashonaland.

2d. That labor was procured by the various native commis-

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sioners for the various requirements of the Government, mining companies and private persons.

3d. That the native commissioners in the first instance endeavored to obtain labor through the Indunas, but failing in this they procured it by force.

The force used to collect taxes and procure labor was known as the Native Police Force, organized in 1895, and composed entirely of Matabele from Lobengula's best fighting Impis, but when the rebellion broke out in 1896 over half these men deserted with their arms and ammunition and took part against the British.

Afterwards different methods of taxation were adopted and Earl Grey, of the British South African Company, in December, 1899, stated that "he hoped to be able to establish a labor tax which those able-bodied natives should be required to pay who are unable to show a certificate of four months' work."

He also hoped to establish a hut tax of £1 per hut.

In a report dated April, 1900, Sir Harry Johnston states that a hut tax of four shillings a hut is levied in Uganda, and that the European officials do not afford protection to natives unless their tax is paid.

In the Transvaal Colony a hut tax of ten shillings is imposed on every male native over twenty-one years of age who occupies a straw hut or dwelling, and if he has more than one wife he pays tax on an additional hut for each additional wife.

There is also levied on natives over twenty-one a poll tax of £2 per head. These taxes produce about £110,000 a year.

In the Cape Colony the native tax is ten shillings; Natal, fourteen shillings, and in Basutoland £1. Sir Marshal Clarke, the Resident Commissioner in Southern Rhodesia, in a report dated April 4, 1900, says of the natives of Matabeleland and Mashonaland:

"They work in the mines either from direct pressure brought to bear on them by the administration, a pressure only short of force, or from the necessity of earning enough to pay their taxes.

"In Basutoland, although in practice the greater part of the taxes were paid from labor earnings, the Basuto at all public meetings and official interviews were careful to describe the hut

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tax as a land tax, the payment of which was derived from the soil.

"At present there is undoubtedly discontent amongst the natives. This is due to the constant pressure exercised by the administration, and to the often arbitrary and illegal methods adopted by native messengers in collecting taxes and requisitioning labor. The present system of recruiting is open to the objection that it is unduly coercive, and that the administration takes an active part in it, and is unable to afford adequate protection to the laborers."

In Lord Lansdowne's dispatch of August 8, 1903, regarding "alleged cases of ill treatment of natives in the Congo," he says: "The object of the administration (Congo State) was not so much the care and government of the natives as the collection of revenue; that this object was pursued by means of a system of forced labor, differing only in name from slavery; that the demands upon each village were exacted with a strictness which constantly degenerated into great cruelty, and that the men composing the armed forces of the State were in many cases recruited from the most warlike and savage tribes, who not infrequently terrorized over their own officers and maltreated the natives without regard to discipline or fear of punishment."

We have seen what a ruffianly gang made up the Sierra Leone police force and the native police force of the British South African Company. I will now give an extract from a book written by Major Thurston, called "Personal Experiences in Egypt and Unyoro, 1894." This incident, he says, throws a curious light on the uncivilized character of the native. It must be remembered that Major Thurston had under his orders native black troops.

"It was the rule to shoot at sight any Wunyoro carrying a gun. This may appear cruel, but was unfortunately necessary, and in the long run merciful, for it was impossible to catch such an one, as he would have run into the long grass and then turned and shot one of us from behind a tree. Success in this would have led others to follow his example, and these little successes would have encouraged the Wunyoro to resist us and thus prolong the war.

"Four men always walked in front of me as an advance guard; tneir eyes were sharper than mine, and from a public point of

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view, were one of them to fall, his death would be less serious. We had come to a place where the road took a sharp turn to the left, so I could not see any distance ahead of me, but I heard a cheerful voice singing and another one laughing. We turned the corner, and I saw a straight Wunyoro youth with his gun over his shoulder, and by his side a well-grown Wunyoro girl. He was singing and had one arm round her neck and was tickling her under the chin. She was laughing and smiling, and he had tied a wreath of flowers around her head. Before I could realize what I was seeing, one of my guard put up his rifle and fired. The youth threw up his arms and fell on his face quite dead. The girl, however, appeared scarcely startled, only turning sharply round, and, without looking at her unfortunate lover, walked on quickly in front of us, and after a few moments threw away her flowers.

"We shortly came into camp. I lost sight of her, and soon had forgotten the incident. About a fortnight afterwards I was standing at the stream at Hoima, when I saw a procession of women, carrying pitchers on their heads, gaily singing, on their way to fetch water, and their leader was the Wunyoro girl. I then made inquiries, and found she was living with the man who had killed her lover."

The *Aborigines' Friend*, commenting on this incident, says: "All that Major Thurston tells about his raidings in Unyoro, and the cold-blooded assassinations which he sanctioned, and which, in his opinion, *circumstances compelled, if they did not justify*, is revolting."

I only give this "incident" to show the manner in which the natives of British Unyoro were treated by the native troops.

These very troops, shortly afterwards, mutinied and killed several of their officers, amongst them poor Thurston, whom I knew, and who was a fine gentleman and splendid officer. This revolt continued for several years, and effectually prevented the British Government sending a force to Fashoda to cut off Major Marchand in his march to the Nile.

The British Government was so impressed by the cheapness and utility of African savages as troops that they formed the British Central African Rifles (now known as the King's African Rifles), and in 1899 the second battalion, composed of 850 natives from Lake Nyassa, was sent to garrison St. Louis, in

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the Island of Mauritius. In December these troops mutinied; they attacked a village near their barracks, wounded thirty-five people and outraged numerous women.

In the end they were withdrawn to their own country, as the peaceful creoles of Mauritius objected to the "protection" afforded by these savages.

In 1902 the King's African Rifles were ordered to Somaliland. *En route* to the coast (Chindé) they raped native women, looted villages and gardens, and committed thefts to such an extent that it was necessary to bring them before Judge Nunan, in British Central Africa, for trial.

The judgments given in these cases were rather remarkable.

Judge Nunan ruled that two women had been raped, but palliated the offence on the ground that the "comparatively low state of morality which prevails amongst natives, cannot fail to deprive it of some of its gravity."

In another case he decided that a village and its gardens had been plundered, but considered that owing to the season "of the year there could have been very little of value in the gardens at that time."

In the case of a young girl under thirteen years of age, the raping of her was apologized for on the plea that "loss of virginity is not prized in the least amongst unmarried native women; native married women are supposed to keep chaste, and adultery, though most frequent, as in most polygamous communities is a serious offence; but indiscriminate sexual intercourse before marriage appears to be allowed without question."

Under the heading, "Misrule in British Central Africa," the *Aborigines' Friend* of April, 1903, says that "One of the chief causes of these troubles is probably to be found in the fact that the district is now a recruiting and practising ground for the savage warriors employed as 'King's African Rifles,' in any work deemed suitable to them." . . .

"A trivial and misrepresented disturbance took place at N'Kata in the neighborhood of Bandawé of the Livingstonia Mission, and an announcement was made by the British Government that 'as a punishment for their action, labor would be required to be supplied by the Bandawé and Chintechi people free of charge for one month.' This announcement was followed by a visit from Major Margesson and his askari (soldiers), who,

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after giving the Bandawé chiefs ample opportunity to comply with his orders, proceeded to their villages to call the chiefs together, with a view of insisting upon a labor supply. He found, however, on arrival at each village, that the whole of the population had retired into the bush, leaving the villages empty. He thereupon took the only course open to him, by seizing their household possessions and waiting for them to come in and claim them."

But the missionaries account of this affair is totally different from the above of Major Margesson. They say:

"The wilful smashing of doors, glazed windows and furniture in houses, the destruction of vernacular scriptures, church and school books, the compelling of a native to give up his money, the seizing of money, the beating of a sick patient, and the rape of women, cannot be covered by such mild terms as those quoted from Major Margesson's report. To sit silently by and see the possessions of native servants and workers destroyed and carried off, where the owners had been guilty of no crime, and to learn of native Christian women connected with the Bandawé congregation, and other women also, being raped, some of them three or four times to gratify the brutal lust of askari (soldiers), the members of the Mission Council, one and all consider, would be inconsistent, as British subjects, with their loyalty to their king, and still more so with their position as ministers of the Gospel of Christ."

It would seem that the British Government might devote its time to reforming its own native troops, and leave the reformation of the Congo forces to its own government. We have seen that the conduct of British black troops leaves much to be desired, but I am now going to quote again from the *Aborigines' Friend* of March, 1898, in regard to the Bechuana War and the part played in it by certain English officers who were serving under the command of Colonel Dalgety, commanding Bechuana field force.

This force was composed of 700 men of all sorts, Cape Mounted Rifles, Cape Town Highlanders, some artillery (all white) and Basuto (black) mercenaries.

Colonel Dalgety was instructed by the Cape Government, May 17, by telegraph:

"It is essentially necessary that you should harass and threaten the natives in every possible way, attacking wherever you can.

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The force should not be kept doing nothing longer than possible." And again on June 1:

"Prime Minister expects you as commanding officer to bring this rebellion to a satisfactory conclusion without delay by daily fighting."

In a few months the rebellion was crushed, and I have related in a former article on "Slavery" what became of the prisoners. But the special point I wish to bring out here is the "*shooting of prisoners.*"

"One of Colonel Dalgety's most trusted officers was Captain Johnson, staff officer. One of his duties was to give orders as regards the treatment of prisoners. In a trial at Kimberly on the 11th of November, 1898, arising out of the rebellion, a witness swore that a prisoner was captured by Captain Pringle. When he called out to Captain Johnson, who was in command of the force, 'I have got a prisoner; what's to be done with him?' Captain Johnson's answer was:

"Give him about a hundred yards start."

"They all understood that that prisoner was to be shot."

"Captain Johnson also said something to the effect that they had better give him twenty yards or he might escape." This evidence was corroborated by another witness.

"Captain Johnson denied having given orders to shoot prisoners, but admitted he told Pringle to 'avoid taking prisoners,' but that his general idea was to 'avoid taking prisoners, knowing the embarrassment caused by prisoners under such circumstances, and that he never told Pringle 'to give the prisoner a hundred yards' start and shoot him.'"

"He ultimately admitted that he might have told Pringle that 'if the prisoner attempted to escape they should shoot him.'"

The jury could not agree upon a verdict and were discharged. These men were to be tried again in 1899, at Kimberly, but I can find no record of their trial. I presume they were acquitted.

Other natives were shot by these irresponsible men while they were advancing under the supposed protection of a flag of truce. These men were tried and the jury returned a verdict of not guilty, although the evidence was overwhelmingly against them.

A native chief, Luka Jantpi, was killed July 30, and the next night his corpse was dug up in order that the head might be cut off, to be disposed of as an interesting curiosity by Captain Searle, of the Cape Highlanders.

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It is not known how many natives were killed in this war, but it is known that 3,589 surrendered, and were afterwards indentured to farmers in Cape Colony for a period of five years.

Colonel Dalgety's force lost during the whole campaign 16 men killed or dead of wounds; 10 died of sickness and 2 were drowned. Total, 28.

The Colonial Office, when appealed to by the Aborigines' Protection Society regarding charges against officials of the Cape Government, replied to Mr. Fox-Bourne, its secretary, December 22, 1897:

"I am to refer you to the letter from this Department of October 2, as showing the position of Her Majesty's Government in the matter, and to state that Mr. Chamberlain does not feel it to be within his province to demand from the government of a self-governing colony a detailed answer to charges made by any private person or society on matters which, constitutionally speaking, are within the competence of that government, and in which the Imperial Government has no right to interfere."

And this is all the satisfaction these self-appointed saviours of the natives got from the colonial secretary.

The British Government, however they may feel towards their own self-governing colonies, have no hesitation whatever in taking up charges against the Congo Free State and its officers, brought by missionaries and other philanthropic societies.

The government of the Congo State is quite competent to look out after its own affairs and conduct its own judicial investigations, without the dangerous interference of England. The Belgians have ever in their memory Lord Salisbury's declaration about gold mines and territory. England might take her oath that she don't want the ivory, rubber and minerals, and land of the Congo State, but there is not a man, woman or child in Belgium who would believe her.

The Kalanga district of the State, which borders on Northern Rhodesia, is rich in minerals, gold, copper and tin, and some precious stones have been found. Naturally the people who took Lobengula's country, and the Transvaal and the Orange Free State, would want nothing better than a philanthropic excuse to annex the Congo State. The map would then be all red from the Cape to Cairo, and the railway would run through British territory its entire length, 4,600 miles.

R. D. L. MOHUN.

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## "FIFTEEN YEARS AMONG THE TOP-KNOTS."

IT is to be regretted that the author of "Fifteen Years Among the Top-knots" has taken away from the value of an otherwise interesting description of missionary life in Korea by reviving accusations against Father Wilhelm, a priest of the Catholic mission, which were proved to be false at the time they were made.

Granting that disorders occurred in the districts inhabited by the Catholics of Father Wilhelm and the Presbyterians of Mr. Hunt, his accuser, granting moreover, that disorders are constantly occurring everywhere among the ignorant and often lawless adherents of the different missions at work "christianizing" the country, one need not for that reason place the blame upon the religion professed by the disturber; to one who has lived for fifteen years "among the top-knots," or anywhere else in the Far East, and who is fair-minded and honest, the causes of these disorders must be perfectly patent. I have passed only half of that period in oriental countries, and yet "anti-missionary" movements seem to me to be far from incomprehensible, they are often not even "anti-Christian," and are inspired by natural and, partly, temporary conditions, and not infrequently by the lack of tact of the missionaries themselves. Indeed their methods frequently have the effect of retarding rather than of aiding the progress of Christianity.

There are three chief difficulties in the path of the missionary in Korea, three potent causes of disorder:

1. The religious apathy of the people.

2. The corruption of the hereditary ruling class during this transition period from a civilization thousands of years old to modern customs and modes of thought, and the consequent poverty, unrest and lawlessness of the governed.

3. The too great parade of nationality and immunity from native laws by the missionaries, and, by missionaries, I mean all, without distinction of religion—which tends to foster a feeling of irritation and antagonism not only in those who misuse authority, but in all those as well who honestly desire their country's independence and are for that reason jealous and fearful of foreign influence.



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other kind of fortune-teller rule the lower classes with an iron hand, and through the women use great influence even among the highest and best educated. The missionary's work then lies among a population either quite indifferent to religion, as are the nobles, or sunk like the lower classes in the grossest superstitions.

2. The opening of Korea to foreign trade has had an effect quite the reverse of that contemplated by the first treaties.

Korea's foreign relations have never been to her advantage, and she entered into treaties with the western world willingly and hoping for the best, but very doubtful of her new-found friends.

The result seems to have justified her misgivings. Three powerful neighbors, China, Russia and Japan, have struggled for supremacy upon her soil in open violation of all promises and obligations, each in turn treating the unfortunate country like a conquered province. Under the guise of friends and advisers the Japanese assassinated the queen, whose progressive policy clashed with that of the rising empire. They confined the emperor in his palace, and proceeded to overthrow all the old institutions, giving nothing to replace them. After the downfall of Japanese influence, left in a state of chaos, an indescribable corruption crept into the government. The old system of appointment, poor as it was, still was better than the present disorders. Every official position has its price, and, with few exceptions, each official, from the minister of state to the lowest office clerk in a country magistracy, expects to draw from his position the greatest profit in the shortest possible time. The inevitable result is the impoverishment of the country, for the greatest burden of taxation falls on the farmer, so that year by year less land is cultivated. Hundreds have joined the numerous robber bands infesting the mountains; others seek the sea-ports as coolies, or emigrate to Hawaii, where, docile and industrious, they are in great demand at good wages to replace the overbearing Japanese on the sugar-plantation. Those who remain on their farms find that their greatest safety lies in organization, so that the country is filled with benevolent societies and guilds, whose numbers, if they do not permit their members entirely to escape the attentions of officialdom, at least make possible a less burdensome distribution of the assessment. The peculiar posi-

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tion of foreigners in Korea, standing as they do entirely outside of the laws of the country by virtue of the treaty right of extra-territoriality, inevitably attracts to every mission large numbers of persons who seek protection against their lawful but grinding superiors, by securing the interest of the foreign missionaries and teachers. Among these adherents so gained there are many who desire only a quiet life, free from oppression, but there are undoubtedly many also who have no such relatively pure motives, but who use their assumed religion as a cloak for their misdeeds, and cry "religious persecution" when justice overtakes them. This leads me to my third statement, that:

3. There is too much *nationality* in mission work.

I was asked once, in confidence, by a Korean, why, being an American, I was a Catholic and not a "Christian"? Whether it was not for political reasons, since Catholics being under the protection of the French government, I might as an American and a Catholic combine the political backing of both nations in my relations with the Korean government.

While chargé d'affaires at Seoul, a delegation of reverend Americans came to me one day to ask if "under the most favored nation clause" of the international treaties, native adherents of "American" missions might not claim the same protection of the American government as "that accorded by the government of France to native Catholics in the East?"

In these two anecdotes is contained that which, in my opinion, has always been the most serious stumbling block in the way of the missionary in Asia. Lafcadio Hearn, in his posthumous book on Japan, claims that "one of the worst perils that ever threatened Japan, was the Jesuit propaganda in the sixteenth century, *which almost converted the entire empire to Catholicism.*" It is safe to say that it would undoubtedly have done so, had not the enemies of the Jesuits made use of the argument that the Order was but a forerunner of European invasion, and the Japanese, alarmed, closed their country and remained cut off from voluntary intercourse with Europe until sufficiently strong to preclude the possibility of foreign ascendancy in their affairs. China might have been Christian to-day had not the same argu-

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NOTE.—The American missionaries in the East use the word "Christian," as a synonym for Protestant, in distinction to Catholic.

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ments been used against the Catholic missionaries who had gained unprecedented influence at court by their scientific achievements. What was said of the missionaries in Japan and China then has a grain of truth in Korea to-day.

The temptation is great, with the best of men, to presume a little on immunity from the action of the law. The missionary is very naturally interested in his neophyte, and, educated in a free country, among healthier surroundings, he abhors the oppression and grinding of the poor which he is forced to see about him, and if he can alleviate suffering by threatening an appeal to "the consul," or "the navy," why should he not do so? The native Christian, his protegé, is perhaps, deserving, but indiscreet—perhaps, on the other hand, he is taking advantage of the missionary's kindness of heart and the mysterious influence of the consul; sooner or later friction arises with the authorities. The average country magistrate, totally ignorant of international law and of the extent of the foreigner's privileges (we have seen this illustrated even in civilized countries), either goes too far, and the case comes before the missionary's consul and the Foreign Office in good earnest, or else, intimidated, he avoids all intercourse with anyone belonging to a mission, which emboldens undesirable characters to be converted.

The result is the same in either case; native Christians are treated as renegades and traitors, and the missionary becomes in popular opinion, an emissary of his government supported by consulate and navy. In this way an anti-missionary movement may develop which is is no way anti-Christian. On the contrary, the Asiatic is not nearly as bitter in his religious antagonisms as is the average American; he is at the most indifferent to religion.

Accustomed to the idea of priesthood by the Buddhist religion whose ceremonies so closely resemble those of the Catholic Church, Catholicism, Greek or Roman, should mean more to the Oriental than any of the Protestant forms of Christianity. In the Protestant missionary, living in a comfortable house and surrounded by a happy family and numerous servants, he sees an example of clean Christian family life, and is edified, no doubt, and in some cases emulates his example.

The Protestant missionary does immense good through his free hospitals and schools in preparing the way for a higher plane of

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civilization, but he does not appeal to the religious sense of the people, which if ever developed out of their present indifference will demand something warmer and less formal.

There is no reason why Catholicism should not be received gratefully throughout the East as a refuge from the mass of superstition which crushed it. But this will never be until religion is completely and entirely dissociated from nationality, and the missionary becomes a simple successor of the simple apostles.

In the meantime, since all are contending with the same difficulties, I can see no good to be gained from endeavoring each to injure the other's work, still less from using to work injury accusations which can be believed by no one but the uninformed or prejudiced.

W. F. S.

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# ART IN THE TWENTIETH CENTURY.

## FOREIGN PICTURES AT THE WORLD'S FAIR, ST. LOUIS.

### FRANCE.

THE first reflection that will suggest itself upon our entering the French galleries is that we are in presence of an exhibition as important by its magnitude as it is by its high order of achievement. The whole tone and style is what the French themselves would call *très soutenu*, a strong, sustained, satisfactory manifestation, wherein is no lowering of the initial note. The versatility is immense, subject less obvious than in Great Britain, but technique, as one might expect, the entire preoccupation in most cases. The art itself is less scholarly than English art; matter so slight it would be deemed trivial in London passes muster here on the score of workmanship; painters would probably rejoice at the paucity of literary association and certainly craftsmen should be allowed to define themselves what shall be highest excellence in their own field, but, possibly, the difference in selection of theme and manner of treatment lies in the French character itself, more mobile, more brilliant and less secure of grasps than the British. Again in France fashions of painting are more tentative and experimental, and whether the new modes shall abide or be modified until they merge harmoniously with the mass of knowledge which is proven already, Paris certainly stands in our day as the most advanced position in empiric art.

We should naturally begin with the classicists; their period is ancient history by this time, but they will probably be followed in all times by a few earnest spirits, and it should be said loudly in their praise that, dealing almost exclusively with the nude, not one immoral picture stands to their account; their aspirations are too high to allow of sensuousness and their conception of beauty of form is too abstractly pure. Bouguereau, one of the last academicians left us, though one wonders sometimes if by certain works, he might not rank with the romantics or even with the "painters of life," exhibits "The Oreades," and "The Attack." They are not new to us. The Oreades, a highly-esteemed canvas, offers a flight of mountain-nymphs (possibly at



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dawn by the peculiar silvery light), above the spot where centaurs are sleeping. The composition and drawing are admirable. Bouguereau does not indulge in much color and what he uses is smooth, rather light and delicately intoned. The airy forms of Hecate's daughters, as they wing upward through the tremulous radiance, is a true poet's fancy. "The Attack" is more generally intelligible and very charming. A girl in flowing Grecian white sits thinking with troubled violet eyes fixed upon distance and most exquisite hands doubled upon her breast. All around her little Loves are grouped, leaning upon her knees, plucking at her fingers or whispering in her ears. The making and finish of this picture defy commendation. If one point above another may be mentioned it is the wonderful painting of flesh. The color-note is cool and there is not a mark of the brush to be seen anywhere; nevertheless the roseate touch of life is upon the features and fluid in the fingers. The woman is so lovely, so chaste and so perfect an embodiment of untainted maidenhood, that wonder has not left the blue eyes yet, though the breast is pulsing. The charming, mischievous, curly-headed cherubs around her are altogether too busy, for, though the title of the picture describes well the delicate whim of the painter, his production makes it clear that the citadel is not stormed only but has already surrended the keys. It is a delightful group and the innocence and grace of the woman not one of its least charms. Another classic subject is Jules Lefebvre's "Vestal Asleep." The severely Roman architectural lines of temple and altar, and the large nobly-drawn figure in white draperies are one more academic than the other. The only bit of life is the woman's cheek and neck as the head lies over in slumber. The texture of the hair too is fine and soft but that is the only texture in the canvas, as, in France, it was distinctly against old-time school formulas for a painter who respected himself to make things look like the stuff they are made of. The sacred fire is smouldering: the thin columns of smoke denotes that it will soon be out; but, either through the frigidity of method, the pallid, depthless coloring or the general want of human interest this picture—which is in reality a very fine and lofty piece of work—leaves us absolutely cold and unmoved. It is a matter of perfect unconcern to us whether that statue woman wakes up or not. Lefebvre has another exhibit, the "Sorrows of Mary Magdalen." One

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does not like to laugh at subjects of this kind. The red-haired woman kneels at the foot of the cross, of which only the base is seen, and the figure is incontestably fine as to its workmanship, but, involuntarily, we are reminded of Ruskin's sarcasm at the "apostolic fishing-costumes" in Raphael's cartoons. Magdalen is becomingly arrayed in black with a purple sash and somehow the French notion of appropriate apparel for all occasions gets mixed up with the attempt of harmonizing a color-scheme; and, in the eyes of some of us at least, ruins the picture. We are in doubt whether Cesbron's "Fleurs de Sommeil" should take rank as a classic but there is something about it which claims a position with the academies. Cesbron has been painting for many years and has shown a predilection for a special line of allegorical flower subjects. The "Sleep-Flowers" are admirable colorless poppies, and among them a white figure of a woman. As a decorative design it is full and satisfactory. Classic in subject but romantic in treatment is Damont's "Eurydice." A small figure in a desolate landscape of hills and lakes upon which the moon looks down. Damont's repetition of the lost one's name in the title is probably a quotation from the closing line of the poem after Orpheus' complaint: . . "Les échos répétaient: Eurydice, Eurydice."

Nowadays, when all distinctions of kind are summed in French art as "painting of life" (no other is admissible!), it is very difficult to classify, but we claim for the romantics the name of Roybet. Roybet is not old-fashioned, he revels in textures, but he is guilty of composing and he is guilty of having certain orthodox ideas, which will probably result in people's saying of him fifty years hence: he was a great painter. I am seriously tempted to call Roybet a great painter now. Personally the only regret I have is that he did not take up *grand historique*, as it would have given him a different position. Even his "Vainqueur de Lépante" is fanciful in treatment, though masterly, as all Roybet does. Roybet's artistic bent is toward the higher kind of genre: he is intensely picturesque, and the picturesque is not allowed in French *grand historique*. His exhibit here, a large canvas containing four fully life-size figures is merely entitled "Sarabande"—a Spanish dance in three measures! The costumes are sixteenth century. The man, painted with Roybet's combined dash and careful workmanship, is playing

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the zither, the woman holds the score in her hands; beside them two charming children, a boy and a girl, in the quaint dress of the period, are listening to the music. The technique of this painting, as far as we can judge, is faultless: figure-modelling and draperies plastic as nature; brush-work broad, sound and absolutely sure of effect; the surfaces wondrously dexterous. Note the lady's blue satin brocade, apparently rich and soft to the touch, falling in heavy folds and glancing, and try to remember that the face of the canvas is flat. One forgets only too easily in looking at pictures—and in criticizing them—what miracles of skill are worked between that flat service and the artistic brush; sometimes it is difficult to restrain one's enthusiasm. Paul Hyppolite Flandrin, the son of that Hyppolite Flandrin, decorator of churches and one of the finest fresco-painters of the nineteenth century, has a "Musical Rêverie." The background is rather light and uninteresting (not strange, seeing Flandrin's hereditary absorption in figure-series), but the good drawing and perfect finish make the group pleasurable. Three ladies are assembled around an organ, one plays, the other two are singing and, behind them, a most delightful slip of a girl seen in profile, and long and slender as an overgrown shoot, listens open-mouthed to the music. The costume places the scene in long ago. Chartran has two exhibits. Siegfried, "Song of the Sword," a Teutonic legend, possibly Wagner's version. The heroic figure, bearded and bare-kneed, is leaving the forge in triumphant joy and the vigorous drawing of form in exultant motion shows well Chartran's strength and understanding of vivid line. The color-scheme is throughout a blending of blacks and reds in the cavern fire-light. The "Cardinal Richelieu" is much in the same color-note: warm browns and reds. The monk, a quiet form in gray, harmonizes with the richer tones, while the cardinal's robe gives a splendid sweep of scarlet drapery. Jamin in "A Painter of the Stone Age," has done some rather happy grouping; the primitive artist is daubing crimson archaics on a rock, while his admiring friends sit around, vastly entertained at the novel performance.

Painters of life, indeed, are those we should call realists, and one of the most important pictures in their group we hold to be Lhermitte's "Death and the Wood-Cutter." Lhermitte has been so long before the public, his name is a landmark; in this

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instance his work reminds one powerfully of poor Bastien-Lepage. On the edge of a wood, with the young growth a background to his rusticity, an aged peasant is sitting among the weeds leaning upon his faggot of dried twigs. As he rests, there appears to him Death, the skeleton, in clinging white, leaning a bony hand upon a sapling and holding a reversed scythe. There is no action: Death is absolutely quiet and merely looks upon the man; the man, who has grown gray cutting wood himself, turns to this strange visitant a face wherein Lhermitte has done a psychological feat filling it with stupid wonder. He, too, is absolutely quiet. The figure, in its peasant's vest and breeches, is real as life, and the motion of the body turning, and the expression of the uncouth, grizzly face are set upon the canvas with a powerful momentary seizure of a situation that will not hold one moment. It is a very striking picture, the motif is startling as the imaginative simplicity and truth to nature in the subject. We feel that this is exactly as death must come: a something, thought of, perhaps, but appearing always with absolute distinctness of surprise; a dumb presence asking no questions and expecting no answers; a kind of familiarity about it even in its unexpectedness, a kind of association with our daily toil. The wood-cutter a sickle, death a scythe; and they are merely face to face one second, the laying of death's hand upon a tree, the turning of a head with wide, dull eyes. The detail of dead timber, withered weeds and tree-trunks, is all excellent and shows Lhermitte to be a strong as well as a thoughtful and interesting painter. Lacking this finish and delicate color-grade, but strong, too, and dashed with sunshine, is Leenhardt's "Vintage in Languedoc." The canvas is a huge one, full of figures in broad, clear air, and roughly painted with clashing colors thrown on almost in relief. Noon-day glare is hot upon the laborers and upon the greens and purples, yellows and crimsons of noisy vineyards of France. Julien Dupré is another who uses strong, brilliant color and is not afraid of contrasts. His cows in a vividly toned landscape preserve well the tradition of the name Dupré, associated always with realistic peasants and animals, broad skies and the sun beating upon the warm, rich foliages of summer and autumn. A realist pure and simple is Durst with his "Farmer's Daughters," three little girls perched on the wagon-pole, while geese promenade in the green around them.

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It is a strong study, firm and full of character. Simon's Breton pictures deserve special attention on the score of robust, painter-like quality. He understands his subject as few do, never attempts to embellish but interests us through sheer strength of treatment and appreciation of his own material. Vayson follows after the school of Fontainebleau. Figures and animals are grouped in sunrise or sunset scenes, so that he appears as much a luminist as a naturalist, but his good drawing and roughly impressionistic blotting-in of forms is reminiscent of Millet. The "Shepherd and Monk in Vaucluse," would seem to be an Angelus motif. The rising day kindles the gold-topped hills and the monk bends in the attitude of prayer. In the "Prodigal Son," the upper sky is intensely blue, but warm light of rosy dawn floods the lower strata, turning the swine into poetic objects pink and gold. Wery's "Return from School at Plougastel," is another Breton theme, groups of little peasant girls in white caps and the demure, quaint dress of their province, hurrying along a country road. The Breton landscape lends itself to flat, decorative effects but these small damsels are delightfully unworldly and archaic with their odd head-dress and round, open faces of childhood. Richon-Brunet advances further in the line of impressionistic realism. His are sailor pieces, big, unromantic figures of men in boats, crude in color and unbeautiful in general effect. The acme of unloveliness, however, seemed to us Buland's "Washerwoman." Raw-fleshed, raw-boned, angular and aggressive, she stands at the tub in such crude realism as Courbet would have loved. There is a good light effect on the figure and that is all we will say, for by what divine right this is art, even in a gold medalist, we do not know. There is no thought in it, no inspiration or aspiration, no æsthetic claim whatsoever. Courbet may shake his fist in our face and say his old "This is painting: nothing else!" his brush, fingers and the thumb forsooth! but a greater thinker than he, Goethe, has better defined it: "Paint me an exact facsimile of my mistress' pug-dog and we shall have two pug-dogs—never a work of art." It must be merely a study, for Buland has some very noble pictures to his credit.

Realism, but more moderate, in Bertram's "Woman Washing Carrots." This is impressionistic in treatment, but painted with a breadth and robustness that gives one the illusion of a thing

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seen close at hand in open-air and strong sunlight. The two country dames are floating down the river in a clumsy boat; one has the oars, the other bends over the water; rather bulkily drawn but with perfect truth and painted in bumpling, big brush strokes that leave long ridges on the canvas. One can respect the bold workmanship in this and the audacious sincerity in following individual mode of vision; there is no attempt in it to confine the painter to low themes for the sake of democratic theories, and his own crass materialism—Courbet's fault for all his talent. One can call Bertram's picture a picture without misgiving; it is merely naturalistic, not anarchic. Jules Boquet's "Mourning" has less bravery of the brush but more feeling, the figures are well drawn and plastic. Two women in peasant garb at an open door. One kneels in profound grief, the other stands, a pillar of desolation. Beyond them another room is in view with the bed covered with a sheet, and, under the linen, barely discernible, the rigid outline of death with folded hands. The motif of heavy silence, cessation of toil and rupture with all life, in that house, is powerfully rendered. There is a terrible pathos in that turning of the women's backs upon all outside concerns and interests, the dumb, grieved protest of sorrow against activity, and the stillness grows appalling around that white bed where no hint of object or conditions is given, but only the fact itself, in a few lines of form under a shroud.

Rixen's "Blind Beggar of St. Aventin" is a good study *en tons clairs*, the old man and his boy-guide sitting by the roadside. Trigoulet has a big "Fish Market at Berck"; Twiller "A Class of Blind Children Being Taught to Read," and Toudouze, whom we should call a genre painter, though his technique is so fine and his brush work so delicate he may not be classed with the rank and file of life painters, a "Walking round the Garden." It is merely a young lady, in elegant attire, serving as keynote in a subtly-graded study of pinks. Grace, freshness and suavity seem to be Toudouze's portion. He is a colonist with a refined sense of his own, but not at all as the luminists understand the term. Vollet, in his "Mass of the Century," colors in the new vogue. We do not understand the title clearly. Possibly an allegory; possibly the old man and his little granddaughter are present at "Mass for the Dying Year." The two heads are close together and are painted in golds against a vibrat-

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ing violet sky, the two standard colors of modern impressionism Speaking of colorists—luminists we strictly mean—there is Montenard, a name that makes the souls of Southerners glad. The "Ste Madeleine's Day in Provence" we owe to the Salon of 1902. Between the gully of tall houses, yet in clear, laughing air, the white-robed, white-veiled girls are forming in procession. The priest kneels before the holy image and the sun riots over his shining cope, over the girls' heads and over the cobble-stones. Purple shadows throw the clarities high up in the scale of light. The sky is intense blue, bluey shadows are in the snowy apparel, the vestment radiates broad yellow. It is drawn impressionistically, painted impressionistically, with a rapid, sketching, picturesque touch; color teems in it. Provence has got into the painter's blood like the golden wine from the sun-slopes; Provence has bewitched him. This is where the poets sung; this is the own sunshine of Daudet! Montenard's other picture, "Tug in the Mistral Wind," shows this same love of southern things, of the sweet southern accent and peculiar flavor of tongue and life. We of the Mediterranean know the *mistral*, and it means much more to us than one solitary boat struggling in a gale. It is a wind that blows the water in sheets from the face of the sea: that is what Montenard has done. And then we come to Roll, because he is the furthest point we know in the line of luminoimpressionism. Roll is, by all witness, one of the first pastellists of the day, but when I came to his work I must confess I allowed myself the privilege of laughing in the empty gallery. The consummate impudence of his "In the Garden" was the cause of this hilarity, for, being painted in oils, it is done exactly in the manner of pastel. The fresh, crude, carnadine tints have an efflorescence that is simply audacity pushed to the last extreme. The mother and son, blooming people, with apple-bright cheeks and scarlet lips, face you without remorse or shame. Red roses increase the effect; some lilac flowers soften, but do not quiet it, and—if I rightly recollect—butterflies are added to the scheme. The feat of this performance did not escape me: the impressionist is having his fling. He has wiped from his palette all the tonalities that might sober or neutralize, and is using pure color with a daring and boldness that would startle the bitumenites in their graves. Also he is using the freshest, noisiest, blast-of-trumpet colors made, and has not

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dirtied them in the least in working—a miracle of skill. And lastly he is doing it in oils, pigments that are opaque of themselves, and positively refuse this lightness of handling and bloominess of impression. It is a *tour de force*, but the result is appalling. The mercury falls phenomenally from Roll to Laubès. Laubès has a spheric picture of a "Mother and Child," painted in what the French call "dead tones," which scarcely presents any color at all; still, beyond him, we find Eugène Carrière, the Rodin of painting, the last word in dead-tone impressionism, the incarnation of all modern, human, hopelessness of woe. Carrière does not draw, though he understands form thoroughly; he uses no color save browns and shadowy grays; pallor alone is his flesh-tint, while the eyes he paints dark and penetrating, so that they start from the canvas like spirits imprisoned there. The whole impression is vague and weird, yet large and elemental as abstract life. One cannot consider the profoundly sad art of this conceiver of caryatides and Niobes without understanding that it is a type-woman he represents, vast mother of sorrows and bearer of eternal burdens, raising heavenward blind eyes, and moans that have in them no accent of prayer. To some of us France herself is typified in the work of this child of Paris. Carrière sees and knows that no faith and no hope are left; his own days are spent brooding and mourning over the infinite desolateness of humanity. From time to time the opinion is expressed that Carrière will eventually develop and paint things more complete than his phantom-impressions of life; but do these good people know that he is now fifty-five years old and the father of grown children? He might be supposed to have reached maturity in art. According to us, Rodin himself wrenches his tremendous power out of his limitations. The women of Carrière are as those the passer-by in the street sees behind a window, "darkly." They sit in shadow, patient faces watching, waiting, no joy and no color in them, and more sadness than hope; but such as it is, Carrière's is very wonderful art, for he borrows of none, and no man yet has imitated him successfully.

In France the neo-idealism has not had the cry it obtained in England and Germany: Knights and fair ladies and fairy legend, or abstract themes concreted, do not appeal strongly to the Parisian. This literature is not that of the English Lakes or of

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the Rhine—Du Gardier has a "Sappho," girls in orange raiment with lyres, placed against an electric blue sea; Georges Lavergne a large "David," the figure of a youth with a halo painted in very sombre tones and in a somewhat archaic style. Pinta's "St. Martha" is a fine, strong, decorative group, an allegory, undoubtedly, but there are reasons why we should object to having subjects of this kind treated in this manner. The painting is full of talent, poetic and imaginative, but could never be placed in a church. As a symbolic group it would be admired anywhere, but the title in connection with it gives one a distinct shock. Puvis de Chavannes, the chief pre-Raphaelite on the banks of the Seine, and a venerable worker, exhibits his cartoon of "Winter" (decorations for the Sorbonne.) This is very light in color, pale pinks and palest blues predominating, the ground is covered with snow, and against the rose-pearl sky rise the straight, narrow trees. The numerous figures, a little flat as to treatment, are made to express cold or the toils of December. Moreau, the most fantastic of the neo-idealists, is not represented at all. An allegorist for whom we must confess a secret tenderness, is Jules Gustave Besson in his "Moissonneurs de Lauriers." It is divided into three sections, in each of which some of the "Laurel Gatherers" are shown. First there is a mother folding her boy in her arms with a love that verges on fear; they are on a terrace overshadowed with laurel-boughs. Whether it is the woman crowned with the pride of her son's life, or the son covered with the glory of his mother's approval, does not seem quite clear. The centre panel offers a magnificent Knight on a white horse, a superb figure, the very incarnation of heroic dreams of errantry, spurring forward his charger in the enthusiasm of victory. Nobility, strength, knighthood, all things are his. Third section, a pathetic one, as sequel to the others, but admirable in its drawing and decorative quality—an old beggar woman is seated in the Forum with cypresses, broken columns and the remnants of imperial sculpture around her; but she, unconscious of all, tells her beads slowly, devoutly, with prayerful eyes upturned to the eternal stars. Throughout, Besson's conceptions are deeply poetical, and this quality of thoughtful beauty is heightened by the almost neutrality of the coloring. There are no fresh or light tones, everything is subdued and quiet, but Besson is a great designer and profound artist and

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realizes with browns and whites, and some sober blue and grey, most striking results. He is a thinker quite as much as a painter: or perhaps it is the very wealth of his artistry which makes him so touch upon the breadth and pathos, and make living to us certain phases of human things. Thus far Besson has had no recognition save a bronze medal in 1900. This silently impressive, symbolic art is not much cultivated in France. There is no dash to it, no juggling with vivid hues; it is a sad art, the tones of ruins, dead leaves and leaden skies prevailing, but the mind of the man Besson, and the unfaltering line that guides his fancies to issue, should win for him those laurels for which he himself would scarcely care at all. The "Moissonneurs de Lauriers," in its poet's thought and sympathetic rendering, seemed to us one of the most interesting pages in the French Exhibition. Mlle. Dufau's "La Grande Voix," in its fine lyrical quality, demands to be grouped with the idealists, though, as to method, it aptly ranks with the lumino-impressionists. It is full of talent, vigor and warm, strong life. At the edge of a grassy cliff, under green trees, a man and a woman are sitting and, as they bend over towards the swirling river, the golden sunlight breaks through the apple-boughs and dabbles their figures and the sward. It is a noble and striking composition, the touch broad and brilliant, the colors robust and fearlessly contrasted. The "great and clamorous voice" of the title is the torrent to which the two are listening. Our only fear for Mlle. Dufau, whom we greatly admire, is that she should repeat herself. She has more than a woman's power, but her "Rhythm," her "Autumn," and the present canvas do not vary much.

The landscape painters are well in evidence. Their subjects are less composed and less picture-like than English landscape, but the grand theory of simplification and selection results in France in composition being an old-fashioned notion. French landscape *is* cleverly painted, is frequently decorative, and at times is very conscious of the psychological aspect of the view. To speak of it briefly, Rigolot has a fine storm-sunset "Late April Cloud;" Jan Monchablon an admirably vivid sunshine effect; Gosselin, a poetic "Evening in the Valley," done in deep greens under a rose-tinted sky; Gaston Guignard, sheep and fir-trees, with a yellow mound in the foreground, a *croûte* as to handling, but nevertheless effective. Eugène Bourgeois ex-

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hibits what one might call a real picture of the "Ruins of Cinq-Mars Castle"; it is delicately painted, and sky, tower and foliage are in a light and finely graded intonation of color. The landscapes of Tanzi are, in our humble estimate, distinctly pictorial, too. A little cold in his color, Tanzi feels profoundly the loveliness of the spots he paints. His nature-forms are well understood and firmly drawn; the green, succulent; and his beautiful waters, limpid and mirroring back reflections, are a feature in themselves. Damoye is more of a psychologist; he sees with a wonderful simplicity of sight and paints this large, simple seeing of nature, with true artist's sense of mood. Havet has a bit of garden done in strong decorative style very powerfully drawn. He calls it "Nocturne," but there is no suggestion of Whistler in the trenchant, objective mode of vision. Superb dark cypress trees stand against a leady sky. More nocturnes are Hareux's scenes from Savoy, cots and trees grouped in neutral tones under the moonlight. René Billotte, one of the most veritable of characters and a well-known Parisian, has a "Pond of Péreuse." The title does not say much, but Billotte's brilliant nervous brushwork flutters and thrills in the autumn tinting. More autumn in Zuber's fine "Conservatory Terrace at Versailles," the October foliage harmonizing well with the grey October day. Maurice Courant's "Twilight on the Toucques" reminds one of Cazin; whether because of the hour, or because of the melancholy sympathy painted-in. One may not overlook the *grands paysages clairs* of Garibaldi. He has his own distinct point of view, is extremely broad and has a peculiarity of putting in some special bit in high finish, a mode of selection that makes his landscapes singularly interesting as documents. It is an autobiographical way of painting, if one may so call it.

Several good marine painters are represented. Le Gout-Gerard is a well-known name. "On the Pier," moonlit groups of women in white caps, departing fishermen, and a general motif of night, ships, farewells and deep sea beyond. Le Fournis has a blue and grey view of boats and the harbor of Concarneau, a little sea-port on the west coast, impressionistically painted. Adler's "Shrimpers" is less a marine than a figure-piece, for, standing on the hazy beach, is the resolute, almost virilely strong form of a woman of the sea.

Curiously enough the historical picture is almost entirely want-

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ing in the French Exposition. Possibly the protest against academics may be responsible for this, possibly the republican attitude towards the great and glorious history of France as we read it under the kings. We noticed two military pictures. Detaille's excellent little "Horse Reconnoitering," the figures of cuirassiers and a good French abbé, all painted with miniature fineness and finish in blazing sunlight; and a canvas entitled "Misères," by Dawant. This is a war scene, around the village fountain, exhausted, barefoot troopers are washing their wounds and drinking, while the sullen town-folks, half starved like the soldiers, stand and scowl at them from afar.

The portraits, although skilfully painted, did not seem to us of passing interest. Bosmat, in the picture of his mother, a smiling elderly dame in tight-fitting black, does not wholly escape the commonplace. Humbert paints his son, a life-size figure of a young man in fencing attire. Baschet's "Ambrose Thomas," the musician, is good. We merely see the head and bust as he leans nonchalantly in his chair. Better still, is Baschet's "Woman With a Dog"; the title veils the identity of some beautiful and stately personality. It is painted with rare elasticity and skill. She stands life-size against the silken draperies with the hound beside her. The harmony of black, silver grey and a white is perhaps reminiscent of Velasquez, perhaps spontaneous. The touch of lavender-pink in the hangings is accorded with the Japanese lilies, purple-pink, at the woman's breast and the whole fine, delicate, subtly attuned scheme and masterly working out of subject and detail give one a rare pleasure. Paul Chabas, another skilful brushman, especially as to surfaces, has a three-length "J. S. Harlan," evidently a magistrate, in gown and lace cuffs, and this blond, florid-faced man, barely verging on middle-age, is a strong study. The insight is not deep but we get the impression of an excellent likeness and the bland countenance of dignity and receptiveness—with the suspicion of a smile behind it is such as we should expect in connection with robes of office. Speaking of Paul Chabas he has another exhibit, not a portrait, that shows him to be a colorist and a student of special light effects. He calls it aptly "Last Rays." A group of girls, apparently going to bathe, are hurrying along the wood's-edge towards the lake. The chief figure is cloaked in scarlet with golden clasps and à l'antique. The flickering of

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sunset on her hair and the reflections in her face are wonderfully painted. The foliages are blue and yellow. It is altogether a generous and splendid pageant of color and proves Chabas, here as elsewhere, a fine humorist and able painter of textures. We will place here, because it is not easy to class, Paul Albert Laurens' "Ball Players." The picture is very well composed, in fact it is one of those subjects wherein line and figure painting give one conscious satisfaction in the designer; the color-scheme too is delicate but, nevertheless, there is a quality of oddness about the ensemble and the wave of girl-forms in motion is intensely Japanese. In last analysis the "Ball Players" seems to us chiefly this; a Japanesque done with much art and suggestive of the peculiar classic and eastern flavor of Albert Moore.

The large number of religious and semi-religious pictures produced in France is a matter of some wonder to those who handling the newspapers imagine that faith is well-nigh extinct. As far as public manifestations go, not much can be said for the Eldest Daughter of the Church. In art—religious art we mean—a good deal of her produce is conventional, sentimental and shallow; but that the religious inspiration abides and quickens even hands of which we should not have expected this service, there can be no doubt. A singular but striking Crucifixion is Bourgonnier's. He calls the picture "Christ," and this fact seems to read a special meaning into the canvas. The victim hangs upon the cross and, close-grouped around him, are several figures watching with the greatest interest the last moments of life. Whether because he overlooked historical data or because he believed the darkness to have been deep as this, Bourgonnier has made the atmosphere black, night kindled only by flashes of torch or lantern. The whole gist of the picture—apart from its phenomena of lightning—seems to centre in the figure of one man with his finger upon his lips compelling silence. Is it an allusion to present obscurity and the denial of Christ's divinity or a mere fanciful rendering of the scene? As a picture it is very striking, particularly in its imaginative quality. Carolus-Duran, besides his portrait of Mme. Jacques Stern, his "Morning Thunder-Storm in Savoy" (a swashy effective landscape with a vast expanse of cloudy sky) exhibits his well-known "Last Hour of Christ." This seemed to us rather unfinished as to its general appearance but it is pictorial, the small figures good

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and the whole thing rough-lighted. Henri Brémond's "Miraculous Draught" also looks somewhat unfinished but is a fine piece of work, the dark figures well-drawn, the composition pleasing. Stoltz has the "Apparition on the Shores of Lake Tiberias," Christ in white appears before kneeling Apostles. The water is quiet and in good tone: the handling of the rest seems a trifle crude. The French Madonnas, taking them altogether, are, in several instances, charming, but do not reach a very high mark. Possibly one of the best is Eugène Thirion's "Jésus Endormi." The Mother is watching her Infant Son in slumber and the group is an extremely graceful one, reminding one of Raphael's "Madonna of the Meadow" and of Leonardo's "Virgin of the Rocks." Mary wears the plum-colored robe wherewith modern painting seems to have compromised with antique red and blue, and all around her nature lies rich and restful in shadowy deep green. The only objection one might make is that the distinctly Italian Madonna has been dowered with the pride of beauty and race found, at rare intervals, in that most modest phalanx the noble-women of Italy. Antonin Mercié has a group which, for some reason that escapes us, he calls "The Black Virgin." It is not an uncommon picture, though well-painted. The Infant, a rather frightened blue-eyed child, stands with his curly head against the blue of the Madonna's mantle and the background is merely filling-in with grey. The most important of the Marian pictures —at least as to size—is Guillaume Dubufe's "Maison de la Vierge." It covers a wall and, as far as imaginative quality goes, the "Virgin's House" makes an agreeable picture but the conception seemed to us rather French, *i. e.*, a little nebulous and tinctured with stage effect. The Virgin herself also struck us as slightly theatrical in her eastern characteristics of peculiar slimness, big dark eyes and flowing dark hair. However the canvas has fine qualities and not the least of these is the distinct felicity of the aërial effect. Everything is light in it, buoyant as it were; and, further, in a canvas of that size it must have been no small feat to keep each object in place, give it proper relief, and, at the same time, not depart from the peculiarly *clair* intonation of color. We see the angels of the rude stone house and, down the outer staircase, the Lady is descending with her Child in her arms. She is robed in white, a white veil covers her head, pigeons are flying about in the clear air and touches of green relieve the

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wall. It would seem to be sunrise; the tinting is in the palest scale of hues, a blush-rose suffusion supplying the dominant note, while the dawn light, coming low over the hill-tops to strike the masonry, increases the luminous airiness of effect. There is a kind of soup-bubble iridescence throughout the picture; a lightness, fragility, grace and diaphanous quality that will necessarily give it a special place in the realm of fanciful art. But we must repeat that the painting is not what we should call a strong one; and that, as to the Virgin herself, we should find it very difficult to greet this Oriental-eyed maiden with the easiest of Ave Marias.

Maurice Duval has a Christmas picture, "The Adoration of the Shepherds," which is a good composition, but as to color is almost black. Semi-religious we should call Georges Claude's "Procession of the Blessed Sacrament." It is charming in general effect and finely finished, but a little flat as to treatment and cool in color. The procession advances along an avenue of old trees, probably in some convent garden, and picture-like Dominican Fathers, altar-boys in white, altar-boys in scarlet, censers and strewn flowers contribute to the sum total of picturesqueness. A picture that is commanding a great deal of attention is Emile Renard's "Viaticum." A large canvas, with life-size figures, representing a surpliced monk giving the last Sacraments to a dying nun, who is supported in an arm-chair by her sisters in religion. The technique is very fine; drawing, relief, light-effects, figure-study, all remarkable. The coloring is naturally dun; dark-robed forms in a cloister-cell lit by tapers; but the painter has surpassed himself in the head of the dying sister, as she looks towards the little Host in the priest's hands. The face is the face of a saint, and while the physical marks of organic life close upon dissolution are distinctly evident, there is a spiritual radiance and glow above the agony. In it faith, hope, love, humility, suffering, are marvellously depicted. The candle-light over the features (a painter's problem) throws up every detail for observation, and the crowd of St. Louis sight-seers comes and goes, or stands; knots of people attracted and perplexed by that extraordinary face of the woman dying, and this is the usual comment: "It's very wonderful; but what does it all mean?" . . .

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## BELGIUM.

The little neighbor country at the north of France has a great many painters, legions of painters, indeed, with respect to her size. Also the Belgian school of painting is a very excellent one. The art in general is still Catholic in spite of the rather abundant national liberalism; it is an art not much deflowered by libertinism. Not many years since a picture which would have passed muster in our American art stores, caused something like a scandal in Brussels. And, notwithstanding, it is an intensely original art, more original perhaps than any other in St. Louis; one feels that in some way it is gothic still, grown in the shadow of old cathedrals and having for its ancestry the Flemish painters of long ago. Even in its religious productions the strain of Flemish tradition is strong; yet this intense feeling for what is national and special to it has not narrowed the conception or scope. It has been open to suggestions from everywhere; notably from Holland and France. All the paintings exhibited here have been produced within the last ten years; and though, for lack of space, we may not do more than merely point out a few of the best, we will say at once that artists and critics are calling the Belgian exhibition, small as it is, "very strong."

We begin with Van der Ouderaa's "Goldsmiths' Market in the Sixteenth Century." Costume naturally, admirable grouping of many figures standing before the open-air booths and handling the specimens of rare old metal workmanship. Here is a picture in every sense of the word; drawing, variegated color, finish of the detail, motion and animation of the crowd. Ouderaa shows himself a disciple of the much-regretted Baron Leys in his historical and archæological achievement. De Lataing has a large portrait of a country priest, a very realistic seated figure, facing the spectator, in the Belgian cassock, sash and *jabot*. He is apparently paying a visit, or resting after a long walk, and the fine head and powerfully drawn black silhouette stand out vividly against the soft, cool greys of the background. Willaert has a very strongly characterized view of the "Old Canal at Ghent," the general effect is somewhat Venetian, but the tawny water lapping the tawny walls departs from the Venetian scheme of color. Van der Eeden sends one of his fine church interiors, "Les Communiantes à Ste. Gudule," a band of white-robed girls

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placed as a fleecy mass in the midst of the dim, historical, rich and sober-toned cathedral aisle. Another purely historical subject is "Attila Wept by His Women," by Vandievort, of Antwerp. Boudry calls his exhibit "An Old Song"; we set it down as the Pipe of Pan. A very charming religious picture is Mlle. Eckermann's "Ave Maria, Rosa Mystica." It is full of dreamy thought and high symbolism, the painting finished with rare excellence, and the fact that gold is used in the raiment will show that even so true an artist as Mlle. Eckermann does not object to certain old traditions in so-called ecclesiastic art. The Madonna is a very beautiful and devotional one. "The Annunciation," by Stevens—in the same room—is chiefly odd and strongly influenced by the primitives. An angel in regal mantle and gold aureola does reverence towards the straight and stiff little maiden in blue standing at the cottage door. A garden path winds between them, bordered with all manner of rich flowers. Mary, it seems to us, should not have been made less important than the messenger and the intentional rigidness and Flemish antique style of the treatment should exclude the modern, humanistic notion of mere humble womanhood in her who was to be God's Mother. The picture is interesting and unique.

Knopf, one of Belgium's two leading neo-idealists—the other is unmentionable and not represented here—has some symbolical subjects, "The Blue Wing," "Incense," etc., painted in greys, whites and azures. The drawing is exquisite and the types and figures full of beauty and grace, but Knopf's ideas are so ultra-mystical and so deep that, having only a few hours at our disposal, we left their interpretation to later comers. Claus, of Ostend, exhibits a good impressionistic landscape, "Winter Sun," the study based on tree-trunks mainly and the general tone a yellow-green. A distinctly strong painting is Simon's realistic "Red Cows." A peasant woman is struggling with the recalcitrant beasts, each of which will go in a different direction. The tonalities are splendid and the whole treatment vigorously robust. Deep greens of tree and pasture make a rich background for the rugged form of the woman and the vividly stubborn kine. The group is plastic as if it were in high relief Levecque also has a strong picture, though a very different one in his "Hymne d'Amour." The Song of Love is between two classically fine figures with strong, clasped hands. The subject

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"THE BOWLERS: PROVENCE," MONTENARD.

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"INCENSE." KHNOPFF.

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sets him among the idealists and symbolists, for the group is a very noble one. His "Triumph of Death," which would seem to be a cartoon for decoration on a large scale, is replete with consummate anatomical knowledge and powerful drawing, but is unsatisfactory as to its incompleteness, and the allegory seems rather complicated. Houyoux has a brilliant, delicate, nervously-touched landscape entitled, "Autumn;" Verheyden a very different one, palpably green done in rough brush-strokes: "The Large Oak-Tree." Haeck, of Antwerp, also two fine landscapes, the "Moonrise," particularly good in broad, forceful work, but the color, which is of a rare brown-red quality, is rather surprising in a moonrise. One may trust Haeck, however. He shows us in this moonrise some sheep in a bit of rough country, and the treatment is most intensely artistic. Bastien's "Border of the Forest at Soignies" is a well-painted scene in dark tones, and Heyman's a very light one, breezy and full of sentiment, "Sunrise in the Bogs of the Campine."

Ottevaere, who does those allegorical subjects based on reality, exhibits his "Depths of the Sea," a fantastic but very interesting and curiously treated view of a submerged ship in a coral bed with fishes swimming through the rigging. It is weirdly imaginative, like an illustration for a poem, but rather a terrible picture to any person conscious of having nerves. Anything but fearsome is the work of Franz Courtens. He is an adorer of nature and makes us share his passionate pleasure in her aspects. "Morning Walks" is the kind of painting we would wish to have before us in every new rising to the toil of day. Over the low land the sunrise is coming, suffusing the wide country with pinkish lilac light; there is a suspicion of mist in the air; the turf is broken up into great clods that we can almost smell, blending their clear earth-scent with the breath of primeval morning. The laborer at dawn is guiding horses and plow towards the east, while a faithful dog trots beside him. The life-group is done somewhat after the fashion of Millet, impressionistic blotting of figure and form, but Courtens has the large breeziness of Israels, and further, when Millet would have stamped his type with sadness, Courtens only shows a robust man instinct with potential forces, shadowy merely because the light is breaking over him, a man who in clear sunshine will be full of hope and cheer. Courten's motif is admirable: how he does it none could say, but

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here is a real break of day, dim and far away in the canvas, a real man going to his work in the morning early, and all the hope, and energy, and freshness, and thankfulness of dawn over a land that is wide and clean. Courtens has another large landscape, sheep in green pastures, "Beneath the Beeches," but though he is always masterly, this canvas cannot come near the charm of the other in its subdued quality of life, its potent joy and promise. Jef Leempoels, of Brussels, has two remarkable and extremely singular subjects. The first canvas is divided into two parts, each containing the study of a venerable, grave-faced old man. The pose so curiously resembles an apotheosis that, for a moment, I seriously thought they were saints in modern dress, and even that some mad artist had given us SS. Peter and Paul in neckties and plaid waistcoats. It appears, however, that these two worthies, saintlike in expression (and dear knows what inwardly!) are merely old cronies grown grey together, whom Leempoels gives to the world in this marvellous performance under the title: "Friendship." More staggering still is the same painter's "Destiny and Humanity." Up in the cloudy sky is the "Eye in the Triangle," the old symbol of Providence, and towards this are raised, with outspread fingers, scores on scores of hands wonderfully studied, hands young and old, hands rough and smooth, hands holding sceptres, and croziers, and daggers, and seeming to appeal, or protest, or implore. It is as powerful and as terrible as certain pages of Dante's Inferno, as appalling as some of Hugo's work. Hands only, but so many of them despairing; dumb voices of frame and tissue crying to heaven; witnesses testifying in agony to wrong and pain endured unjustly; it is a picture that stabs the soul as some book might wherein unutterable human sorrow and unutterable tragedies are set forth as inevitable and inconsolable, without a faith and without a hope. We know nothing of Leempoels' convictions and may not read his meaning aright; but, for all its oddness, it is a very powerful picture and the impression it conveys is distressing in proportion.

André Hennebieg, deceased like Watts since the arrival of his exhibits in St. Louis, has a scene from Quo Vadis, the bringing of a martyr to the catacombs for burial. It is well painted, but not so impressive as it might have been considering the event itself and the solemn reverence of the spot. The man holding

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aloft a cross struck us as an anachronism. At least we have serious doubts as to whether the cross, certainly present but disguised still in the Christian fresco and sculpture of the period, would have been used frankly as an *objet de piété* until four or five centuries later.

To come, in the principal gallery, to the "Spinning Women" of Dierckx is to come to a gem. The picture belongs to the Belgian government and is very highly valued. To us it seemed rather Dutch in sentiment and effect, but wholly admirable. The spinners, impressionistically treated but true as life, are seen almost as silhouettes against the low, strong influx of light through the window behind them. The aërial outline, breeziness and broad shadow effect remind one of the combined qualities of Millet and Israels which we noticed in Courtens, but possibly, for here are two of the strongest painters of Belgium, the characteristic may belong to the Belgian school itself.

Crabbe, of Brussels, exhibits two excellent landscapes, the "Corner of the Pond," a symphony in quiet, moist, browny tones being particularly effective. Victor Gilsoul, whom the king distinguishes by special patronage, and who contributes faithfully to the Paris Salon, sends his well-known "Turning of the Canal at Bruges." Gilsoul does fine work, and his gleaming of water through the straight lines of trees is quite a feature, but the composition seems a little monotonous and flat. Much better we liked his "Heavy Sea." It is turbulently painted, with a firm sense of the swirl and anger of muddy water. The patchy storm-waves and dirty sky are intensely dramatic in their irresistible power and scowling threat. Vanaise (deceased) has a reclining girl, with reeds in her hair, drinking at a well. She is probably herself the nymph of "The Spring," for which the picture is named. Though not so classic as the "Source" of Ingres, the figure is almost as perfect and is a little more pliant and animated. Vanaise also exhibits a life-size equestrian portrait of the Count de Mérode, an officer of the Royal Guard and bearer of a well-known name. It is a large picture and very fine both as to technique and grave, rich coloring. The regimental green coat and deep-red trousers must have been something of a trial to the æsthetic soul of Vanaise, but he has come out of it successfully, leaving us a painting of high quality, subdued and harmonious in its tones, and which, at the same time, is pleasing and pictur-

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esque. Verhaert's "Old Flemish Song Between Two Decks" represents a family of strolling musicians on board a fishing boat. The group is not poetic, it is realistic, like its surroundings; a boy sings, while a woman plays a sort of flute and a man beats the drum. In his "Wave" Alexis Nys has a delightful picture, full of workmanlike skill, movement and lightness of effects. A little girl, with her hair tucked up and dripping rosy finger-tips, stands with her back seaward, looking over her shoulder for the breaker to strike. The wave itself is oscillating in crisp, foam-tipped water, clear in mid-air as it might curve over a tinted sea-shell. The whole thing is glistening and transparent, the color fluid, the execution joyous and dexterous. One cannot but take pleasure in the child, the open sea and sky and the extremely wet water. Cluysenaer's "Mother and Child" is also a good life-study. The lady rocks her babe in her arms, in a quiet home interior, and both the artistically-drawn figures stand out in solid white against a neutral background. Hens' "Fisherboats on the Scheldt" may be summed as a broad, luminous Dutch effect of vessels and fair water. The "Banks of the Scheldt" (a fine landscape with a mill in it) have found a painter in Rosseels. Paul Mathieu takes us to Brabant; his is a large, tremulous, delicate spring view, painted in pale greens. A picture treated somewhat in the manner of Courtens' is Farazyn's excellent marine. The subject is slight, merely a man driving a wagon along the wave-beaten shore, but the atmosphere in it is admirable, bluish and misty throughout; the sea-fog robs us of outlines, and, in this haze, the water washes away the wheel-tracks as we look. A seascape, pure and simple, is Jamar's "Ocean," a wide view of blue waves, rocks and grey sky. Emile Vauthier has a rather nice "Portrait of a Young Girl," and his "Amber Necklace," the "Portraits of a Family," Vauthier's own, presumably, are miniatures collected in a case. The fine, finished style of painting suits the artist best. Another picture in the small, dainty scale is Lybaert's "Jersey Blues," a compliment, of course, on the part of the Belgian painter, but the little figures in their old-time skirted coats and cocked hats, are finished as carefully as Detaille's miniature cuirassiers. The color is not quite so brilliant.

We will close with an odd religious picture full of originality as all these Belgian's conceptions are, yet striking in its effect.

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"THE PROCESSION." SIMON'S BRETON SCENES.

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"AT THE TRAVELLING SHOW." STUDY BY SIMON.

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It is the "Kiss of Judas," by Jacob Smits. Only the heads are given in a flat, decorative style and they are very dark in color, the outlines thick as the leading of stained glass. Why they are painted in this manner nobody knows, save that it so pleased Jacob Smits. And these two peculiar faces, expressive but strange to our eyes, stand forth against a perfect glow of warm, yellow background.

The water-colors of Belgium are unique, talented and uncommon as the oils, but our space is exhausted. In looking back over this very interesting exhibition, many a picture will call for recollection on the grounds of its own intrinsic strength and character. The art of Belgium is, perhaps, taking it altogether, *the* art of character, self-expressing and powerful in its own substance. Two of the pictures, memorable for their value, epitomize its effort: the idealistic based on tradition in the "Rosa Mystica" of Eckermanns, a picture cadenced and prayerful as a hymn, beautiful in esthetics and fragrant as blown roses in its quality; the "Morning Work" of Courtens, modern in every fibre, distant a thousand miles from the Flemish primitives, distant from academics, distant from the subject noble, distant from the aristocracy of school dogmas, and such a picture as any man might be proud to paint. This "Work" is such as might aptly follow after the "Ave Maria's" prayer. And there is a song in it, too: the song of dawn, hope, manhood, gratitude, praise. The earth is sweet and clear; the mists are rising; by and by we shall hear the lark; and lo, over our labor, breaks the new day's sun.

GABRIEL FRANCIS POWERS.

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# GALVANI—THE FIRST STEPS IN MODERN ELECTRICITY.

IT is sometimes the custom to think and to say that the foundation of our modern science is to be looked for in that freedom of mind from the trammels of authority which came as the result of the movement that led up to the French Revolution and on the rationalistic spirit which characterized the encyclopedists and their disciples towards the end of the eighteenth century.

As a matter of fact, it will be quite impossible to find any causative connection between rationalism and modern science. The great discoverers and original investigators in physical science at the end of the eighteenth and beginning of the nineteenth century, Volta, Galvani and Ampere in electricity, Cavendish and Sir Humphrey Davy in physics, Lamarck in biology, Priestley in chemistry, and Morgani and Auenbrugger in medicine, far from being rationalists, or deserving of the more fashionable modern term agnostics, were faithful believers in Christianity, simple adherents of the old-time orthodox religious views as regards man's relations to the Deity and his responsibility to conscience, with an almost childlike trust in Providence and its ruling, guiding power over the world.

A glance at the life of Aloysius Galvani will illustrate the truth of this assertion. He was born at Bologna, September 9, 1737. A number of his immediate relatives had been distinguished as clergymen. The early years of Galvani's life were spent in association with religious, and as a youth he wished to become a member of a religious order whose special function it was to assist the dying at their last hour. His father, however, was opposed to his entrace into religion, and so Galvani devoted himself to medicine at the University of Bologna, and eventually became a professor of anatomy in his Alma Mater. Professor Galeazzi, who was at the time one of the most distinguished professors in anatomy in Italy, was very much attracted to young Galvani and became his friend and patron in his student days. Galvani became a member of his household, and finally having fallen in love with one of his daughters, won her father's consent



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to their early marriage. The happiness in life that he thus prepared for himself became one of the oft-quoted exemplars of domestic felicity in Bologna, where Galvani's life was passed.

Medici in his panegyric of Galvani which we shall have occasion to quote from more than once gives a very pretty story of the doctor's wooing and marriage with Lucia Galeazzi, which we prefer to repeat in the naive simplicity with which it is related by an Italian panegyrist.

Galvani had been seriously thinking of matrimony for some time and had, it seems, (strange as that might be presumed to be in a rising young scientist in our day) even prayed for counsel in the matter. One of his favorite saints was St. Francis of Sales, the Archbishop of Geneva, for whose gentle character Galvani had a very devout admiration. One day while praying in one of the churches of Bologna before a statue of St. Francis of Sales he looked up after some moments of abstraction to find a young woman's face between him and the altar. The face proved to be that of Lucia. Galvani looked upon it as a sign from heaven of approval from some of his wishes, and applied for the hand of the fair Lucia. Anyone who has seen the offerings at the shrine of St. Anthony of Padua, not so far away from Bologna, and has realized that the good patron of things lost seems also to be a special subject of recourse in cases of lost hearts among the northern Italians even at the present day, realize that probably the story as told is the simple truth without any tincture of romance.

Galvani began original work of a high order very early in his medical career. His graduation thesis with regard to bones, treating specially their formation and development, attracted no little attention and is especially noteworthy because of the breadth of view in it for it touches on the various questions relative to bones from the standpoint of physics and chemistry as well as those of medicine and surgery. It was sufficient to obtain for its author the place of lecturer in anatomy in the University of Bologna, besides the post of director of the teaching of anatomy in the Institute of Sciences, a subsidiary institution. From the very beginning his course was popular. Galvani was an easy, interesting talker, and he was one of the first who introduced experimental demonstrations into his lectures.

At this time the science of comparative anatomy was just be-

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ginning to attract widespread attention. John Hunter in London was doing the great work in this line which has placed him in the front rank of contributors to biology and collectors of important facts in all the sciences allied to anatomy and physiology. Galvani took up this work with enthusiasm and began the study particularly of birds. These animals, the farthest removed from man of the beings that have warm blood, present by that very fact many interesting contrasts and analogies, which furnish important suggestions for the explanation of difficult problems in human anatomy and physiology.

His experimental work in comparative anatomy strange as it might appear and apparently not to be expected, led him into the domain of electricity through the observation of certain phenomena of animal electricity and the effect of electrical current on animals.

Like so many other great discoveries in science, his first and most important observation in electrical phenomena was the result of an accident. Of course, it is easy to talk of accidents in these cases. The fall of the apple for Newton, Laennec's observation of the little boys tapping on a log in the courtyard of the Louvre, from which he got his idea for the invention of the stethoscope, were apparently merest accidents. Without the inventive scientific genius ready to take advantage of them, however, these accidents would not have been raised to the higher plans of important incidents in history. They would have meant nothing. The phenomena had probably occurred under men's eyes hundreds of times before, but there was no great mind ready to receive the seed of thought it suggested and go on to follow out the conclusions so obviously indicated. Galvani's observation of the twitching of the muscles of the frog under the influence of electricity may be called one of the happy accidents of scientific development, but it was Galvani's own genius that made the accident happy.

There are two stories told as to the method of the first observation in this matter. Both of them made his wife an important factor in the discovery. According to the more popular form of the history Galvani was engaged in preparing some frogs' legs as a special dainty for his wife, who was ill and who liked this delicacy very much. He thought so much of her that he was doing the work of preparation himself in the hope that she would be

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thus more readily tempted to eat them. While engaged in the work of preparation, he exposed the large nerve of the animal's hind legs and at the same time split the skin covering the muscles. In doing this he touched the nerve muscle preparation, as this has come to be called, with the scalpel and little forceps simultaneously, with the result that twitchings occurred. While seeking for the cause of these twitchings the idea of animal electricity came to him.

The other form of the story of his original discovery is not less interesting and is perhaps a little more authentic. One evening he was engaged in his laboratory in making some experiments while some friends and his wife were present. By chance some frogs, the hind legs of which had been stripped of skin, were placed upon a table not far from an apparatus for the generation of frictional electricity. They were not in contact with this apparatus at any point, however, though they were not far distant from the conductor. While the apparatus was being used to produce a series of sparks, a laboratory assistant without thinking of any possible results, touched with the point of a scalpel the sciatic nerves of one of the animals. Just as soon as he did this all the muscles of this limb went into convulsive movement. It was Galvani's wife who noticed what had happened and who had the assistant use the scalpel once more with the same result.

She was herself a woman of well developed intellect, and her association with her father and husband made her well acquainted with the anatomy and physiology of the day. She realized that what had occurred was quite out of the ordinary. Accordingly, she called the attention of her husband to the phenomena, and is even said to have suggested their possible connection with the presence and action of the electric apparatus. Husband and wife then together, by means of a series of observations, determined that whenever the apparatus was not in use the phenomena of the convulsive movements of the frog's legs did not take place, notwithstanding irritation by the scalpel. Whenever the electric apparatus was working, however, then the phenomenon in question always took place. According to either form of the story it is clear that Madame Galvani was an important element in the discovery, and Galvani himself far from making little of what she had accomplished, was always glad to attribute his

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discovery, or at least the most suggestive hint that led up to it, to his better-half.

After these first discoveries on the influence of artificial electricity nothing seemed more interesting than to investigate if ordinary atmospheric electricity as manifested in lightning would produce the same effects on muscular movements. In this matter Galvani showed much courage as an inventive genius. He dared to place an atmospheric conductor on the highest point of his house and to this conductor he attached a wire, which ran down to his laboratory. During a storm he suspended on this metallic circuit by means of their sciatic nerves frog legs and the legs of other animals prepared for the purpose. To the feet of the animals he attached another wire sufficiently long to reach down to the bottom of a well, thus completing a current to the ground.

All the phenomena took place exactly as if with artificial electricity. Whenever lightning flashed from the clouds the limbs of the animals experimented with underwent violent contractions, which were noticeable before the noise of the thunder, and were, so to say, the signal for it. These contractions took place, although there were no conductors from the muscles and although the nerve conductors were not isolated. The muscular contractions were greater in proportion than the intensity of the lightning and the proximity of the storm. The phenomena were manifest whether the animal was in the open air or if for greater convenience it was enclosed in a room or even in a vessel. The muscular contractions could even be noticed despite the fact that the nerves were separated somewhat from their conductor, especially whenever the lightning was violent. The sparks would leap over a small gap almost as in the case of artificial electricity, the muscular contraction of the animal being proportioned to the energy and the nearness of the sparks.

Galvani called special attention to the fact that the lightning did not excite a single contraction of the muscle as was the case with a spark of artificial electricity, but that there were a series of muscular contractions succeeding one another rapidly in diminishing energy and somewhat corresponding to the reiterated reports of the thunder. This was Galvani's expression for the dying away of the electrical influence upon the muscle. He had thus evidently reached a hint of the pendulum-like swing with

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which electrical equilibrium is restored after its violent disturbance immediately following the lightning stroke. He noted, moreover, that for the production of muscular contractions, the absolute appearance of lightning was not indispensable. Muscular twitchings were noted whenever the heavens were overclouded by a storm, or whenever clouds charged with electricity were passed above the conductor.

These experiments were made upon living frogs, as well as upon the separated legs and in both cases the results obtained were very similar to those observed on the employment of some form of artificial electricity. In some of these observations, Galvani was anticipating ideas that became current truth in electrical science only many years after his time. In his observations upon the effects of lightning, he was anticipating Franklin's works to a certain extent. Both of these great scientists, however, had been anticipated by a clergyman in Austria, whose work attracted very little attention, however, because he was not in touch with the scientific bodies of the day. The demonstration of the identity of ordinary terrestrial artificial electricity and the lightning was in the air as it were and many workers as is usually the case with any great discovery, came very close to it, and deserve at least a portion of the credit for it.

Almost needless to say, many of these experiments with lightning thus conducted by Galvani were not without an element of serious personal danger. Not long after this time a Russian savant, Richman by name, while repeating Franklin's experiments with the kite, was struck dead by the charge received from his apparatus. Galvani, however, devoted himself only in passing to the physical problems involved, and kept always in view the physiological aspects of the problem of animal electricity ; and, accordingly, made a series of most interesting observations on the ray fish or torpedo, as it is sometimes called, the fish which gives electrical shocks. His idea was to demonstrate that the shocks felt when this animal was touched were really due to the sparks of electricity similar to those which can be obtained by artificial means. This had never been determined and Galvani succeeded in showing the presence of sparks exactly as if the animal were one of the apparatuses by which the sparks of frictional electricity are developed. At this time this seemed surprising enough. Galvani also endeavored to demonstrate

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natural phenomena. Few men have
their experiments so as to bring
knowledge. His experimental skill
it is to this that we owe the devel
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Almost more interesting than Ga
is Galvani the man. As one of hi
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indeed, seemed to feel more at home among poor patients than in the society of the wealthy and noble. Even towards the end of his life, when the loss of many friends, and especially his wife, made him retire within himself much more than before, he continued to exercise his professional skill for the benefit of the poor and the indigent, though he often refused to take cases that might have proved sources of considerable gain to him. Early in life when he was very busy between his professional work and his practice, he remarked more than once on refusing to take the cases of wealthy patients, that they had the money with which to obtain other physicians, while the poor did not, and he would prefer to keep some time for his services for them.

Towards the end of his life Galvani was not a little perturbed by the course of events around him and by the sweeping away of faith in old beliefs consequent upon the French Revolution and the philosophic movement that had led up to it. Seeing round him, too, the abuses to which this supposed liberty and assertion of the rights of man led, it used to be a favorite expression of Galvani that "A little philosophy led men away from God, but that a good deal of it led them back to Him again." Especially did he consider this true with regard to younger men, whose lack of wisdom in the difficult phases of life made them think their philosophy of things was complete, until sad experience had taught them the necessity for lifting men's minds above any mere religion of humanity, any mere stoic resignation to the inevitable, if what was best in them was to be brought out.

A very interesting feature of the Italian university life of that time is revealed in two important incidents of Galvani's university career. One of his professors, one, by the way, for whom he seems to have had a great deal of respect, and to whose lectures he devoted much attention, was Laura Caterina Maria Bassi, the distinguished woman professor of philosophy at the University of Bologna, about the middle of the eighteenth century. It is doubtless to her teaching that Galvani owes some of his thoroughgoing conservatism in philosophic speculation, a conservatism that was of great service to him later on in life, in the midst of the ultra-radical principles which became fashionable just before and during the French Revolution. Madame Bassi seems to have had her influence on him for good not only during his student career, but also later in life, for she was the wife of a

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tion, in the historical address on Galvani which he delivered before that society in 1801.

"Galvani constantly refused to take the civil oath demanded by the decrees of the Cis-Alpine Republic. Who can blame him for having followed the voice of his conscience, that sacred, interior voice which alone prescribes the duties of man and which has preceded all human laws? Who could not praise him for having sacrificed with such exemplary resignation all the emoluments of his professorship rather than violate the solemn engagements made under religious sanction?"

In the same panegyric there is a very curiously interesting passage with regard to Galvani's habit of frequently closing his lectures by calling attention to the complexity yet the purposefulness of natural things and the inevitable conclusion they must have created with a definite purpose by a Supreme Being possessed of intelligence. At the time that Alibert wrote his memoir it was the fashion to consider, at least in France, that Christianity was a thing of the past, and that while theism might remain, that would be all that could be expected to survive the crumbling effect of the emancipation of man.

He says: "We have seen already what was Galvani's zeal and his love for the religion which he professed. We may add that in his public demonstration he never finished his lectures without exhorting his pupils to a renewal of their faith by leading them always back to the idea of the eternal Providence which develops, preserves and causes life to flow among so many different kinds of things. I write now," he continues, "in the age of reason, of tolerance and of light. Must I, then, defend Galvani in the eyes of posterity for one of the most beautiful sentiments that can spring from the nature of man? No, and they are but little initiated in the saner mechanism of philosophy who refuse to recognize the truths established on evidence so strong and so authentic. *Breves haustus in philosophiâ ad atheismum ducunt, longiores autem reducunt ad deum*, small draughts of philosophy lead to atheism, but longer draughts bring one back to God—which may perhaps be better translated by Pope's well-known lines, 'Little learning (in philosophy) is a dangerous thing; drink deep, or touch not the Pierian spring.'"

Galvani has been honored by his fellow-citizens of Bologna as one of their greatest townsmen and by the university as one

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of her worthiest sons. In 1804 a medal was struck in his honor, on the reverse of which, surrounding a figure of the genius of science, were the expressions "*mors mihi vita*," "Death is life for me" and "*Spiritus, intus, alit*," "The spirit works within," which were favorite expressions of the great scientist while living and are lively symbols of the spirit which animated him. In 1814 a monument was erected to him in the courtyard of the University of Bologna. It is surmounted by his bust, made by the most distinguished Bolognian sculptor of the time, De Maria. On the pedestal there are two figures in bas-relief executed by the same sculptor, which represent religion and philosophy, the inspiring geniuses of Galvani's life.

Before he died he asked to be buried in the humble habit of a member of the Third Order of St. Francis. He is said to have valued his fellowship with the sons of the "poor man of Assisi" more than the many honorary fellowships of various kinds that had been conferred upon him by the scientific societies all over Europe.

JAS. J. WALSH, PH.D., M.D.

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# OUR RUSSIAN CATHOLICS: THE GREEK RUTHENIAN CHURCH IN AMERICA.

## III.

### THE GREEK CATHOLICS IN THE UNITED STATES.

BEFORE we describe the actual position of the Greek Catholics in the United States, it will be well to notice the organization and round of their church life in the land which they have left. The peculiarities of their rite do not constitute the only point of difference between them and the Roman rite, for their very church year is one of antiquity, and in certain respects it is divided quite differently from the one to which we are accustomed.

The Greek ecclesiastical year differs in many respects from the Roman one. In the first place their calendar is the Julian or unreformed calendar, and not the Gregorian calendar as used in the Roman rite and throughout the western Catholic and the Protestant countries. It has now become thirteen days behind the Gregorian calendar: so that the day which western nations know as the first day of November is with the Greek Catholics and the Greek Orthodox the 19th day of October. The Greeks have merely kept their old reckoning unchanged, and as it was once the correct calendar reckoning of the whole Christian church, it has never been interfered with. This makes all the notable days of the year come nearly two weeks later than they do in the Roman calendar. In the case of Easter, owing to it being reckoned from the first full moon of spring, the feast sometimes falls on the same day as in the Roman rite, and sometimes as much as five weeks later. Next year it will only be one week later, while in 1906 it will fall on the same day as the Roman Easter.

For the purposes of the church office-books in the recitation of divine services, the Greek ecclesiastical year, reckoning by church feasts, begins in September, just as the Roman ecclesiastical year begins in December with Advent. The first feast celebrated in the ecclesiastical year is the Nativity of the Blessed Virgin, on September 8th, followed by the Exaltation of the Holy Cross, on the 14th of that month; the year's course finally



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ending with the Beheading of St. John the Baptist, on the 29th day of August, as the last great holy day. In many respects the calendar differs from the Roman year, although the great feasts, such as Christmas, Circumcision, Presentation, Annunciation and Assumption fall upon the same calendar dates (allowing for such dates being thirteen days behind), while Easter, Ascension and Pentecost follow at similar intervals. The chief differences are in the change of date for celebrating well-known feasts and in the celebration of some not used in the Roman rite. On October 1st, the Intercession of the Blessed Virgin is celebrated. St. Michael the Archangel is commemorated on October 8th, and St. Nicholas' day, December 6th, is a very great holy day. The Immaculate Conception is observed on December 9th, while on December 26th there is the feast of the Taking of the Blessed Virgin (*Sobor Presviatoi Bogoroditzy*), commemorating the flight into Egypt, and the 6th of January commemorates the Theophany of our Lord, *i. e.*, His baptism in the Jordan, and not the Epiphany or His manifestation to the three Wise Men. The 30th of January commemorates the Three Saints—St. Chrysostom, St. Basil and St. Gregory, the compilers of the three liturgies or Masses used by them. On Pentecost (or Whitsunday) the descent of the Holy Ghost is celebrated, and Whitmonday, the day following, is the day of the Holy Trinity, the equivalent of Trinity Sunday, while on the first Sunday after Pentecost the feast of All Saints is celebrated. This latter was formerly the old Roman use, until Pope John XXII instituted the feast of Trinity Sunday and displaced the feast of All Saints from its ancient place, fixing it upon November 1st instead. The old usage, however, is still indicated by the counting of the Sundays in the Roman liturgy from Pentecost, and not from Trinity Sunday, as is done in the Anglican Prayer Book, which follows an English use first introduced by St. Thomas á Becket.

The Sundays in the Greek ecclesiastical year are also reckoned differently from the Roman. The Sundays are frequently named after the Gospel of the day, and in reckoning them the ecclesiastical year of the Greeks again commences at a different point, usually early in January, the starting point being governed by the date of Easter. It is, in fact, very much as if the Roman Sunday reckoning should commence with the Sunday before Septuagesima, instead of the first Sunday in Advent. In other

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words, the Greek Church has two modes of reckoning the ecclesiastical year; one for movable feasts and one for immovable feasts. Of the latter we have just spoken.

Now, taking the present year as an example in reckoning the Sundays and movable feasts, the third Sunday in January, old style (which fell upon the last Sunday in January as observed by us), began the Greek Sunday reckoning. Using the Greek calendar, it corresponds substantially to the Sunday preceding Septuagesima. This Sunday is called the Sunday of the Prodigal Son. Then comes the Sunday of the Meat-eating (*Miasopustnaya*), *i. e.*, the carnival week Sunday; the next is the Sunday of the Cheese-eating (*Syropustnaya*), *i. e.*, the week of the beginning of Lent. Then come the five Sundays of Lent; then Palm Sunday (*Tsvietnaya*); then Easter Sunday. Then follow the seven Sundays after Easter until Pentecost, which are respectively known (chiefly from their Gospels) as the Sundays of Thomas, the Myrrh-bearers, the Paralytic, the Woman of Samaria, the Blind Man, the Holy Fathers (*i. e.*, of the Council of Nice), and Pentecost. The next Sunday after Pentecost is All Saints', and then follow thirty-two or thirty-three Sundays after Pentecost, numbered in consecutive numbers, as in the Roman calendar, until the Sunday of the Publican and Pharisee is reached again in the following year. Some of these Sundays after Pentecost have also special names of their own. The thirtieth Sunday after Pentecost is also known as the Sunday of the Holy Forefathers (*Sviatikh Praotetz*), while the last two Sundays after Pentecost are also known as the Sunday before the Light (*pred Prosvieshchenie*), and the Sunday after the Light (*po Prosvieshchenie*), in allusion to the Theophany of our Lord which is celebrated between them.

The great fasts of the Greeks are: (1) Lent (*Veliky Post*), which lasts from the Monday after Cheese-eating Sunday until midnight before Easter Sunday, in all, seven weeks; (2) Peter-fast (*Petroff Post*), which lasts from the Monday after All Saints' Sunday until midnight before SS. Peter and Paul's day, June 29, in all, five weeks; (3) Assumption-fast (*Uspensky Post*), which lasts from August 1 until midnight before Assumption, August 15, in all, two weeks; (4) Christmas-fast (*Rozhdestvensky Post*), which lasts from the day after St. Philip's day (November 15) until midnight before Christmas, in all, nearly forty days. Be-

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sides these, there are three other fast days; the vigil of the Theophany (January 5), the day of the Beheading of St. John the Baptist (August 29) and the day of the Exaltation of the Holy Cross (September 14). There are also small fasts or abstinences on the Wednesdays and Fridays of each week, with the exception of the weeks of Christmas, Carnival, Easter and Whitsuntide, when these fasts are not required.

The liturgical day is practically divided into three great parts: vespers (*vechernya*), or the evening service, symbolically representing the Old Testament; matins (*Utrenya*), the early morning service, symbolically representing the New Testament; and the Hours (*chasi*), which comprise the first hour (*pervy-chas* = prime) at 7 o'clock in the morning, the third hour (*tretyi-chas* = tierce), at 9 o'clock, the sixth hour (*shesti-chas* = sext), at 12 o'clock, and the ninth hour (*deviati-chas* = none), at 3 o'clock in the afternoon. The *Molitvoslov* in this regard is arranged somewhat after the manner of the Roman breviary.

The Russian Greek Catholics of the Austro-Hungarian empire who come to this country are ruled there by six bishops of the Greek rite, partly in Galicia and partly in Hungary. The Greek Catholic Church is autonomous in Galicia, depending there directly upon Rome and being confirmed in its ancient rites and privileges, while in Hungary its bishops are suffragans under the jurisdiction of Latin archbishops.

The Greek Catholic hierarchy in Galicia (eastern Austrian-Poland) consists of a metropolitan and two bishops subject to him. The metropolitan of Lemberg-Galitz is the Greek Catholic primate of Galicia and has his See at Lemberg (*Lvov*) in the centre of Galicia.

The present metropolitan is the Most Reverend Andrew Alexander Sheptitzky (Count of Sheptitz), who succeeded in 1901 the late Cardinal Sembratovich. He is a monk of the Order of St. Basil, is about forty years of age, a man of fine presence, and in 1899 was consecrated bishop of Stanislau. In 1901 he was made archbishop (metropolitan) of Lemberg. His activity and ability are well known; he is a member of the Austrian House of Lords, and of the Galician Assembly; and is also a Roman prelate.

The united diocese of Peremysl, Sambor and Sanetz—usually known as Peremysl from the seat of the bishop—is the westerly diocese of Galicia. The present incumbent is the Right Rev-

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erend Constantine Chekhovich, who was born in 1857, ordained priest in 1883, and was elected bishop in 1896 and consecrated in 1897. He has been very successful in building up his diocese and providing for its schools and seminary. He is a domestic prelate and assistant to the Papal Throne and a Roman count, and has the Great Cross of the Order of the Holy Sepulchre at Jerusalem. He is also a member of the Galician Assembly.

The easterly diocese of Galicia is that of Stanislau. It was founded in 1885, and the present bishop is the Right Reverend Gregory Khomishin. He is of peasant birth and is about thirty-six years old. He finished his studies in the Greek Catholic seminary in Lemberg, where he was ordained priest in 1893. He first took a parish in Stanislau, but afterwards obtained his doctorate in theology at Vienna University, then for two years was rector of the Theological Seminary. In the spring of 1904 he was elected and consecrated bishop of Stanislau.

In Hungary, on the southern slopes of the Carpathian mountains, the Greek Catholics are divided into two dioceses, Munkach and Eperies. The Greek bishops of these two dioceses are subject to the Roman archbishop of Gran (*Ostrigom*).

The bishop of Munkach (who resides at Ungvar, about forty miles from Munkach) is the Right Reverend Julius Firtzak, who was born in 1836. He is the son of a priest and was educated at Ungvar and the University of Vienna, and he afterwards became professor of theology in Ungvar. He was ordained priest in 1861, became *protoierei* in 1886 and was consecrated bishop in 1891. His theological attainments are widely known and he is a master of several languages. He has long been a member of the Hungarian parliament, is privy counsellor to the emperor, archimandrite of the Basilian monastery of the Holy Apostles Peter and Paul, and is a Roman count, assistant to the Papal Throne and prelate to His Holiness.

The bishop of Eperies (*Prasheva*) is the Right Reverend John Valyi, who was born in 1837. He finished his theological course in Ungvar and also studied in Vienna, where he won his doctorate in theology. In 1871 he was appointed professor of history and church law in Ungvar. In 1883 he was consecrated bishop. He has built a fine theological seminary and also an institute for the Basilian monks, besides attending to the common schools of his people. He is also a privy counsellor, a Roman

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count, prelate to His Holiness and assistant to the Papal Throne. In 1900 he and the bishop of Munkach led a large pilgrimage of Greek Catholics to visit the Pope at Rome.

The bishop of Kreutz (*Krizhevats*) is the Right Reverend Julius Drohovetzky, who has an isolated diocese lying south of Hungary in northern Croatia. He is subject to the Roman archbishop of Agram (*Zagreb*). I have no particulars concerning him, except that he was consecrated bishop in 1891, and is a Roman count and assistant to the Papal Throne. His diocese is quite small in population of the Greek rite, for it contains according to the latest statistics about 28 priests, 24 churches and but little over 30,000 Greek Catholics.

As I have said, there is also in eastern Hungary and Transylvania a province of Roumanian Greek Catholics. Not many of these have so far emigrated to this country. They are governed by the Greek Catholic Archbishop of Alba-Julia, the Most Reverend Victor Mikhaly and his three suffragan bishops: the Bishop of Lugos, Right Reverend Vasili Gossu; the Bishop of Samos-Uvar, the Right Reverend John Sabov; and the Bishop of Grosswarden, Right Reverend Demetrius Radu. The Roumanian Greek Catholics are not Slavs, but of mixed Roman or Latin descent, and speak and use the Roumanian language (somewhat similar to the Italian or Spanish) in their daily life. They use the Greek rite, but their church and liturgical language is the old Roumanian. Hence they have nothing except their rite in common with the Russian (Ruthenian) Greek Catholics.

These Ruthenian Greek Catholics have their own provincial council and diocesan synods (*eparkhialnoe sobranie*), which look after their discipline, church rites and peculiar needs, quite apart from the Latin rite. Some of the subjects discussed and legislated on would be impossible in the Roman rite. For instance, lately they discussed the pensioning of parish priests' widows, and fixed such pensions at from 600 to 1,200 crowns (francs) a year, according to needs and circumstances.

The influx of the Slavic nations to America is quite recent. They were first brought as miners to the Pennsylvania coal fields. In the anthracite region alone of that State there were in 1880, 1,925 Slavs; in 1890, 40,000; and in 1900, 81,000. The same proportion is probably true of the other parts of the coal and iron regions, but I have not the figures at hand. The great majority

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of the Slavs were from the Austro-Hungarian empire and chiefly from the mines and villages of the Carpathian mountains. Nearly one half of the number were of Little Russian stock, and they were almost wholly Greek Catholic in faith. The Poles, Bohemians, Croatians and Slovaks, who constituted the remainder of the Slavs, were Roman Catholic. It was not surprising, then, that as soon as the Russian Catholics increased in numbers they brought their Church here, too. In 1884, Father Ivan Volanski, the first Russian (Ruthenian) priest in America, came from Galicia to Shenandoah, Pennsylvania. In the following year he built a uniate Greek Catholic church there. As he was a married priest, he had great difficulty in being recognized by the Roman Catholic bishops in America. He was finally recalled by the Metropolitan of Lemberg, the late Cardinal Sembratovich. Father Volanski was afterwards sent as a missionary to Brazil, where his wife died. He is now a parish priest in the diocese of Lemberg.

Afterwards another church was built at Wilkesbarre, Pennsylvania, followed by another at Scranton, Pennsylvania. Then a church was built in Jersey City, New Jersey. From that time onward the increase in church building has been continuous and commensurate with the immigration. Even quite costly churches have been built. In Jersey City the old church has given way to a fine stone and brick church, which is an excellent specimen of Russian architecture, while in Homestead, Pennsylvania, they are now erecting a very fine church which will cost $90,000, and during the past month they have laid the corner-stones of three new churches in Pennsylvania and New Jersey, one of which will cost $60,000.

The two churches in Scranton, Pennsylvania—the Blessed Virgin Mary and St. John the Baptist—are worthy of attention, and the church of St. Nicholas of Myra, at Yonkers, is a substantial brick building.

The founding of new churches has gone on so rapidly within the past eight years that there are now in the United States the following Greek Catholic churches:

| | | |
|---|---|---|
| In the State of Pennsylvania there are | . . | 48 churches |
| " " " " New York " " | . . | 8 " |
| " " " " Ohio " " | . . | 7 " |

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| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| In the | State | of | New Jersey | there | are | . | . | 6 | churches |
| " | " | " | Connecticut | " | " | . | . | 4 | " |
| " | " | " | Indiana | " | " | . | . | 2 | " |
| " | " | " | Colorado | " | " | . | . | 2 | " |
| " | " | " | Massachusetts | " | " | . | . | 1 | " |
| " | " | " | Illinois | " | " | . | . | 1 | " |
| " | " | " | Missouri | " | " | . | . | 1 | " |
| | | | | | | | | 80 | churches |

It is true that the majority of these churches are light, wooden buildings, particularly in the mining regions of Pennsylvania, but in the larger towns many of them are built of more substantial materials. When one considers that they have all been built and are supported by a people who for the most part are poor in the extreme—a people who came here only a few years ago with merely their strong arms to help them—it seems almost wonderful.

Nor is this all. Most of these churches have parochial schools attached to them. In a few of the Greek Catholic parishes the parochial buildings are quite substantial. As the people and their elder children are at work during the day, the schools are generally held in the evening and on Saturdays, so as to accommodate their necessities. Some of the largest schools have from 150 to 200 pupils, and the most of them try to have two teachers, one English and the other Russian.

To attend to the spiritual wants of these Greek Catholic parishes there are 75 Ruthenian priests. I do not count in that number 7 Greek Catholic Syrian priests, of whom I know but little, but who minister exclusively to about 7,000 Greek Catholic Syrians. Ranging these Russian priests according to the dioceses from which they came, they are as follows:

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| From the | diocese | of | Munkach, | Hungary, | . | . | | 35 | priests. |
| " | " | " | Eperies, | " | . | . | . | 14 | " |
| " | " | " | Lemberg, | Galicia, | . | . | | 11 | " |
| " | " | " | Peremysl | " | . | . | . | 6 | " |
| " | " | " | Stanislau, | " | . | . | . | 4 | " |
| " | " | " | Scranton, | Pennsylvania, | . | | | 2 | " |
| Basilian | monks | from | Eperies, | . | . | . | 2 | | |
| " | " | " | Lemberg, | . | . | . | 1 | 3 | |
| Total, | . | . | . | . | . | . | . | 75 | priests. |

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It will be noticed that two of these Greek Catholic priests are from the Roman diocese of Scranton, Pennsylvania. These two are the Rev. Miron Volkay, who was formerly a Greek Orthodox priest and who was received into the Union, and the Rev. John Parskuta, who was ordained a priest, according to the Latin rite, by special permission, both by the Bishop of Scranton.

The great majority of the Greek Catholic priests are married and have families. The only exceptions which I have been able to find are the three monks—one of whom is the Right Reverend Andrew Hodobay, Abbot and Apostolic Visitor to the Greek Catholics in America—two unmarried priests, in Trenton, New Jersey, and Hazelton, Pennsylvania, and three widowers, presiding over churches in Allegheny and McAdoo, Pennsylvania, and in Toronto, Ohio. There may be some others, but this I have not ascertained.

Some of these priests are well educated, cultured men, and contribute quite extensively to the Russian newspapers published here. Others have compiled church catechisms and church manuals. Three of them have been Consistorial Councillors in the respective dioceses from whence they came. There are, however, no monastic institutions of the Greek Catholics in America for either men or women, nor have they anything like a seminary or academy for the instruction of candidates for the priesthood.

Statistics of the exact number of Greek Catholics in the United States are hard to get. The statistics given in the Census Report of the United States are absolutely worthless. There the figures for Greek Catholics and Greek Orthodox are hopelessly intermingled, and they both are summarized along with the Old Catholics and the Polish schism as an item under the general title, "Catholics." As the result of much questioning concerning the size of congregations and the number of people comprised in the parishes of the different priests, it seems to me that there were, at the beginning of the present year, from 160,000 to 280,000 Greek Catholics in the United States. These are entirely separate from the Greek Orthodox population, whose statistics I shall give later. Owing to the constantly increasing immigration from Austria-Hungary, one would be perfectly within bounds to say that there are now about 300,000 Greek Catholics in the United States, and that, divided roughly, about 100,000 came from Galicia and nearly 200,000 from Hungary. According to

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the most accurate figures which I can obtain, they seem to be divided among the following States:

| | | | |
|---|---|---|---|
| Pennsylvania contains | 148,700 | Massachusetts, . | 4,000 |
| New York, . . | 32,500 | Indiana, . . . | 3,500 |
| New Jersey, . . | 27,500 | Minnesota, Dakota, | |
| Ohio, . . . | 20,500 | Nebraska and Mon- | |
| Connecticut, . . | 7,500 | tana have about . | 8,000 |
| Illinois, . . . | 7,500 | Virginia, West Vir- | |
| Missouri, . . | 5,000 | ginia, Alabama and | |
| Colorado, . . | 4,000 | Texas have about | 7,000 |
| Making a total of . . . . . | | | 275,700 |

These figures do not include the 7,000 Greek Catholic Syrians of whom I have spoken, and who are principally found in New York, Illinois and Massachusetts, and whose mother tongue is Arabic.

These Greek Catholics are also distributed among the various American dioceses as follows:

| | | | |
|---|---|---|---|
| Diocese of Pittsburg, | 63,000 | Diocese of Columbus, | 5,000 |
| " " Scranton, | 34,000 | " " St. Louis, | 5,000 |
| " " Philadelphia, | 23,000 | " " Albany, | 4,500 |
| " " Newark, | 20,000 | " " Erie, | 4,500 |
| " " New York, | 16,000 | " " Boston, | 4,000 |
| " " Cleveland, | 15,000 | " " Denver, | 4,000 |
| " " Altoona, | 12,200 | " " Syracuse, | 3,000 |
| " " Harrisburg, | 9,000 | " " Fort Wayne, | 3,500 |
| " " Hartford, | 7,500 | " " Brooklyn, | 3,000 |
| " " Chicago, | 7,000 | " " Buffalo, | 2,500 |
| " " Trenton, | 6,000 | " " Omaha, | 2,000 |

The remainder are scattered through the Southern and Western States, and I am unable to assign any numbers to any particular diocese.

ANDREW J. SHIPMAN.

(*To be continued.*)

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# EDITORIAL.

## THE INTERNATIONAL FREE THOUGHT CONGRESS.

ON September 20, what was called an International Congress of Free Thinkers was formally opened in Rome. The preliminary announcements of adhesions to the Congress must have led many to think that there was to be an assemblage of many of the great scientific and philosophic thinkers from all over the world. As a matter of fact the foreigners who were in attendance, and we speak as an eye witness, were a meagre handful of radical thinkers with a sprinkling of writers and some university teachers of socialistic tendencies. Only one man whose name is well known in scientific circles—that one Ernest Haeckel—from Germany was actually present. Haeckel addressed the Congress at the opening session and repeated what has been his invariable text for forty years—that the salvation of philosophy and science depends on a complete acceptance of Darwin's teachings. Thirty years ago Virchow routed him on this topic at a memorable meeting of German naturalists at Munich. Now there is scarcely a serious progressive biologist in the world who does not recognize the passing of Darwinism as a theory, though some of Darwin's observations will remain for all time a precious entail for science.

It had been announced that Berthelot, the perpetual secretary of the French Academy of Science, should be present. He was not, but sent a letter in which he forcibly reminded the members of the Congress that the greatest danger they ran was that of claiming free thought for themselves, but not allowing it to others. He insisted that they must remember that those who disagreed with them even to the extent of believing many things for which they might see no justification were yet entitled quite as much as those who called themselves free thinkers to the free exercise of their right of judgment and to their personal opinions.

The sessions of the Congress were held in the Collegio Romano, the old Jesuit College at Rome, which for so long was the academic home of some of the greatest teaching in the world. It would have been amusing then were it not so ridiculous to hear so much said of obscurantism and religion within



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walls that had been hallowed by centuries of effort to spread the light of civilization and culture. Much was said particularly of clerical opposition to science, though not by any real scientists, but by men who forget that within the very building in which they met was Father Kircher, the Jesuit's museum—the famous collections which have formed the basis of some of the modern sciences—the first great scientific museum of modern times. Surely none of those who spoke in this strain realized that this was the home of Father Secchi's labors when he was adding new chapters to modern astronomy.

After the first day there was an attempt to limit discussion, for every one seemed to want to talk, and all had come with a favorite theory to air. Then there was a row that threatened to disrupt the Congress. Members claimed the right of free speech as well as free thought. Finally, a notice had to be posted up that whoever disturbed the meeting by refusing to abide by the chairman's ruling was acting in favor of the Vatican. The animus of the meeting became clear, for after this the sessions were quieter. The relations of Church and State were discussed, and the question of religious schools occupied much time. It was proposed to send congratulations to Combes for his suppression of religious schools in France, this being the free-thinker's view of liberty, fraternity and equality; but then some one proposed to send a message of sympathy to the Russians enslaved by their government, and another proposed a message of sympathy for the down-trodden Poles, and the climax came when an enthusiastic pan slavist proposed a resolution of encouragement to the Cjechs in their struggle with the Germans. This was too much, for it would give offense to Italy's allies in the Triple Alliance, Austria, and especially Germany, so prone to be touchy on this question. This would never do, and measures were taken to suppress all references to foreign powers. After this there was much talk of many things, and all manner of panaceas for the evils of mankind were proposed, but it was *vox et præterea nihil*, and the Congress went out in a cloud of words, words—*Sic transit.*

### SECRETARY TAFT'S ADDRESS AT NOTRE DAME.

Addressing the Faculty and students of Notre Dame University, October 5, the Hon. Secretary of War spoke at length on the Church and our Government in the Philippines, and the *Ave*

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*Maria*, October 15 and 22, has reprinted the address from his manuscript. Reading it one naturally recalls some passages in Vol. I, of the Report of the Secretary of War, for the year ending June 30, 1902; the Reports of the Taft Philippine Commission transmitted to Congress by President McKinley, January 25, 1901, or, what answers the purpose of this last quite as well, Dr. Middleton's review of it, reprinted in pamphlet form, from the *Ecclesiastical Review* and the *Dolphin*, under the title, "Religion and Education in the Philippines."

Reluctant as we are to take issue with a man so popular and so conversant with conditions in the Philippines, we must question his knowledge of their ecclesiastical history when he states that before 1800, twelve of the bishops and archbishops appointed in the islands were natives, and that from 1832 no natives were allowed to enter the Religious Orders. Authorities like Colin and Partells do not record that any native, *i. e.*, Indian, was ever appointed bishop or archbishop in charge of a diocese. There is not, so far as we have been able to ascertain, any record even of native coadjutor bishops. The "Mariam (Mariano) Gracia" spoken of in the testimony of Laktaw, was an Indian, but he never became bishop. The eight bishops sent out by the College of San José were of Spanish parentage.

Again, one Religious Order, at least, has received natives since 1832, and four of them have actually entered it since 1888. What one can do the others can also do. One every four years in one Order is not so bad when we consider that prior to 1832 for two hundred years only two hundred were received in five Orders, or one every five years. These errors would not be so serious, only the Secretary bases on them an argument for hostility to the friars. Even if his statements were correct, his opinion of the native clergy would explain why they should be neither bishops, parish priests nor religious. "The native clergy, consisting mainly of priests of limited education, who had acted as assistants to the friars, have become the parish priests; and the learning and character of many of them are by no means as those of Catholic priests of other countries." For the same reason as he and his associates in office there and at home consider the Filipinos unfit for independence, he should logically consider native priests unequal to the task of governing dioceses or parishes, or for the discipline and stability of religious life. We are

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happy to state that some of them are capable of the most responsible offices, and actually are vicars general and prebendaries, but they were not jealous of the Spanish friars, any more than they are now jealous of the American bishop and clergy in the Islands.

There is but one explanation of the hostility of a certain element in the Philippines for the friars. It is not their landlordism. As Secretary Taft tells us, of the 420,000 acres accredited to them (in the actual purchase it has already shrunk to 400,000 or less, and deficiencies are still reported), fully 300,000 acres "had been held for periods ranging from 50 to 200 years;" and it was not until "After the Revolution of 1896 that the popular feeling against the friars made the collection of rents from their tenants impossible." There never was, according to the Apostolic Delegates in the Philippines, and there is not to-day, according to the bishops and clergy there, not to invoke a host of other witnesses, a popular feeling against the friars. Whatever feeling there is against them is clearly not due to their landed possessions which they had held from 50 to 200 years without objection on the part of their tenants. The assumption that this hostility was a popular one, that the people were practically a unit against them, as Secretary Root expressed it, and that it began early in the last century, is precisely the reason why every explanation of such hostility as did exist must, to say the least, seem inconsistent. Secretary Taft admits that the friars continued "to act sincerely as the protectors of the natives down to the beginning of the past century," and that, "so great and complete became the control which the friars exercised over the natives by reason of their sincere devotion to their interests, that Spain found it possible to police the islands with very few troops. Thus, in 1636 there were 1,900 troops, when the known population was less than 1,000,000. Now, if the number of troops was a measure of the sincere devotion of the friars to the Filipinos, that devotion must have continued not only until 1800, the beginning of the past century, but until 1896, the beginning practically of the present century, since: "From 1828 to 1896 the Spanish forces varied from 1,000 to 3,000 officers and men," with a census of at least 6,000,000!

The Secretary suggests the real origin and cause of such hostility as did exist when he tells how the opening of the Suez Canal brought hordes of Spanish adventurers into the islands, with

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their liberal political views and tendencies to insurrection. To know the real nature of the cause is a great aid in knowing its effect and in estimating the extent to which it operates. The jealousies of a few priests and friars, and the tenure of a few lands whose revenues supported schools and churches, should never have provoked unusual hostility to men who had enjoyed the affections of the people for centuries. The machinations of a few rebellious spirits could incite in breasts agitated with revolutionary sentiments like their own, a hatred of any body of men whose opposition and influence they had reason to fear. This was the only cause why the insurrectos in the Philippines were hostile to the friars, and it is the cause why they alone are opposed to them to-day, just as they are opposed to our government there, to the American bishops and to any body of men who represent law and order. Friar landlordism, clerical jealousies, are only pretexts, not to be considered too seriously. What would be most interesting to hear from Secretary Taft is the true story of the various insurrections whose leaders have fostered this animosity against the friars, especially of the political party of Federalists which they have formed in the islands since his advent there, and of the Aglipayan independence movement under the guise of religion started since his return to Manila from Rome. Until we know something of the character, the motives, the number of men who control these movements and their relations with the friars before and since our possession of the islands, we cannot appreciate either the nature or the extent of the hostility to the friars, and few men could speak of these movements with more knowledge than he. The story of his negotiations with the Vatican is in the Reports of the Secretary of War, his predecessor, and the answers of Cardinal Rampolla, are so luminous and statesmanlike that our readers will be pleased to read them as supplementary to Secretary Taft's own interesting account of his mission to the Vatican, and of Bishop O'Gorman's narration in *La Papauté et Les Peuples*.

In reply to the reminder that this country could deal with the Vatican only on the basis of separation of Church and State, the Cardinal replied:

"The Holy See is not ignorant of the fundamental principle of the American Government in regard to peoples subject to its dominion, which require the separation of the Church from the State. However, the Holy See cannot

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suppose that in the application of these principles the Government does not take into account the situation *de facto* of the peoples governed by it. Now, the fact is that in the Philippine Archipelago its sovereignty is exercised over a population of 7,000,000 entirely Catholic, deeply attached to their faith, and for many centuries educated and formed in its traditions, habits, aspirations, in their very life, according to this faith. It is to be hoped, therefore, that the American Government, not only for reasons of equity, but also for reasons of social and political order, will know how to find a way of reconciling the requirements of its fundamental system with the requirements of the situation *de facto* and to live in good harmony with the Catholic Church and the authorities that represent and protect its interests."

To the first proposal that the Holy See should withdraw the friars from the islands, the answer was:

"As to the Spanish religious in particular belonging to the orders mentioned in the instructions, not even they should be denied to return to these parishes where the people are disposed to receive them without disturbance of public order; and, if in some parishes where it is evident that they are desired, or are favorably regarded by the whole or the great majority of the people, obstacles and difficulties should be interposed on the part of some disturber of the peace, the Holy See trusts that the American authorities by the ordinary means of civil justice, will know how to protect the rights of the religious themselves and the wish of the people."

And again, when this proposal was insisted upon in the following terms:

"The foregoing stipulations (the purchase of the friars' lands and settlement of other ecclesiastical properties) are made on the following conditions:

"(*a*) That titles of the three religious orders to the agricultural lands mentioned in paragraph one, and of any subsequent grantees thereof, shall be duly conveyed by deeds of usual and proper form to the Philippine Government, and no part of the purchase price shall be paid until this provision is complied with.

"(*b*) That all members of the four religious orders of Dominicans, Augustinians, Recoletos and Franciscans now in the Philippines shall withdraw, one-half within nine months after the date of the first payment and one-half within eighteen months thereafter, and meantime they shall not teach, preach, do parish work, or work of inspection in the parishes of the archipelago; except that for a period of two years after the first payment a sufficient number of such members may remain to conduct the schools, university and conventual churches now conducted by them, withdrawing from the islands at the close of such period; and except, further, that any such member as shall have continuously discharged his duty as parish priest in any parish outside of Manila, from August, 1898, to the date hereof, may continue as such and not withdraw from the islands; and that no Spanish members of said four orders shall hereafter be sent to the islands.

"(*c*) Except as provided in (*b*) and in missionary parishes now conducted by the Jesuits, only secular priests or non-Spanish members of religious orders whose presence in the parishes will not disturb the peace or order thereof shall be appointed as parish priests. The term 'secular priests' as used in

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this paragraph shall not include secularised Spanish members of religious orders."

The answer was:

"The Holy See finds it impossible to admit that which is proposed under letters B and C at the end of the project. To begin with, the Holy See cannot admit that there is a connection between the first articles of the convention and the measures which it (the Holy See) proposes to take in order to co-operate in the pacification of the archipelago. In reality, these measures are part of the mission of the Church in the world and are independent of the solution of economic questions. This solution must be inspired solely by the principles of natural justice.

"If we now pass to an examination of the difficulty itself, it is very easy to prove that the Holy See cannot accept the proposition of the Philippine Government to recall from the archipelago in a fixed time all the religious of Spanish nationality—Dominicans, Franciscans, Augustinians, Recoletos—and to prevent their return in the future. In effect such a measure, not justified by a reason of force majeure, would be contrary to the positive rights guaranteed by the Treaty of Paris, and would put, consequently, the Holy See in conflict with Spain, who would have every right to protest. Much more, such a measure would be, in the eyes of the Filipinos and of the entire Catholic world, the explicit confirmation of all the accusations brought against the said religious by their enemies, accusations of which the falsity, or at least the evident exaggeration, cannot be disputed.

"Finally, if the American Government, respecting as it does individual rights, does not dare interdict the Philippine soil to the Spanish religious of the four orders above named, how could the Pope do it, he, the common father of all, the suppport and born defender of the religious? On the other hand, without having recourse to this violent and extremely odious measure, the means which the Holy See counts upon taking are sufficient to set aside any fear or any preoccupation."

It may be well also to keep in view the proposal of the Holy See in regard to the school system in the islands.

"Finally, the Holy See cannot abstain from asking the American authorities suitable provisions for religious teaching in the public schools, especially the primary, and that the choice of teachers be made according to equitable principles, and principles such as do not wound the rights and feelings of a people entirely Catholic."

Secretary Taft explains that

"Under the limitations of the Constitution and the instructions of President McKinley requiring us to keep Church and State separate, we could not expend the public money for the teaching of religion."

As if a separation of Church and State could not admit a separate school system; as if the people should not have been consulted about the use of their money; or, as if their own system of schools would have been devoted exclusively to the teaching of religion!

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The address is in the honorable secretary's usual tone, moderate and discriminating. There is no unqualified criticism of the friars or their policy. He says: "It ought to be noted, however, that while the policy of the friars seems to have been to keep the common people in a state of Christian pupilage, they founded a university, that of St. Thomas, which is older than either Harvard or Yale, and is still doing educational work." This is a trifle inconsistent, but it is not, at least, a wholesale accusation of obscurantism against the friars. He does not declare, as a fact, that the common people were kept ignorant of Spanish, but only that: "It is probable . . . it was deemed expedient to keep them so." When he tells us "that the Church has been placed under the necessity of preparing a priesthood;" that "many of the parishes had to be abandoned for lack of priests," he seems to overlook the fact that the lack of priests was due to our policy of bringing pressure on the friars to leave the islands, and of not giving them proper protection in their own parishes. He implies that the Taft Commission to Rome was not as successful as it had hoped to be, since it did not obtain the withdrawal of the friars from the islands; and states that the price paid for their lands is not too high from a business point of view, "if prosperity returns to the islands." If the Taft Commission to Rome was not successful, it was not for lack of courtesy or ability of its chief commissioner, but rather because he and his chief, the Secretary of War, had been advised unwisely that Rome would effect the withdrawal of the friars. Finally, he gives his personal opinion as a lawyer: "That in most cases the churches, convents and cemeteries belong, not to the people of the municipality or to the municipality, but to the Roman Catholics of the parish." In view of the disputes which have arisen on this point, this passage of the Secretary's, pages 520, 521, deserves serious attention. Had this question been settled promptly when Aglipay and his followers began to seize church properties, not only would the church authorities have been spared needless litigation and expense, but the Aglipayans would never have had the means of injuring religion or of fomenting the spirit of insurrection, for which Governor Wright holds them chiefly responsible.

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## CARDINAL GIBBONS ON THE CONGO FREE STATE.

The following letters from His Eminence, Cardinal Gibbons, express so well the proper view of the Congo Free-State question, that we give them without further comment. Our own articles on this subject will show the inconsistency of the commercial and missionary envoys of England in trying to induce our Government to do what even the English politicians are too sensible to do in their own interest:

"BALTIMORE, October 4, 1904.

"The Rev. Edward Everett Hale:

"Dear Sir: I regret exceedingly that many pressing engagements prevented me from assisting at the peace conference in Boston. Had I been able to be present I would make it my duty to say a word in vindication of the policy of Belgium in the Congo State. The representatives of the different European powers at the Berlin conference were compelled to express their admiration and praise of the noble ideals of the founder of the Congo State and of the splendid results achieved through his humane policy.

"The Italian representative, speaking of the perseverance of the King of the Belgians in the civilization and development of the Congo State said: 'For eight years, with rare constancy, he (the King) has spared neither trouble nor personal sacrifice for the success of a generous and philanthropic enterprise.'

"In terms no less flattering spoke the British representative, Sir Edward Malet, and likewise 'Chinese' Gordon.

"Lord Curzon, too, says: 'The Congo State has done a great work, and so by its administration the cruel raids of Arab slave dealers have ceased to exist over many thousand square miles. It may be added that this happy consummation was not reached without the copious shedding of generous Belgian blood. But civilization and commercial prosperity advanced apace, and, in an incredibly short time, so efficient, so humane was the policy, where before had been a wilderness, now a garden flourishes instead. The civilization, the development, the present prosperity of the Congo State, the peace that now nestles in its once turbulent bosom, are all the fruits of the toil and sacrifice of the Belgians.'

"Keeping in view all this, it would be greatly to be regretted that a conference which bears the very name of peace—which was inaugurated in the interests of peace—should discuss a question which is calculated to arouse enmity and strife. Moreover, such a discussion would of necessity be one-sided and unfair, in so much as the representatives of the Belgian government would have no opportunity to reply to the charges made against its administration of the Congo, nor to present their own case.

"In the past, when the Congo began to thrive, when happy prosperity began to smile upon her rivers and plains, charges were made from the outside against the Belgian administration of the Congo; but the Belgian authorities have always been able to refute thoroughly and successfully all these accusations against misrule and violation of agreements, etc.

"I am yours, very sincerely,

"CARDINAL GIBBONS."

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"BALTIMORE, October 21, 1904.

"Mr E. B. Morel, Honorary Secretary Congo Reform Association:

"Sir—I avail myself of the first opportunity which has presented itself to acknowledge your letter of the 8th inst. In that letter you call my attention to certain resolutions adopted by the Peace Congress at Boston I fail to see in these resolutions any vote of censure upon the Congo Free State They express rather a desire for information in regard to the international status of that State. It appears that those who voted for the resolutions were in need of enlightenment on the subject, but this information lies near at hand. There is no need to appeal to any tribunal. Diplomatic history, diplomatic correspondence concerning the independent State of the Congo, and the acts and the protocols of the Conference of Berlin, as well as of the Conference of Brussels, all prove conclusively that the Congo Free State is an independent sovereign state, and that the powers have no right of guardianship or intervention.

"Your letter also refers to certain documents, such as the British Parliamentary White Book, Africa, No. 7 (1904), which, however, has not escaped my attention. Permit me to say that this book, instead of proving your contention, proves the exact contrary, and shows that both the administration and the courts of the Congo are using their endeavors to correct such evils as may exist—for no human government is perfect

"The interpellation in the Belgian Chamber of Representatives, to which you refer, seems to have been simply a fruitless attempt on the part of the Socialist leader to annoy the government. The very fact that the Chamber considered Mr. Vanderveld's charges against the Congo, and refused to sympathize with him in his views, is in itself a significant indication of the baselessness of his accusations.

"In your letter you are also pleased to say that in speaking in defense of the Congo government I have spoken 'unwittingly,' and to imply that I have not considered the facts nor weighed the evidence. I can assure you that I have not spoken without due consideration. As to the evidence, it is overwhelmingly against your contention. It is only some score of discontented men, depending largely on the untrustworthy hearsay evidence of natives, who have raised an outcry against the Congo administration, out of a great band of 500 or 600 missionaries, both Catholic and Protestant, who are working on the Congo, and who give thanks to the Congo administration for its support to the missions, and for its successful efforts to introduce Christianity and civilization into Central Africa.

"Overwhelming evidence in favor of the Congo government has been given recently by missionaries and by travelers, and it is not only Catholic missionaries, like Monsignor Van Ronsle and Father Henexthoven, who have spoken in praise of the state, but also the most distinguished Protestant missionaries, such as the Rev. Mr. Bentley and Dr. Grenfell.

"As it is not likely that you will convert me, and as I see no probability of convincing you, I, for my part, think it best to consider the correspondence closed. Very sincerely yours,

"(Signed)

"JAMES CARDINAL GIBBONS."

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## FEDERATION NOT A POLITICAL MOVEMENT.

The letter of the President of the American Federation of Catholic Societies, to the effect that the Federation is not in politics, indorses no candidate, affiliates no party, will commend this movement to every conservative Catholic in the land. In view of the fact that certain agencies were claiming the co-operation of Federation in behalf of a political party, this letter is most opportune. Its straightforward statement of the Catholic layman's attitude toward the two great parties, which dominate in our national Government, will command the respect of every intelligent citizen, and go a great way to correcting the impression of many non-Catholics, that Catholics vote as a body apart from the rest of the community, swayed by clerical influences, and guided by considerations of advantage to their Church more than by interest in the nation's welfare. The resolution passed at the National Convention of the Federation in August urges the delegates to do all in their power to purify the ballot. Besides the usual incentives for contributing to this most sacred task of every citizen, we are fortunate this year in having an issue between candidates and policies meriting our serious consideration and respect, apart from any interest of religion, which has sincere adherents in both candidates.

## THE PROTESTANT EPISCOPAL CANON ON DIVORCE.

The earnest endeavors of all parties in the Protestant Episcopal General Convention to safeguard the sacredness of the marriage tie are an evidence of the tendency of public sentiment to condemn divorce and uphold the permanence of the matrimonial contract. The House of Bishops manifested a courage and sincerity deserving all praise, regardless as it was of the unpleasant reminiscences associated with divorce in their communion. Their compromise with the House of Deputies was prudent, in view of the fact that they have not the authority to require submission to their own separate enactments. Indeed, their insistence on new and more stringent regulations against divorce and the evident design of many of their number to work for more stringent regulations still at their next General Convention, bid us hope that gradually every body of Christians in the land will come to regard matrimony as Christ intended it, a bond so sacred that St.

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Paul compares it to the union of Christ with His Church. Could bishops and deputies both learn to accept, not only the primacy, as Bishop Doane advocated, but also the authority of the Vicar of Christ—the authority which, by the way, they would all acknowledge to-day but for its interposition in behalf of the sanctity of this very Sacrament—they would have no difficulty in executing the new canons, nor any hesitation about restoring the Sacrament as Christ instituted it.

## THE FILIPINO STUDENTS.

We have taken no part publicly in the controversy, which should be closed by the following official communications. They speak for themselves, and leave no room for further misunderstanding in this matter. It will gratify our readers to know that these young Filipinos are all good specimens of their people, diligent students and devout Catholics; that the priests and Catholic societies near the schools they attend are interested in their welfare; that in some instances the heads of these schools have made provision for their attendance at Mass and other services; that no attempt to bring any sectarian influence to bear on them will be tolerated. The Presidents of Catholic colleges should do all in their power to assist the Government officials in their laudable purpose of educating these young men and through them their people at home, in our own national spirit.

WAR DEPARTMENT, WASHINGTON.

October 22, 1904.

MY DEAR COLONEL:

I have considered the complaints of the representatives of the Catholic colleges that they have suffered serious injustice from the statements of Mr. Sutherland, the Agent of the Philippine Government, charged with the duty of placing and looking after the Filipino students being educated in this country.

I have read the letters and documents presented by Mr. Sutherland, and the published letters of many Presidents of the complaining colleges and have examined Mr. Sutherland at length on the matter. I find the facts to be that in the Fall of 1902 the Federal Party presented a petition to the Commission asking that legislative provision be made for sending one hundred students at Government expense to this country to be educated in academic and special professional branches; that the bill was prepared by Doctor Tavera, a Filipino member of the Commission, and was introduced by him in the Commission; that in the preparation of the bill, which was pending before the Commission several months, Doctor Tavera, in order to learn

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what allowance should be made by appropriation for each student, wrote to sixty-five institutions of learning in the United States for catalogue and terms; that in this correspondence Doctor Tavera, because he was not fluent in English, availed himself of the services of Mr. Sutherland, then a translator in the office of the Executive Secretary and formerly instructor in Spanish in the University of New Mexico, who was familiar with the schools and colleges of this country. Mr. Sutherland estimates that of the sixty-five colleges written to, some twenty-three were Catholic. He produces answers from thirteen. He says that, as he was not then officially connected with the project, he was naturally not as careful in preserving this correspondence as he would have been, had he then occupied his present position. He produces a paper presented by him tentatively to the Commission, showing how the students might be distributed in the United States. This list includes the names of eleven Catholic colleges. In the part of this correspondence which Mr. Sutherland is able to produce, appear four letters written by the Presidents of Catholic colleges, in which in response to the inquiry by Doctor Tavera, whether the expense of tuition as shown by the catalogue, if too great, would be reduced—an inquiry made for the purpose of learning the least cost—the presidents indicated that it could not be done. A letter is also produced from the head of another college in which it was proposed to waive the tuition in consideration of the student's performing some labor, as waiting on the table. It seems quite probable from Mr. Sutherland's statement that a number of the institutions addressed, including ten or a dozen Catholic colleges, only sent catalogues or made no reply at all. This correspondence was in the Spring of 1903. The bill as introduced provided that four hundred dollars should be allowed for each student for a year of twelve months. The Commission amended the bill in the summer of 1903, after this correspondence, and fixed the limit at five hundred dollars.

With the approval of the Commission, the first hundred boys selected were sent in November to Southern California, in order that the change of climate might not be too severe and with the idea that during the remainder of the school year, the capacity of the boys might be tested in local schools of the State; their preference as to branches to be studied might be learned, and the schools whose curriculums were best adapted to secure the education intended by the law might be selected. The law left the selection of the college to the Governor of the Islands, but in view of the distance and the impossibility of his giving the matter close personal attention, the real and practical responsibility for this fell on the Government Agent provided in the law, subject, of course, to the general supervision of the Insular Bureau. The Government Agent was Mr. Sutherland who was appointed soon after the passage of the law.

During last summer, Mr. Sutherland made a selection and, out of the one hundred students, most of them were sent to non-sectarian State institutions and only two were sent to a Catholic college. Mr. Sutherland says that he visited two Catholic colleges and looked carefully into the catalogue of another, that he fully intended to send many of the students in the second set of forty, who will arrive in November next, to Catholic colleges, and that he has no religious bias at all. It is very unfortunate that the proportion of students out of the first lot sent to Catholic schools was so small, in view of the fact that there certainly were Catholic schools in which the students could have been well placed, as is shown by the fact that Mr. Sutherland

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intended to send many out of the second lot. The disproportion in such a matter naturally begets suspicion of religious bias. It is true that some thirty were placed in agricultural colleges, and that a study of agriculture is not usually included in the curriculum of denominational universities. Still there were nearly seventy others to be placed. However, I fully credit Mr. Sutherland's statement that he has no religious bias, and I do so both because I have known him well and think highly of him, and because he has made sincere efforts to place Catholic students in Catholic families and to invoke the care of them by Catholic priests in communities where his Catholic wards have been placed. It does not appear from his statement, however, that with the exception of a visit to two Catholic colleges, and the correspondence of May, 1903, he made any effort to learn whether desirable Catholic colleges would make suitable terms for the students. At one of the Catholic colleges which he visited he says that he did not see the head, but learned from an assistant that, while the boys would probably not be received in the boarding department, tuition would be waived in the professional school which the students were to attend.

On the first of this month, in an open letter to Mr. Joseph A. Weber, Secretary of the Federation of Catholic Societies, Philadelphia, Pennsylvania, Mr. Sutherland defended himself against the severe public criticism of his apparent discrimination against Catholic colleges in his selection of schools. I shall not take the time to quote from this letter, because it is long and has been published. Suffice it to say that in the letter Mr. Sutherland does justice neither to himself nor to the Catholic colleges of this country. He does not do justice to himself because the statement that he never considered in placing his students what the religion of the college or institution was in which he placed the boys—made for the purpose of proving his freedom from religious bias—naturally led to the inference that he was indifferent to the fact whether they were surrounded by the same religious influences as at home. This is unjust to himself as shown by the efforts he has made to place his Catholic wards in Catholic families. As I have already had occasion to write to you, in another phase of this matter, the responsibility of the Government in respect of these boys is quite different as to their religious training and surroundings from that in the case of pupils at a public school. In the latter case the Government may properly take the position that the pupil is in charge of a public school teacher only a few hours of the day, and his religious training must be remitted to his family and his home church; but where the Government invites a pupil seven thousand miles away from home for education, it is *in loco parentis* and it becomes its duty to see that he is surrounded by those religious influences he had at home and which he or his parents may naturally wish continued.

The letter of Mr. Sutherland does injustice to the Catholic colleges in conveying the impression that he had made direct application to more than thirty of such colleges to take Filipino boys, and either that their curriculums were unsatisfactory, or that they, knowing the whole situation, had declined to yield in the matter of terms. It is true he mentions the position of a school in a large city as undesirable, but this could hardly be a very formidable objection, for some of them were actually sent to schools near a large city. The impression thus given might properly call down upon the Catholic colleges the reproach of the Catholics of this country, either that their curriculums must be wanting or that they were unwilling to make any

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sacrifices in the great educational and political work in which the Government is engaged in the Philippine Islands. There is evidence that the publication of Mr. Sutherland's letter has called forth such criticisms. The latter charge must be especially annoying because it is known that many of the students sent are of the Catholic faith.

Now the investigation which Mr. Sutherland really made lends no support to the impression conveyed. The inquiries made more than a year and a half ago for the purpose, not of making contracts, but for the purpose of getting information merely to frame the bill and fix the allowance which was subsequently increased one hundred dollars a year, were not made in such a way as to direct the attention of those colleges addressed to their patriotic or religious duty in the matter. Indeed this is shown by the fact that all the Catholic colleges, which expressly declined to reduce terms on inquiry made in May, 1903, immediately volunteered to waive tuition when approached properly on the subject this Fall. As already said, the fact that Mr. Sutherland intended to place many students at Catholic colleges, as I believe he did, shows that even in his mind the negotiations with the colleges, had not proceeded so far as to justify his giving an impression that they had declined making concessions. I have no doubt that the misleading impression conveyed by Mr. Sutherland was, on his part, unwitting and made in heat and hurry of defence against what he regarded as an unjust newspaper attack on his motives; but it was nevertheless injurious to those who now complain. It is his duty, therefore, to correct the unfounded impression given in the same public manner in which it was conveyed. This course is demanded as a matter of simple justice.

Very sincerely yours,

WM. H. TAFT,

COLONEL CLARENCE R. EDWARDS, U. S. A., *Secretary of War.*
*Chief, Bureau of Insular Affairs.*

WAR DEPARTMENT,
Bureau of Insular Affairs,
Washington.

SIR: October 22, 1904.

I have the honor to transmit herewith a copy of a letter from the Secretary of War, of this date, addressed to me, and to call your attention to his conclusions, and for such action as you may deem requisite and proper under all the circumstances in the case.

Very respectfully,

C. R. EDWARDS,
*Colonel, U. S. Army, Chief of Bureau.*

PROF. WM. A. SUTHERLAND,
Agent in Charge of Filipino Students in the United States, Washington, D. C.
INCLOSURE.

WAR DEPARTMENT,
Bureau of Insular Affairs,
Washington.

October 22, 1904.

MY DEAR MR. WEBER:

I most profoundly regret the misapprehension that seems to have arisen in the minds of many of the Catholic school authorities, the result of my

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letter to you of the first instant. I term it a misapprehension, since nothing was more foreign to my real intentions than the placing of those educational institutions in a false light before the people. I am grateful, therefore, for the opportunity afforded by the letter which I inclose, from the Secretary of War to Col. Clarence R. Edwards, Chief of this Bureau, to clear this matter up, and to ask you that these two letters be given equal publicity with my former letter which seems to have given origin to these misconceptions.

I feel, in this Filipino student movement, which is my chief concern, that we can ill afford to lose the sympathy and assistance of the Catholic people and institutions of learning. I wish to thank you most cordially for your friendly attitude throughout this matter, and to remain,

Yours sincerely,

(Sgd.) WM. ALEX. SUTHERLAND,

*Sup't Filipino Students in the United States.*

MR. JOSEPH A. WEBER,

*Secretary of the Confederation of Catholic Clubs, Philadelphia, Penna.*

WAR DEPARTMENT,
Washington.

October 17, 1904.

MY DEAR COLONEL:

Complaint has been made to me that sufficient care has not been taken in arranging that Filipino students sent to this country by the Philippine Government for advanced academic and professional education shall be placed where the same religious influences that surrounded them at home may be continued here. In a system of public instruction in which the pupils are only in the school for a few hours during the day, and are still subject completely to the moral and religious teaching of their parents, and their home church, the Government may properly decline the responsibility for the religious education of the pupils, but when the Government takes pupils from their homes into a new and strange country, it can not properly rid itself of responsibility for the continuance of the same moral and religious surroundings that its wards had at home.

For this reason you will instruct Mr. Sutherland to prepare questions to be submitted to the parents or guardians of all pupils appointed by the Civil Governor of the Islands when the pupils are under 21, and to the pupils themselves, if adults, the answers to which will advise Mr. Sutherland and your Bureau what is the religious faith of the pupil and whether it is desired that he attend a denominational institution of learning, or if the branch of study to be pursued prevents the use of a denominational school, then whether it is desired that the pupil shall be placed in a family having any particular religious faith. Every effort should be made to comply with the wish of the adult student or of the parent or guardian of the minor student, in this regard, as expressed in the answers to the questions. Even if indifference be manifested by the adult pupil, or the parent or guardian in respect to the subject matter and purpose of the questions, and yet it shall appear that the pupil is a member of any church in the islands, Mr. Sutherland should be enjoined to take care, if possible and practicable, to send him to the denominational school, if any, where he can be well taught the branch of learning or profession he seeks, and in which he will be under the same religious influence as that to which he was subject at his home. It may be

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that the particular profession or branch of learning or science for which the pupil wishes especially to prepare himself is not taught at a denominational school, or that, at such school the opportunity for a thorough preparation is not as good as at some non-sectarian school. In such a case if it is thought best to send the pupil to a non-sectarian school, then especial care must be exercised to place the pupil in a family having the same religious faith as his own. In carrying out this direction, Mr. Sutherland should consult the ministers of the pupil's religion, resident in the neighborhood where the pupil will pursue his studies, and invoke the aid of such ministers, not only in securing a proper boarding place but also in using their moral and religious influence upon the pupil to keep him in the path he should go.

Very truly yours,

WM. H. TAFT,
*Secretary of War.*

COLONEL CLARENCE R. EDWARDS,
*Chief, Bureau of Insular Affairs, Washington, D. C.*

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[In the article on "Anglicanism—Old and New" in the October number, the omission of the word but, line 5 from foot of page 393, changed the meaning of the sentence, which should read: The objection rests upon a false supposition, namely that a religious denomination is not bound but by its collective or conciliar action—Editor.]

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# THE CHRONICLE.

## HOME NEWS.

***The Eucharistic Congress.***—Last month sufficient details were lacking for a fuller chronicle of this Congress, which proved to be a noteworthy manifestation of lively Catholic faith and devotion to the Blessed Sacrament, the heart and centre of Catholic worship. It was the third general or national congress since 1895. The Eucharistic movement, in its present form, and of which these Congresses are an evidence, was inaugurated by Père Eymard, founder of the Fathers of the Blessed Sacrament, and often called the Modern Apostle of the Blessed Sacrament. It was blessed by Pius IX as an inspiration from Heaven. In Europe, under the auspices of the Priests' Eucharistic League, these Congresses were held for twenty-five years before the first American Congress, though the League had been spreading in this country and counted, in 1895, nearly half the clergy of the United States. The progress of the movement was again shown at the second successful Congress, held in St. Louis, three years ago. New York was chosen for the last Congress, and its success is due, for the most part, to the permanent President of these Congresses, Bishop Maes of Louisville, and to His Grace, Archbishop Farley of New York, who personally supervised and perfected arrangements for the sessions and meetings.

His Holiness, Pius X, not only expressed his pleasure and approbation, but deigned to send an Apostolic Brief, blessing the Congress and granting rich indulgences to all who should attend and interest themselves in it. "Most willingly," he says, "and most gladly do we approve of this excellent means of eliciting public manifestation of lively faith and profound piety, which must needs bring down abundant blessings from our Lord. Furthermore, to all who are interested in the Congress we impart the Apostolic Benediction as a pledge of Divine favor, and we gladly open to them the treasures of the Church."

Archbishop Farley previously issued a pastoral on the subject of the Congress, ordering the prayer of the Blessed Sacrament to be added to the Mass until the close of the Congress, and enjoining a solemn triduum in honor of the Blessed Sacrament throughout the diocese while the sessions were being held. The exercises each day consisted of Solemn Pontifical Mass in St. Patrick's Cathedral, both celebrant and preacher being chosen from the hierarchy present. Morning and afternoon sessions were held in Cathedral College, at which appropriate papers were read, for the most part by members of the Priests' Eucharistic League. These dealt with points both devotional and practical, pertaining as well to the priest's personal devotion to the Blessed Sacrament, as to zealous ways and means of increasing devotion in others and promoting the honor of our Eucharistic King. The few discordant notes sounded were drowned by the harmony of the Congress as a body.



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There were present at the various sessions, besides the Apostolic Delegate, five archbishops, eighteen bishops, as many Monsignori and over five hundred of the reverend clergy. The only visiting prelate was Most Rev. P. N. Flood, O.P., D.D., Archbishop of Port of Spain, Trinidad. Pontifical Mass on the third day was celebrated by Mgr. Falconio, who imparted the Apostolic blessing.

Before the conclusion of the Congress resolutions were adopted sympathizing with the Sovereign Pontiff and the Catholics of France in the persecution now waged by the infidel faction ruling that country, and condemning most emphatically the gross injustice done to the Religious Orders and Congregations of France in violation of their most sacred rights.

Other resolutions urged pastors and people to greater zeal for the honor of Christ in the Blessed Sacrament, around which should centre all other devotions, and to which all others should be made subservient.

Bishop Maes announced that the next general Congress would be held in Pittsburg, in 1907. The Priests' Eucharistic League will meet again at Notre Dame University, South Bend, Ind., in 1906. The Director of this League is Rev. E. Poirier, S.S.S., New York.

***Conventions and Societies.***—The St. Vincent de Paul Societies held their first International Conference at St. Louis, beginning September 27. Delegates were present from England, France, Belgium, Italy, Canada, Mexico, British West Indies, New South Wales and Australia. Addresses were made by Archbishop Glennon, who also opened the Conference with Pontifical Mass; by Mayor Wells, of St. Louis; and President Francis, of the Exposition. M. Georges Blondel brought greetings from the General Conference in Paris, the parent body to which are affiliated the American Conferences. A letter from Archbishop Farley was read, in which he passed in review the splendid works of Catholic charity undertaken by this society, called after the great apostle of charity, St. Vincent de Paul. Many instructive papers were presented by the delegates and methods employed by European societies were discussed. Rev. P. F. Whelan, of Mt. Airy, Pa., for many years devoted to the welfare of Catholic deaf mutes, represented their conditions and needs. The Marquette League and its work for the Indians were also commended. Among the delegates were several Catholic Indians from the Rosebud Agency, S. D., with their venerable pastor Father Florentine Digmann, S.J.

The Third Annual Convention of Polish Catholics took place in Pittsburg. Bishop Donahue, of Wheeling, celebrated Pontifical Mass at the opening of the convention, and Bishop Canevin, Coadjutor of Pittsburg, preached on the occasion. One hundred priests and over four hundred lay delegates attended the meeting. Committees were appointed to report on such matters as emigration, immigration, Catholic federation, elementary and high school education, and the political and social standing of Polish Catholics.

October 10, the Knights of Father Matthew, a prosperous organization of the Middle West, held their Twenty-first Biennial Council in St. Louis.

October 12, the four hundred and twelfth anniversary of America's discovery was observed at the Exposition as Knights of Columbus Day. The

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Archbishop of St. Louis and the Bishops of Omaha, Wichita and Sioux City took part in the celebration.

*Peace Congresses.*—The Interparliamentary Union held its Twelfth Annual Conference at St. Louis in September. Nearly three hundred members, representing fifteen national parliaments in Europe and America, assembled to discuss the progress of international arbitration and peace measures, for which objects the union was organized in 1888. Membership being limited to legislators, the acts of the union have a semi-official character, and many good results in the cause of peace have already been achieved. Some of these are the Hague Peace Tribunal, growth of public sentiment in favor of arbitration, and at least a dozen arbitration treaties between France and England and other countries. Assistant Secretary of State Loomis welcomed the parliamentarians on behalf of the United States, reviewed the recent history of arbitration and suggested for consideration such matters as anarchism, immigration and citizenship, which he called serious international problems. The principal subjects discussed were the reduction of armaments, definition of contraband and the permanent establishment of an international arbitration congress. Resolutions were adopted deploring the Eastern war and favoring intervention "at the proper time" By courtesy of the government the members of the union visited the St. Louis Exposition and made a tour of our principal cities.

The International Peace Congress, which was held in Boston, October 3-7, was more notable than the St. Louis Conference, as well in numbers as in cosmopolitan character and the widespread interest aroused by its discussions. Churchmen, statesmen, legislators, members of peace societies, educators, capitalists and workingmen to the number of seven hundred were there from all parts of the world. Secretary of State Hay opened the Congress with an address of welcome. The sessions were held in various halls and churches of Boston, and many striking incidents are recorded. Two members of the British Parliament argued for and against England's foreign policy. A Hindu in full uniform protested against the British invasion of Thibet and the intrusion of Christianity into India. Mr. Carnegie wrote a letter to the Congress advocating a league of five powerful nations to coerce the rest of the world to keep the peace. The Congo question came up for possible solution. Cardinal Gibbons had written a letter in praise of the Belgian policy in the Free State and requested the Congress to refrain from a discussion that could only result in arousing strife and enmity, contrary to the avowed object of the Congress. At the debate, Mr. Morel, of the Congo Reform Association, attacked the action of Belgium, and Mr. Geo. H. Head, of Cambridge, England, as vigorously defended the same. There was a disposition on the part of the Congress to believe the enemies of Belgium and adopt resolutions accordingly; but when a Belgian senator referred to our Indian policy as not above reproach, and criticised the colonial relations of other nations, the resolutions were modified and an appeal made to a proposed Peace Congress of the Powers, or to the Hague Tribunal, to place the responsibility on the proper persons. On the report of a delegation from

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Armenia, two archbishops being of the number, the President of the United States was asked to use his influence to stop the terrible massacres of Armenian Catholics by the Sultan's army. Mr. Herbert Burrows, of England, denounced these atrocities and condemned the recent massacres in Thibet as even more atrocious.

The Congress being spontaneous and unofficial, could at best only *advise* the parties to the Hague Tribunal to be more faithful in keeping the conventions there agreed upon. Other meetings of minor importance were held in New York and Pittsburg.

***Mohonk Indian Conference.***—The twenty-second annual Mohonk Conference was begun October 22, at Lake Mohonk, N. Y. Mr. A. K. Smiley, the originator of these conferences which have done much for our surviving Indian tribes, opened the session and introduced Mr. Charles J. Bonaparte, permanent chairman. Mr. Bonaparte is a member of the Board of Indian Commissioners. He referred to the report presented last March to the Government by his commission, in which they condemned the white men who had defrauded the Indians of property belonging and allotted to them in the Indian Territory. He reviewed the wrongs and injustices suffered by the Indians under existing laws and quoted the report as follows; "There is grave danger lest, within the space of a generation, all that will remain of the Indians, to whom the United States solemnly guaranteed the perpetual enjoyment of their lands, as well as protection from domestic strife, from hostile invasion, and from aggression by other Indians and white persons in opposition to their jurisdiction and laws, may be a few thousand hopeless and degraded paupers and vagrants, objects of contemptuous charity in the country thus assured to their ancestors forever."

He said there was more hope of remedy if attention were paid rather to the removal of general causes of evil and injustice than to comparatively venial faults and individual delinquencies. Other speakers were Indian Commissioner Jones and delegates from Indian tribes in the West.

***The Philippines.***—Prior to the departure of Archbishop Agius to Manila, the Holy Father received him in audience October 8. The Delegate was accompanied by his secretary, Mgr. Petrelli (not Dr. Lopez), by the Vicar General of Cebu, who presented a generous Peter's Pence to His Holiness, and by several Philippine youths now studying for the priesthood in Rome. Mgr. Agius will pass through the United States on his way to the Apostolic Delegation in Manila.

The Pope also received in audience Chief Justice Cayetano Arellano, of the Philippines, who reported on the Aglipayan movement and the Schismatic Church. He had only words of praise for the American bishops in the Islands. Bishop Dougherty, of Vigan, has just opened a college and seminary. Archbishop Harty's zeal and devotion have endeared him to his Filipino flock. In a recent letter he speaks of them as most sociable, refined and generous. Within six months he has confirmed over 100,000 children, about one-third of the number awaiting the sacrament.

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In the Archdiocesan Seminary at Manila are forty or more students to whose preparation for future labors in the islands he is devoting his best care and energy.

The methods of the American Protestant Missionary Society in distributing and selling Bibles to the Filipinos were mentioned last month. We learn that the same methods find favor nearer home. Colporteurs are at work among the foreigners at the St Louis Fair, where the Society's agents pretend to be "Catholics in the best sense of the word" in order to impose themselves and their wares upon the unsuspecting. They are also canvassing the French parishes of Nova Scotia, trying to sell what belongs to another, as a local Catholic paper declares; for "the Catholic Church alone holds the copyright of the Bible from God, its author."

***Visitors.***—Charles Wagner, a French "liberal" Protestant minister, is preaching his "Simple Life" to American audiences. He is here at the invitation of John Wanamaker and is studying the condition of our schools, colleges and churches. His so-called new gospel rejects historical Christianity, yet claims to retain the essentials of Christ's doctrine; it is "the old human gospel in the new words of to-day"—which reminds us forcibly of the warning of the Apostle of the Gentiles that we be not "carried about with every wind of doctrine by the wickedness of men."

The Anglican archbishop of Canterbury returned to England October 14. Of course, the highest honors were paid him by Episcopalian churchmen in the United States and Canada, for they have come to regard the Church of England as a kind of mother church and Dr. Davidson as *primatum tenens*, at least in honor and antiquity—much the same as Bishop Doane, of Albany, and others would regard the Sovereign Pontiff with respect to other Christian bishops. The archbishop was the centre of attraction at the Episcopal Convention in Boston last month; and though many expected him to make some quasi-official pronouncement concerning the relations between English and American Episcopalianism, he declared that he was come merely to observe and to learn the practical workings of the convention with a view to adopting similar methods in the English Church. In unmistakable terms he referred to divorce as the great evil that was sapping the life of the people and the Church. Doubtless the increased anti-divorce spirit manifested later in the convention was one effect of his strong words. In the discussion on divorce, which, while failing to attain very definite results, was nevertheless practically a protest against present Protestant laxity, the Bishop of Ottawa openly praised the unchanging and inexorable attitude of the Catholic Church. Archbishop Davidson had recently visited Canada and observed the strict divorce laws in that country. Preaching in Quebec, he paid a remarkable tribute to the heroism of the early Catholic missionaries in Canada and the United States, concluding his panegyric as follows: "The sturdiness of the faith which animated the hearts of Brebœuf, Lallement and Jogues and their fellow-martyrs is an example we fain would follow."

***Senator Hoar.***—George Frisbie Hoar, senior Senator of the United States, died at Worcester, Mass., on the last day of September, scarcely two

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months after the passing of another historical figure, Senator Vest. Both were really great statesmen, men of courage and principle. Senator Hoar had spent over half a century in the legislatures of his state and country. After serving three terms in the House of Representatives, he was elected to the Senate in 1877, and continued in that body till his death, being honored for many years as its most venerable and distinguished member. He was an aggressive and uncompromising foe of all narrow prejudice and sectarian bigotry, especially of the Know Nothing or A. P. A. type; and his attacks on these enemies of the Church and true American liberty, were most withering. At the time of President McKinley's assassination he declared: "I believe if every Protestant were to be stricken down by a lightning stroke, our brethren of the Catholic faith would still carry on the Republic in the spirit of a true and liberal freedom. The anarchist must slay 75,000,000 Americans before he can slay the Republic."

***The Mormons.***—A gentile party, composed of men of all political beliefs, has been formed in Utah. It is a revolt against Mormon domination in state politics; and though the members of the new party still adhere to their respective candidates for the presidency, all are a unit opposing Mormonism and the open interference of that church in civil matters. Emissaries from Salt Lake City lately found their way to Temsvar, Hungary, where they were "evangelizing" among some former residents of Utah. The authorities of Temsvar interfered and expelled the two missionaries; and this action was sustained by the Hungarian Minister of the Interior.

***The Hierarchy.***—Archbishop Chapelle, Delegate Apostolic to Cuba and Porto Rico, after assisting at the consecration of Mgr. Agius in Rome, conferred with His Holiness before returning to the United States, and presented the respects of President Palma of Cuba. His grace is expected to officiate at the consecration of Bishop-elect Van den Ven, of Natchitoches.

Most Rev. Domenico Serafini, Archbishop of Spoleto, has been visiting the United States. He is a Consultor of the Roman Congregation of Bishops and Regulars, and of the Congregation De Propaganda Fide.

A meeting of the Canadian hierarchy has been held at Three Rivers, Quebec, to prepare questions for discussion at the proposed Plenary Council of Canada. Archbishop Sbaretti, the Apostolic Delegate, presided.

Very Rev. James Davis, Vicar General of the Diocese of Davenport, Iowa, has been designated as Coadjutor to Bishop Cosgrove of the same see.

As a recognition of long and faithful services in the Diocese of Cleveland, the Sovereign Pontiff has conferred the purple of Monsignori upon Rev. N. A. Moes, D.D., for thirty-four years Rector of the Cleveland Diocesan Seminary, and upon Rev. G. F. Houck, for twenty-seven years Chancellor of the same diocese.

On the 15th of this month a notable pilgrimage to the Holy City will start from Brooklyn, N. Y., under the direction of Bishop McDonnell. The pilgrims will attend the Jubilee exercises in Rome, December 8, and thence leave for Palestine to spend Christmas at Bethlehem.

Right Rev. Bishop Spalding, of Peoria, was one of the speakers at the International Congress of Science and Art, held in St. Louis, last month.

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An American Franciscan, Very Rev. Dominic Reuter, of Trenton, N. J., has been elected General of the Order of the Minor Conventuals of St. Francis. He was born in Germany in 1856, came to this country with his parents, and entered the Franciscan Order in 1876. He is the second American to be thus highly honored. The present Arch-Abbot of the Cassinese Benedictines, Rt. Rev. Boniface Krug, is also from America.

## ROME.

***The Tide of Pilgrims.***—Pilgrimages have been, and are, pouring into Rome in a steady tide. One week witnessed the arrival of French, Belgian, Spanish, Lombard, and Venetian pilgrims. After the French, in the first days of September, came the pilgrims of Lombardy, then those of Emilia, the Marches, Romagna, and Venice. Up to the 4th September, some sixteen French pilgrimages had come to Rome; and on September 9, it was said that there were 16,000 French people in the city. It was an unofficial embassy from all France, said the *Univers*, proving that nothing could separate the nation from the Holy See. The Pope congratulated the people on their fidelity to the Church and its Head. The most glorious days of France, he said, and the most prosperous, were those when she was most faithful to Rome. He made no reference to the attitude of the government. On September 11, came 500 representatives of the great association of young men, the *Sillon*, who "came in the name of thousands of men from all parts of France." The Spaniards arrived on September 18, led by the Archbishop of Burgos and the Bishop of Osma. During October the Austrians, Hungarians, Swiss, and English are visiting Rome; and December will surpass all preceding months. Special bodies, religious congregations, and pious associations are being constantly received in audience by the Holy Father.

***Young Men's Congresses.***—There were two in September; one in Turin, from the 4th to the 7th; the other began in Rome on the 7th. Chevalier Pericoli, President-General of the Society of Italian Youth, presided in Turin; in Rome, Cardinal Vives. In the Roman Congress there were 300 delegates from all parts of Italy. These represented the sodalities of Our Lady. Pope Pius received them with special affection, and made a feeling and encouraging address. Much attention is now paid to these pious associations of young men, and from their exemplary conduct much is expected.

***The Holy See and the French Government.***—The *Osservatore Romano* published with authority, it said, a statement to the effect that the Holy See never refused to consider the proposals of the French Government concerning a vacant Episcopal See, even when these proposals had not been previously communicated, as is customary, in an informal manner. It never rejected any candidate proposed by France for any reason regarding his political opinions: it was guided only by Canonical motives, such as the Concordat recognizes. Although the Holy See is the supreme judge of a candidate's fitness, and was not bound to make known to the French Government its reasons for rejection; yet it was accustomed to do so. The

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[redacted] Freethought, as it [redacted]. There was little [redacted] Minister of Education [redacted] were there. It [redacted] with such acclaim [redacted] were not easily [redacted] which was to [redacted] the anarchico-feminist [redacted] ignorance is a good name [redacted] as intolerant as the [redacted] for M. Hubbard [redacted] the preceding Con- [redacted] and the purpose of [redacted] humanity on God. M. [redacted] Freethought." Their [redacted] prepared. It will be [redacted] immense advantage of [redacted] is so human." The [redacted] the *doctrinaire* of [redacted] was that the free- [redacted] is no authority over [redacted] There is no [redacted] animal beings. They [redacted] a rule of life to [redacted] all by the State. [redacted] not simply non- [redacted] these apostles of freedom [redacted] the archetype of all blind [redacted] at the compliment. [redacted] Pope's establishments, [redacted] the piety of the faith- [redacted] after by the Piedmon- [redacted] the Congress from France, [redacted] Belgium. The United [redacted] began by a procession [redacted] the Papacy. It was the [redacted] entered by the [redacted] acclamatory shouts, and a [redacted] the band "Umberto 1°," [redacted] the square. At the Gate [redacted] the overthrow of all

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governments and the establishment of a socialistic republic. Around him and his admirers were drawn a ring of soldiers, and beyond them stood the stolid crowd. In the afternoon session of the Congress a congratulatory telegram was sent to M. Combes, and this was followed by an outburst which made the place resemble pandemonium. The storm endured more or less through the ensuing eventful days, to such an extent that the Congress became uninteresting, and the attendance dwindled down to about 300. On the last day were framed the resolutions—separation of Church and State, *laïcisation* of books, the scientific education of women, and a struggle against the omnipotence of fathers of families. The English delegate read his report on "the pernicious influence" of Christian missions. The authorities, which had been inclined to smile on the freethinkers in the beginning, forbade a procession to venerate the statues of Garibaldi and Giordano Bruno. Instead, the body of social legislators, numbering about 300, betook themselves to a picnic amid the ruins of the Cæsars' palaces on the Palatine. Each had three loaves, half a flask of Chianti with a bottle of mineral water, rosbif and other things. Their photographs were taken. The Belgian Socialist Fournemont dined off "a marvellous Doric capital." The Señora Lopez drank to the Spanish Republic and anti-clericalism; and there was, we are solemnly assured, a dance.

The Congress turned out to be more revolutionary than anti-clerical. The only scientific man present was the materialist Haeckel, and the sessions were in truth an exhibition of intellectual misery. M. Lafferre, the Grand Master, said, in the name of the French Freemasons, that the Italians were not yet ripe for the definite enfranchisement of brain and conscience, although the Italian press had enthusiastically welcomed the men and women who were "to transmit (to the Peninsula) the pollen of their intelligences." According to the *Rassegna Nazionale*, what was "laughable, if not melancholy, was to see men for the most part bound by terrible and mysterious oaths to a sect which enslaves body and soul endeavoring so hard to pretend they were using their heads." In effect, the only banners seen in the procession of Congressists were those of revolutionary Republican and Masonic organizations.

## ENGLAND.

***Authorizing a Buddhist Order.***—Buddhist friars, the *Spectator* calls them. They are in Burmah, 75,000 in number, recluses and much venerated by the people. They control popular education, too. In November of last year the Lieutenant-Governor of Burmah, Sir Hugh Barnes, gave the head of this pagan religious organization the right of governing all their internal affairs; but he cannot, of course, act against the common law. He appoints and deposes—and this is important—superiors of the monasteries. The entire order of Buddhist recluses is now legally authorized. We interfere with no creed, says the *Spectator*, forgetting the Coronation Oath and other little things.

***Home Rule for Wales.***—A measure of it is promised, somewhat similar to the rejected Dunraven scheme for Ireland. The government has encour-

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aged a plan of Mr. Lloyd George for the promotion of a Welsh National Council, the members of which will be elected according to population by the County Councils. Its functions thus far will be confined to the administration of acts of Parliament, including the late School Law, to which the Welsh have been notorious "passive resisters."

***Lord Rosebery on the Schools.*** —His Lincoln speech is a declaration of war on the free schools, including, therefore, the Catholic. His opinion is that of his party, the liberals—all schools must be completely under State control. Hence the religious authorities could not, as they do now, select their own teachers; but all ministers of religion would have a right to approach every school; they would do no harm, thinks Lord Rosebery. The Catholic schools are now spread over England. They have been built and supported by enormous sacrifices, chiefly of the poor. The teachers have been underpaid; yet no school has ever been surrendered to the school boards. Catholics are unique in this regard. It is not at all probable that Lord Rosebery or his party would ever succeed, if they ventured, in thus destroying a religious system of education.

***Thibet.***—Article IX of the treaty concluded with Thibet by Colonel Younghusband, leader of the recent expedition into that country, is so drastic that, although the English occupy no territory permanently, and profess to leave the Thibetans entirely free and independent, it has been, naturally enough, construed into the maintenance of a protectorate. The Article runs thus:

"Without the consent of Great Britain no Thibetan territory shall be sold, leased or mortgaged to any foreign power whatsoever; no foreign power whatsoever shall be permitted to concern itself with the administration of the government of Thibet or any other affairs therewith connected; no foreign power shall be permitted to send either official or non-official persons to Thibet, no matter in what pursuit they may be engaged, to assist in the conduct of Thibetan affairs; no foreign power shall be permitted to construct roads or railways or erect telegraphs or open mines anywhere in Thibet. In the event of Great Britain's consenting to another power constructing roads or railways, opening mines, or erecting telegraphs, Great Britain will make a full examination on her own account for carrying out the arrangement proposed. No real property or land containing minerals or precious metals in Thibet shall be mortgaged, exchanged, leased or sold to any foreign power."

The English exact from Thibet the payment of one-third of their expenses in invading the country. The invasion is said to have cost, on the English side—the other does not count—about half a million pounds sterling. Meanwhile they hold the Chumbi valley—probably forever, for the Thibetans will hardly pay. The valley affords an opportunity of easily overrunning the country and taking Lhasa, the capital. The Chinese nominal suzerains are restive under the treaty, which does them great good, says the *Spectator*. Thibet is desirable in order to stop Russian intrigue. Moreover, it dominates northwestern China, for war or commerce.

***The Catholic Conference at Birmingham.***—This was the second

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time that the Conference was held in the capital of the Midlands. The opening was in the Town Hall before an enthusiastic gathering; but the work of the Congress was chiefly done in the Temperance Hall. The predominant note through the sessions concerned education, and was full of hope and most practical plans. The Education Act, when fairly administered, as it usually is, has been very beneficial. The first paper read was that by Father Gerard, S.J., on the press—the real popular educator, especially the cheap press, which so often furnishes "repulsive trash that provides the only mental entertainment for the vast maiority of the people—garbage unknown before our day of general education." Problems which perplexed the gravest philosophers are now thrust on all, lightly solved in form of unbelief and immorality. In England the Rationalistic Press Association is active in this infamous propaganda, teaching that there is no God, no immorality, no freedom of the will. Such publications are flooding the land and are read by all. Church music was also considered. Why in music alone of all the arts should not the Church have her own method? asked Mr. Terry, director of the Westminster Cathedral choir. We should stand aloof from worldly themes. Catholic social work received much attention. Rescue work, particularly, is now a part of all diocesan organization. No form of Catholic work has made more progress than this all-important work during the last ten years. Literature was not neglected—the need of lending-libraries, the need of supervision of reading of the young. At the close there was a children's meeting; 12,000 of them came from Catholic schools near by.

***Growth, Leakage and Rescue in Birmingham.*** — In 1890 there were 15,755 children in Catholic schools, and at least 78,755 Catholic people in the diocese of Birmingham. In 1900 the children numbered 18,013, and the total Catholic population is moderately estimated at 90,065, an increase of 11,310 in ten years. The infant baptisms for 1901 were 4,016. These statistics, considered with those of the government, prove that the Catholic population is growing faster than that of the people at large. Rescue work has proved also the existence and extent of leakage, especially amongst destitute children. One child out of every fifteen in the diocese is a rescue case: 1,546 have been preserved from imminent danger. The rescue societies look up the waifs and provide homes, taking watchful care that the little ones are brought up in the Catholic faith. The great majority of the destitute children are in the Catholic Poor Law Schools, to which, according to the Industrial School Act, they must be sent. Some are in the workhouse, where there is little chance of their learning their religion. For little victims of the slums, who have not been brought before the courts, great efforts are made by private charity to procure homes. The intelligence and zeal with which rescue work is pushed in the English dioceses furnish an example as useful as it is inspiring.

***Conference of Franciscan Tertiaries.***—The renewal of devotion to St. Francis of Assisi remains in great part intellectual and theoretic: his example is admired rather than imitated. The Catholic Tertiaries, however,

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***Irreligion.***—The ministerial hatred and persecution of the national religion is imitated by the lawless. The sacred vessels are often stolen from the churches, sometimes with most shocking sacrilege. Two churches (Remilly-Montagne and Agey) have recently been "sacked completely": it is the beginning, says the *Patrie*, of separation of Church and State. Why expect the Socialists to respect the churches if they have no defenders? General Peloux, commander of the 11th corps, is reported to have said to the officers of the 137th infantry at Fontenay-le-Comte, "Denounce to me any one who speaks against the government as it is to-day. You must not go to Mass, nor frequent those who go. If any still keep to superannuated customs, it must not be done outwardly." Subsequently he stated that he had been incorrectly reported, and modified his statement in some degree. At Melun a college taught by secular priests was closed, and its professors, with the Sisters of the infirmary, immediately expelled. The *Libre Parole* published a copy of a circular, headed "University of France," and issued from the Lycée St. Louis, requiring for admission a declaration to obey the order of the Ministry forbidding associations amongst students—an order issued "in view of the clandestine reconstitution of the Congregations."

***The André Scandals.***—The chief of the army, General André, is outrivalling the chief of the navy, M. Pelletan. Detailed proofs of the André scandals have appeared in the *Matin* and other papers, and have aroused the indignation of journals friendly to the War Minister. Moneys have been paid above the price of things received; spying and partisanship have been the key to advancement; officers proved to be dishonest have been kept in their positions, while the tyranny exercised towards others has reduced them to a veritable slavery; the budget is not expended on the needs of the army or military colleges, but according to political favoritism; while there is not a sufficient number of modern rifles in places, works are kept on and men employed elsewhere without need, but solely to secure supporters for such men as the socialist Deputy Briand; the price paid for revolvers was about one-fourth more than the original cost; there are inexactitudes in the accounts; and while the budget gave 540,771 men in 1901 and 20,000 less for 1905, yet a supplementary credit has been obtained. Although the Minister scarcely condescends to notice the charges, he was found, in one instance at least, to have made a misstatement. An instructor at St. Cyr, proved to be dishonest, was yet on the pay-roll when General André stated that he had been relieved of his charge some weeks previously. Never, concludes the *Matin*, was there such contempt for finance and responsibility in a Minister of the government. The *Presse* proved that M. Pelletan's dealing with a German firm for the construction of submarines according to French inventions led to the simultaneous construction of similar ones by the German naval authorities, and openly accused the Minister of treason. According to the *Journal* of the Island of Réunion, the million voted for the island by the French parliament after the last cyclone never reached its destination.

***General André and the Military Colleges.***—The colleges are too military for the Minister of War. They are to have more philosophy—of

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what kind is not said—and sociology, while the inflammatory study of Napoleon's campaigns is to be eliminated. Henceforward there is no special preparation demanded for entrance to the great military college of St. Cyr. "What is serious," said the *Temps*, "is that political opinion, obsequious and ostentatious obedience, and practices little worthy, are the conditions for all favors. Every virtue is dispensed with; and, what is worse, is the manner of palliating such disregard by practices unworthy of the army. Whatever answer may be given in the Chamber, public opinion is fixed."

***The Masonic Convention.***—This secret but powerful parliament met on September 12 at the headquarters, *rue* Cadet, Paris. The full story of the transactions will probably come out later, no doubt, when the proposed, or commanded, "reforms" are put in force by M. Combes. It has been said that the august Convention considered the selection of M. Brisson to fill M. Combes' place, if the dictator should be forced to retire. The president of the Convention was M. Desmons, vice-president of the Senate. On the second day came M. Combes' message of encouragement, "they could count upon him for all reforms" ordered. The sympathy of this Masonic council was telegraphed to the strikers in Marseilles and Northern Italy. A proposal was made to open an employment bureau at the office in the *rue* Cadet, and a central bureau of information which would be of use to the provinces. There was loud acclaim for M. Combes at the end of the great week, and the world was assured that we are going to have back the good old times of the French Revolution when the Republic pays no money for religion. We are on the way: we have already effected the rupture with Rome.

***A New Education Bill.***—The university reviews have published the sum of an education bill proposed by the Minister of Education, M. Chaumié, to the Education Commission. It shows how thoroughly the ministry intend to do their work. From the first of January, 1907, the elementary and superior diplomas will be suppressed, with the certificate of fitness to teach. All young folk, not intending to teach, but to have a certificate of studies, must get it from the government lyceums and colleges. But "to exercise any educational function whatsoever, public or private, there must be a certificate or diploma, obtained after at least a third year in a Government normal school." Now the Minister himself determines the number of students for this third year, and the concursus is specially prepared on the text-books used in the State schools.

## GERMANY.

***A New Benedictine Monastery at the Tomb of St. Hildegard.***—The great Benedictine Abbess and Seer of the twelfth century, St. Hildegard, was the foundress of two monasteries, the one near Bingen, on the Rupertsberg, on the left bank of the Rhine, the other at Eibingen, near Rüdesheim, on the opposite bank of the river. When the monastery at Bingen was sacked and destroyed by the Swedes in the Thirty Years' War, the nuns fled across the Rhine and found refuge in the monastery of Eibin-

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gen, carrying with them the precious relics of St. Hildegard, as well as her writings. The latter monastery survived till the beginning of the nineteenth century, when the French revolution and consequent secularization of convents and church property brought about its extinction. The church of the monastery escaped destruction; it is now the parish church of Eibingen and possesses the relics of the great medieval saint. Bishop Klein, of Limburg, to whose diocese Eibingen belonged, was the first to broach the idea, some fifteen years ago, of founding a new monastery at the tomb of St. Hildegard. The good bishop died and his project would, perhaps, never have been realized, had it not been for the princely generosity and munificence of the noblest of German noblemen, that peerless Catholic, Prince Karl von Löwenstein, two of whose daughters are Benedictine nuns in the famous Congregation of Solesmes. The new monastery and church, planned in the Romanesque style of architecture by a monk of Maria-Laach, have been erected on the height between Rüdesheim and Eibingen, commanding an incomparable view of one of the richest and most picturesque spots in Germany. The monastery, which is large enough for a community of eighty nuns, was dedicated on September 17, the feast of St. Hildegard, in the presence of the Bishop of Limburg, the Abbot of Maria-Laach, many priests both secular and regular, and thousands of devout Catholics. After a service held in the church of Eibingen before the relics of the saint, the procession proceeded up the mountain to the new monastery. Eighteen sisters with their abbess had come from the Abbey of St. Gabriel, near Prague, to found the new community. After Prince Löwenstein had handed the keys of the building to the abbess as a symbol of ownership, the bishop blessed the monastery, and then for the first time the nuns chanted vespers in their new church—the Vespers of the Feast of St. Hildegard. The monastery belongs to the celebrated Benedictine Congregation of Beuron in Hohenzollern, to which Maria-Laach also belongs.

***The General of the Dominicans in Berlin.***—The newly-elected General of the Friars Preachers, Very Reverend Father Hyacinthe Cormier, arrived in Berlin on September 29 to visit the flourishing Dominican Convent in the German capital. He was welcomed with joy by the sons of St. Dominick and greeted by the Catholics of Berlin with the respect due to his learning, virtues and exalted office. Father Cormier, a Frenchman, succeeds in the Generalship of the Order to the Austrian, Father Frühwirth. The latter, after his election in 1891, made Father Cormier his Socius and later Procurator General of the Order. The new General possessed the confidence of Leo XIII and is held in high esteem by the reigning Pontiff.

***International Congress of "Old Catholics."***—This discredited, despised and expiring sect gave a sign of life in September by holding a congress at Olten, in Switzerland. The congress was to have been held in Munich, but as the two delegates from that city explained, it was not deemed advisable, for political and religious reasons, to meet in the Bavarian capital. "Nevertheless, the Bavarian Old Catholics," said delegate Helferich, of Munich, "are not discouraged, for the movement in Bavaria is growing."

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An assertion which is unfounded for Bavaria as for any other country. "Bishop" Dr. Weber, with greater modesty and with perfect truth, said that for a long time yet the Old Catholics would remain a small body, and that in his opinion, if ten thousand angels were to come from heaven, they would not be able to build a popular church on the ("Old Catholic") truth. Dr. Friedrich made a violent speech against the Catholic Church, full of insults and invectives against the Pope. He ridiculed the idea that there was a difference between Catholicism and Ultramontanism. These terms, he said, are merely a journalistic catch-word. This statement we can accept, as well as the words of the following speaker, Dr Woker, of Bern, who spoke of the folly of constructing an opposition between religious and political Catholicism.—Dr. Friedrich is the last survivor of the intimates of the late Dr. Döllinger. It may be worth while in this place to mention that Dr. Friedrich recently disclosed the provenance of the letters signed "Quirinus," which made a great stir during the Vatican Council and did considerable harm. He (Friedrich) and Lord Acton sent letters or reports every week from Rome to Dr. Döllinger in Munich. The latter out of these abundant materials, supplemented by materials gathered from French newspapers, composed the letters, and sent them to the "liberal" Augsburg *Allgemeine Zeitung* (not, as Father Thurston recently said in the *A. C. Quarterly*, to the Catholic *Kölnische Volkszeitung*), the writer's identity being unknown to the editors of the paper.

***Haeckel and the Congress of Freethinkers in Rome.***—The fact that the mountebank among German savants, Professor Hæckel of Jena, was one of the few Germans who journeyed to Rome to take part in the Congress of Freethinkers, that he consented to be one of its honorary Presidents and had the audacity to place "in the name of Germany" a wreath on the monument of Giordano Bruno, has provoked a great deal of adverse comment in the German press. If the Congress had been a success, many of these papers, in their hatred against the Church, would have pardoned his presence in the capital of the Catholic world on that occasion, but it having turned out a woful fiasco, a veritable farce, they show no mercy to the man who in his senile folly and vanity allowed himself to be entrapped into this disorderly mob of Freemasons, Socialists, Anarchists and Republicans. Some papers severely rebuke him for having compromised the dignity and prestige ot German science; others, that he, the state-paid servant of a German sovereign has hob-nobbed with Republicans and Anarchists; others again indignantly demand to know who has authorized him to deposit a wreath "in the name of Germany" on the monument of Giordano Bruno. Of the Congress itself an Anti-Catholic paper says at the end of a long article: "This Congress, far from having hurt, has helped the Catholic Church."

***Criticism of a Speech of Emperor William.***—A correspondence from Munich in the Berlin *Germania*, sharply criticizes an address made by the emperor before a gathering of distinguished naval officers. The emperor said that when he took the reins of government, he did not find in the

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navy a spirit of absolute attachment to and dependence upon the person of the sovereign lord and commander, a spirit which now, thanks to his efforts, was conspicuous. In the course of the speech he used the terms, my navy, my battleships, my officers, my corps of officers. To all this the Bavarian correspondent strongly objects. What the emperor here says is in flat contradiction to the constitution of the Empire. The emperor never took the reins of government in the German Empire, for it is the *Bundesrath* which governs in the name of the federated sovereigns, the emperor is only the president of the federation and is bound by the decrees of the *Bundesrath*. The German navy is not a Prussian institution, but an affair of the empire depending upon imperial legislation. He is not the sovereign lord of the navy, only its commander-in-chief; as in time of war he is the commander-in-chief of the army, without being the sovereign lord of its several contingents, one of which, among others, is the Bavarian.

His well-known impetuosity has led him into an other act which has caused a tremendous sensation throughout the empire, and against which the press of all parties has openly and in some cases angrily protested. A short time ago Count Ernst, Regent of the Principality of Lippe, died and was succeeded in the Regency by his son, Count Leopold. To him the emperor sent a telegram not countersigned by Chancellor von Bülow, in which he declared that he could not recognize the Regency. Now this was a high-handed assumption of arbitrary power of the most alarming kind. The act was absolutely unconstitutional, and *ipso facto* null and void. What would become of the empire, if the emperor could decide about the legitimacy of the federated sovereigns? This telegram, say some papers, is the most serious mistake the emperor has made during his reign. And it may cause the downfall of Chancellor von Bülow, who ought to have prevented the emperor's hasty and unconstitutional action. A particularly unpleasant feature in the crisis is the fact that the emperor's brother-in-law, the hereditary prince of Schaumburg-Lippe, lays claim to the Regency.

***A Medal in Memory of Amerigo Vespucci and of the oldest map bearing the name "America."***—(Summarized from the *Germania* of October 6, 1904). On January 18, 1904, "the Committee on Medals" of the "American Numismatic and Archæological Society" of New York, reported on the first medal struck by order of the Society. As early as 1900 the Society had resolved to have struck every year a medal of important events in the history of the country, and in 1901 it further resolved that the first medal to be struck should be one in honor of Amerigo Vespucci. This first medal was to bear on its face a faithful portrait of Amerigo Vespucci and on the reverse the oldest map which connected his name with the new world. The latter condition was easy of execution thanks to the famous discovery made by Father Fischer, S.J., of Waldseemüller's map; the former required long and patient researches. It was finally decided that the painting in the *Galleria degli Uffizi* in Florence was the most authentic portrait of Amerigo Vespucci and this was chosen as type for the medal. The face therefore shows the bust of Amerigo Vespucci; the reverse exhibits the fourth

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folio of Waldseemüller's Atlas with the name "America," in exquisitely wrought relief. One-hundred and sixty-two medals have been struck, one in gold, one-hundred and one in silver, fifty-nine in bronze, one in copper. The dies have been destroyed. The medal is a splendid specimen of the medallist's art and reflects great honor on the author, Professor Victor D. Brenner. The chairman of the Committee, Mr. Edward D. Adams, acting in the name of the Society, has presented one of the bronze-medals to Father Joseph Fischer, S.J., the discoverer of Waldseemüller's maps.

***Congress of the German Society for Christian Art.***—This Society held its annual congress in Trier, from October 2 to 4. Connected with the congress was an exhibition of ancient and mediæval works of art, in which the ancient *Treviris* is particularly rich. The present congress was of more than ordinary importance on account of serious differences of opinion concerning the policy and practical working of the Society that had arisen among certain influential and leading members. The president of the Society, Baron von Hertling, and especially the bishop of Trier, Dr. Korum, pleaded for union, and a compromise was proposed and accepted. To facilitate the carrying out of the new plans, two influential members of the standing committee, who had been in the opposition, voluntarily retired and for the sake of peace declined re-election. Affiliated to the Society is an organization which has for its object the exhibition and sale of Christian works of art. During the four years of its existence it has exhibited the works of 187 artists and has sold 351 works of art. The first three years ended with a deficit, but the last year brought a net gain of 15,600 marks. The Society has now undertaken a new enterprise, the publication of a periodical devoted to Christian art.

***Restoration of the Turin Library.***—Father Ehrle, director of the Vatican Library, went recently to Turin, where the administrators of the celebrated library, which suffered such grievous damage by fire in the night of the 26th of January last, sought his advice as to the best means of restoring some of the manuscripts damaged by fire and water. Father Ehrle gave them very useful hints on the different processes of restoration, and even "loaned" them one of his skilful workmen. It is a curious fact that when last year a small fire broke out in the Vatican, which came near, but, practically, did not reach, the library, the liberal Italian papers set up a great howl, demanding that the priceless Vatican Library should be taken from the control of the incompetent and careless Vatican officials and handed over to the nation. Not long after, by an irony of fate, the Turin library, which is under the care of the nation, was partly destroyed by fire and many of its most precious treasures lost, and now Father Ehrle's advice is sought as to how to save the remnants.

## IRELAND.

***The Dunraven Plan and its Rejection.***—The Irish Reform Association, composed, as our readers know, chiefly of non-Catholics and landlords, began to work promptly by proposing to the government the Dunraven Plan as a tangible instalment of Home Rule. Everybody admits that legislation is

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congested at Westminster, and that some arrangement for managing Irish affairs in Ireland itself is most desirable. The Dunraven Plan is to form two bodies, one administrative the other legislative, for this purpose. The first, largely Irish, would be a financial council of twenty-four members under the presidency of the Lord Lieutenant, and vice-presidency of the Chief Secretary for Ireland. Twelve of the twenty-four would be appointed by the Crown; the other twelve by popular vote; one-third of the whole body to be renewed every three years. Its special work would be the administration of Irish financial affairs, which involve an expenditure of about $30,000,000 annually. The British Commons could veto the decision of the Council on a motion having one-fourth majority of votes. The weak points clearly are the formation of the Council and this power of veto. The proposed legislative body would compose the present Irish members of the Peers and Commons, and would deal not only with all private bill legislation, as now obtains in Scotland, but also with whatever matters the Imperial Parliament would consider to belong to its functions. *Devolution* is the felicitous word chosen to express this referring of Irish affairs to Erin. But Mr. Wyndham would have none of it, as he declared in the informal way of a letter to the *Times:* he does not want to see any multiplication of legislative bodies in the British Isles. The relations between the sister isles would be, thought the *Spectator*, "in a state of flux." Nor did the Irish Nationalists consider the scheme.

***A Protestant Bishop on the University Question.***—The leopard has evidently not changed his spots in the case of the Protestant Bishop of Kilmore and Elphin. According to the bishop, speaking in his synod in September, he fears to give any favor to Romanism, because it is exclusive and tyrannical; and, moreover, the Irish Catholics are the most favored subjects of the Crown. Ungrateful race! they are ever ready to defy the law and cheat within the four corners of it. They are demoralized, and so are their blind guides; their political profligacy and shamelessness are avowed. "We Protestant churchmen," he continued, "have a special objection to a Roman Catholic University, as we are persuaded it would sooner or later become the handmaid of Ultramontanism." It would be just as uncalled-for as, nay, much more so than, a Buddhist university. The Act of Union (according to his lordship) bound the government to uphold Episcopalianism, and the conscienceless Roman Catholics caused the violation of this solemn compact. He honestly said that the only discontented people in Ireland were the Roman Catholics: and if they are eccentric people, "let them maintain their eccentricity for themselves."

***Sir Horace Plunkett on Moral Restraints.***—Sir Horace thinks these can now be safely relaxed in Ireland, because chastity has become a second nature to the people, the credit of this happy state being due almost entirely to the priests, whose success in this regard is unique. Froude (James Anthony) said the same thing. In the last hundred years impurity was, he said, almost unknown in Ireland; and this was to the everlasting honor of the Catholic clergy. Why, then, lower the standard, when there is so astound-

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ing a contrast between Catholic Erin and the more progressive modern countries? Instead of a damper being put on the spirits of the young in Ireland, they are proverbially light-hearted; and it is nothing but the sheerest Pharisaism to attribute emigration to such pretended moral restraint and ignore the real and patent causes. The chief amongst these is the long misrule of Sir Horace Plunkett's co-religionists. An Ulster Protestant, Mr. Filson Young, says that Irish purity is excessive and causes lunacy: "a hundred bastards," in his opinion, "are a more gracious and more healthy sign than a lunatic." He has them in the Protestant parts of his native province. County Down, for instance, had 2,034 illegitimate births out of a population of 272,107; while Mayo, in Catholic Connaught, had only 322 in a population of 245,212. Analogy drawn from statistics elsewhere would lead us to attribute a share of the guilt in Connaught to others than the Catholic inhabitants.

## ITALY.

***The Prince of Piedmont.***—There are many significant things about the birth of the young prince. He is the first male-child—therefore heir to the throne—and the royal mother, who is a convert to the Church, wished that he should be born in Piedmont, from which, according to the ancient custom of the house of Savoy, he takes his title. The Queen loves the wild scenery and the plain massive architecture of Racconigi, south of Turin; and here, on Thursday, September 15, the little prince was born. He is named Umberto Maria, because born the day after the octave of Our Lady's Nativity. He bears, also, the other Catholic names—Nicholas, Thomas and John. He was baptized by the court-chaplain, Mgr. Beccaria, on the 16; the more solemn ceremony of the omitted, unessential part of the rite being reserved for Cardinal Richelmy, Archbishop of Turin The two little princesses who preceded Umberto Maria were born in Rome, and the anti-papalists would do all they could to have the little brother born there, too, and named Prince of Rome. His parents thought better. The King, on the occasion of his son's birth, published an amnesty for various offenders, gave a million *lire* to the national workingmen's fund, and 20,000 to the poor of Racconigi.

***The Moral of the General Strike.***—Strike is a euphemism in this case, for the startling disturbances were really an essay at revolution. It was a successful essay, too: showing the extraordinary power of Italian socialism and its affiliated secret societies. It was ordered on the day after the birth of the heir to the throne: and its action was mainly felt around Racconigi—in Milan, Turin and Genoa. There was a revolutionary dictatorship over Milan during the short time the outbreak lasted. Venice was completely at the mercy of the mob, the astonishing thing being that there was not greater excess. All business ceased, the cities were in darkness, the very churches closed by force. The alleged cause of this incipient revolution was evidently a pretence. Two insignificant riots between workingmen and soldiers in Sardinia and Sicily, even though accompanied by bloodshed, did not call for a manifestation so impressive. According to the testimony of a conservative

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deputy to Parliament, who had been more than once a government minister, the real source of danger, the true cause of socialistic progress, is the grinding taxation, which crushes the workman and the peasant. Nor is there a reasonable doubt as to the truth of this opinion. The socialists, having experience of their strength, are mustering their forces for the coming general elections. It is said that their candidates—about three hundred—will be the leaders in the recent disturbances, with the officers of the socialist and anarchist associations throughout the country. The government papers have declared war on the extremists, and declare that if they must they will support the conservatives against them.

***Crime in Basilicata.***—Signor Campologno, a true-blue Italian "liberal," who believes that the national conscience was awakened and true patriotism begotten in 1870, and that the priests are amongst the chief causes of the crimes which afflict Basilicata, in Southern Italy, admits, however, in the September *Rivista d'Italia*, that crime has steadily increased since 1870, that the politicians have done nothing to prevent it, and he does not prove by his figures of judicial condemnations his charges against the clergy. From 1870, he says, crime grew in extent and intensity. The 8,207 cases brought to official notice went up to 10,973 in 1872. They decreased in 1873, and then kept on growing. There was "complete demoralization" in 1874, the offences being specially excessive. Up to 1883 the figures were "little comforting"—no evil element was eliminated, notwithstanding emigration. The increase in deeds of blood he attributes to the Albanian extraction of some of the people and to atavism. He could have found a more probable cause in official and revolutionary hostility to religion. From 1898 to 1903, although the tide of emigration had swelled, crime became more grave and extensive. There are banking scandals, too; and illegitimacy is common. This is due in part to the abandonment of wives by emigrants; while many who emigrate return to corrupt the families, and having committed crime, emigrate anew.

## SPAIN.

***Clerical Spain.***— A *liberal* journalist, says the *Lectura Dominical*, has lately traversed certain parts of Spain where *clericalism* is triumphant, and reported, with a certain bitterness, that these silent places are in peace, morals are pure, labor is constant, progress continual, and life itself, notwithstanding its chords of sorrow, a natural preparation for immortality. The working people, whether in the fields or factories, are laborious, respected, affable, not imposed upon, and, especially, clean of speech. These are the strange fruits of clericalism. Drunkenness is unknown, marriage is honorable and happy, there is no scandal nor divorce. There is no blasphemy, which cannot be said of the republican-socialist gatherings. Those who can afford it help the poor, and undue solicitude for earthly profits and luxuries gives way to simple confidence in God Yet in some such places, even though the railway does not cross them, there is electric light, not only in the streets, but also in the factories. And, here, too, is sometimes found a philosopher of international reputation in natural science; and he is in fact a priest.

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***For Public Morality.***—The anti-clericals of Spain have succeeded so well in their campaign by the press and public exhibitions, that an official circular has been sent to the chief magistrates, in order that the laws may be enforced against indecent publications and public exhibitions. The evil is increasing, the circular states; and unless it be restrained by a strong hand, we are preparing a generation of decadents. In consequence of this order, publications of infamous character have been suspended in certain places after the printing of one or two numbers. The Spaniards evidently do not want to see their country deluged with the uncleanness only too apparent elsewhere. They are a healthy and pure people, and not yet given to race-suicide. The Catholic press is carefully advising the public how to protect itself by insisting on the observance of this official circular. Señor Gullon, magistrate in Logroño, lately aroused the officials of the city to act against "the lamentable display of acts and publications against public morality." Scandalous photographs and other pictures are amongst the ready means of evil propaganda.

## PORTUGAL.

***The Catholic Centre.***—We have frequently had flattering news of the Portuguese Catholic Centre, which has made its influence felt in the affairs of the country. Now it has proposed to important groups in Europe and America a project for an international union of great Catholic associations in view of the active international work of revolutionary socialism and its allies. Since these are avowedly anti-Christian, is it not time, say our Portuguese fellow-Catholics, to have Christian men draw a little closer together? The victory can hardly fail to be theirs. Respecting the principle of national autonomy, the Portuguese leaders propose an international union with a very definite programme of Christian tenets and work. Thus would the history, ideals, men, of Catholic groups be known to one another. Valuable methods of organization and means of action would become the common property of all; treasures of knowledge and experience would be interchanged; and the union once effected, international congresses would follow. All such union and work would be, of course, marked by filial loyalty to the Bishops.

## SWITZERLAND.

***International Labor Congress.***—The International Association for the Protection of Laborers began its congress at Basle, in Switzerland, on September 26. Germany, Austria, Belgium, France, Hungary, Italy, Luxemburg, Norway, the Low Countries, Switzerland and the Holy See were represented by delegates. Amongst these were men of all opinions, including, amongst the French delegates, M. Millerand, the Socialist ex-minister, and the deputy, Abbé Lemire. M. Scherrer was president. In the afternoon session of the first day, Count Soderini, representing the Holy See, read a letter of the Cardinal Secretary of State in the name of Pope Pius, warmly commending the principles of humanity which dictated the Franco-Italian labor treaty, and wishing that such arrangements be entered into by civilized nations. The attention of the Congress was taken up with the valuable re-

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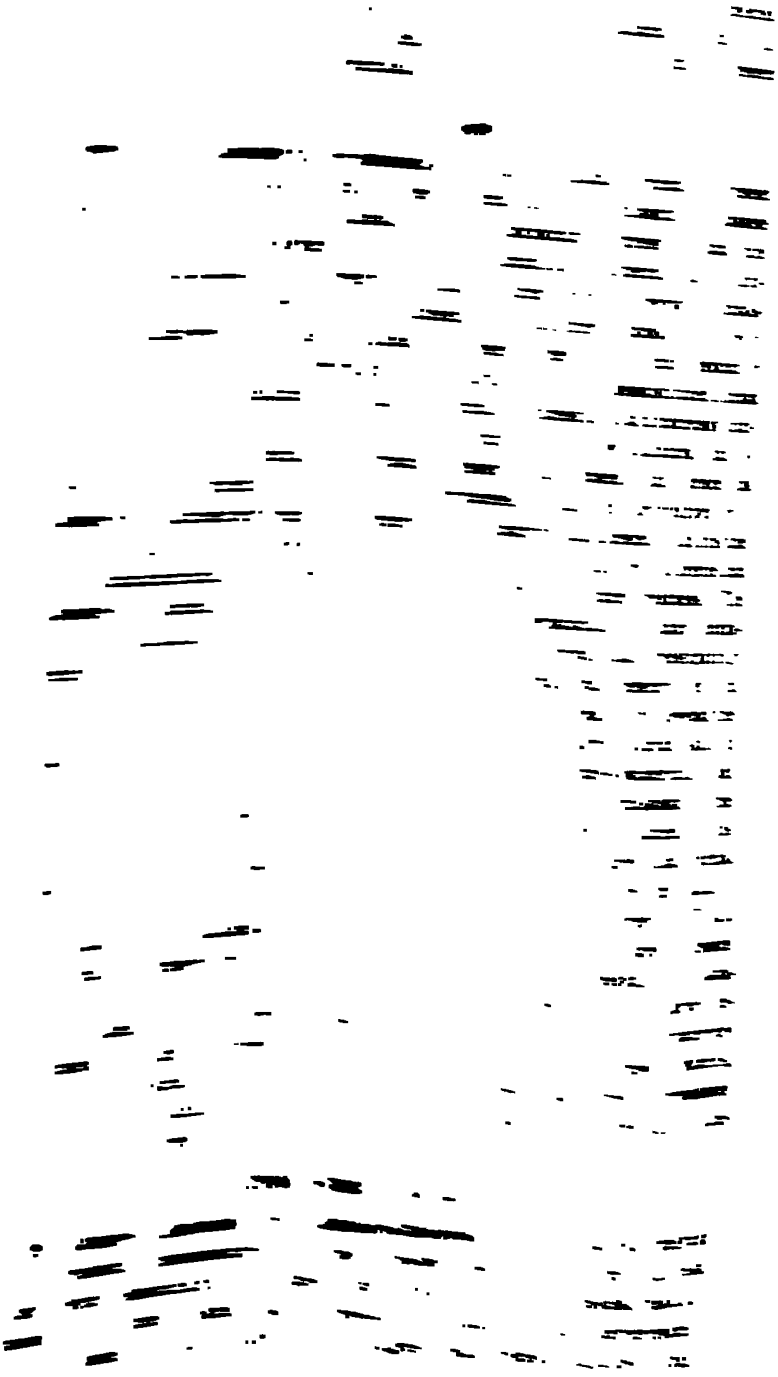

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Leopold by Mr. Morel, agent of the Reform Association, were denied or refuted by another Englishman, Mr. Head, of Cambridge. The Belgian administration desires full investigation, and for this purpose a commission has been appointed. consisting of three judges—a Belgian, a Swiss and an Italian. The British government has recognized Belgium's good will in this matter. Leading English authorities have acknowledged the injustice of the recent as well as the earlier charges against the Belgians. Commercialism, Mr. Head stated, is the end the Reform Association has in view. The missionaries admitted to the Congo authorities that they could not substantiate their accusations, nor have they appeared when summoned before the commission of investigation. The Catholic missionaries, who know the Congo infinitely better, are unanimous in their commendation of the Belgian officials.

## THE ARMENIAN MASSACRES.

A Catholic missionary wrote to this effect to the *Missions Catholiques*, in the beginning of September: "Here the terror is indescribable and despair seizes upon all hearts. Blood is flowing everywhere; and massacres are becoming still more general in the districts of Monch, Van, Bitlis and Erzeroum. Pillage is the rule; the burning of houses occurs every moment, with the most cruel violences and outrage under its more horrible forms. The prisons of Erzeroum already contain a large number of unfortunate Armenians. Once more we implore you, with all our strength, to come to our aid. We need abundant resources; they are indispensably necessary, for without them the poor abandoned Christians must die of hunger." An Armenian delegation, consisting of two archbishops and Dr. Loris-Melikoff, appealed to President Roosevelt, at Washington, at the end of September. The condition of the Armenian Christians, they said, beggared description. They described the slaughter of Armenians since 1895, and especially in the Spring of this year, as comparable to that of the Franco-German and of the Russo-Japanese wars. The frightful butchering has given foundation to the belief that the Turks aim at the extinction of the entire people.

## THE WAR RECORD.

The Russian War Office estimate of Japanese losses at Port Arthur towards the end of September, was 45,600. The fierce assaults from September 19 to 26 were repulsed with great loss to the besiegers. As many as from 7,000 to 9,000 men are supposed to have fallen in one or two days. Captured forts and positions were retaken or relinquished. The Russian ships were active, too; and there have been various Russian reports—at least as credible as those of the Japanese—of injury to the ships of their opponents Some of the mischief is admitted by the latter, as, for instance, the sinking of a gunboat, with from 200 to 300 men, in Pigeon Bay, on October 11. General Stössel put the Japanese losses, in the attacks from September 19 to 22, at 10,000. The *Standard* correspondent with the Japanese armies estimated the Russian losses around Port Arthur since the Kinchau fight at 8,000; the Japanese at 45,000. In the sorties of October 5 and 6 it is reported that ten

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Japanese guns were captured. The fighting has been terrible, and the air is poisoned with the odor of death.

The financial strain of the war is hard. Count Okuma, of the Japanese progressive party, said recently that the war would last at least two years, and cost $1,000,000,000. Japan has floated a third loan within the year, being $40,000,000.

Fierce fighting has been renewed between the main armies in the north. The Japanese admitted repulse, with severe loss, in following the retreating Kuropatkin, who, seeing them make but little use of whatever advantage they had at Liao-Yang, and having himself received reinforcements, decided to assume the offensive. His men were enthusiastic, and the Japanese were driven back about thirty miles, with serious loss, their line being split, and the Cossack cavalry coming into active and brilliant play. The Japanese lost or abandoned their fortified positions and fell back upon Yentai Day after day and through the nights the battle raged, former fights, it has been said, being child's play in comparison. Attempts were made to cut off Japanese communications with the Yalu. Positions were lost and gained. Heroic and skilful efforts were made, particularly by the cavalry, to flank the Japanese left. Their front and left were forced back; but on the fourth day the Russians were slowly withdrawn, their 17th army corps doing magnificent work, repulsing six attacks and thrice silencing the Japanese guns. The Japanese commander-in-chief reported on the sixth day of the battle that the Russian losses were 30,000, whereas he had counted only 2,000 dead. A Japanese general reported that he had lost only two or three officers and a few hundred men in two of the fiercest days. The Russian correspondents reckoned their own losses at 15,000, after seven or eight days' fighting. The slaughter appears to have been dreadful, when, at length, the Russians began again to assume the offensive and retook, with six guns, some of their old positions. On the ninth day of the battle (Monday, October 17th), General Kuropatkin pierced the Japanese centre, took thirty-five guns and routed his foes across the Sakhe River, with enormous loss, the trenches being full of dead bodies, of which 600 were found in one trench. A most important hill was captured, wherein the Japanese line east and west on the river could be enfiladed. On this hill were twelve heavy guns. The whole Japanese front was forced back, and the battle continued beyond the river.

The formation of a second army for Manchuria has been decided upon, to be placed under General Gripenberg, commander of the military district of Vilna, a very skilful and distinguished soldier. He is sixty-six years of age, and a veteran of the Turco-Russian war, during which he was made general. The powerful Baltic fleet has been made ready in six months. It consists of 6 battleships—3 of the same type—of 13,000 tons displacement, making 18 knots and carrying each 750 men. Three others are somewhat smaller. There are two or three armored cruisers, and the whole fleet, including five torpedo boat destroyers, numbers about twenty vessels, under Admiral Rodjestvenski. It will take three months to reach the East, going probably by the Suez Canal. If it can unite with the Russian squadrons now at the scene of war, the combined fleet will be stronger than that of Japan.

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## SOUTH AMERICA.

***International Arbitration by the Nuncio.***—The governments of Brazil and Bolivia have made known to Pope Pius X their agreement to refer to the decision of the Papal Nuncio the settlement of a grave question regarding territory between the two Republics, and have asked His Holiness's approval. Pope Pius was, naturally, much pleased by an act marked by wisdom as much as filial respect. The Nuncio will be president of the arbitration tribunal, which consists of one representative of each country with the Nuncio.

The New York *Herald* of October 24 reports a project of the Freemasons of Argentine and Brazil to agitate for the formation of a South-American Congress simultaneously with that of Freethought ordered by the late Congress of Freethought in Rome, to be held at Buenos Ayres next year.

## IN MISSION FIELDS.

***Belgian Congo.***—A recent official report gives the following details: The missionaries are members of the Congregation of Scheut, Redemptorists, Jesuits, Trappists, Priests of the Sacred Heart of Saint Quentin, Premonstratensians, White Fathers, Sisters of Charity of Gand, Sisters of Notre Dame, Trappistines, Franciscan Sisters and Sisters of the Heart of Mary. The country is divided into vicariates, prefectures apostolic, or simple missions. There are 59 fixed centres and 29 which vary. The mission army men and women, is 384. There are 538 farm-chapels, 113 churches and chapels, 523 oratories, 3 secondary schools, 75 primary, and 440 elementar, in which black teachers impart the first modest elements of reading, writing and arithmetic. There are 7 hospices, 71 Christian villages, 72,382 Christians or catechumens. These results are the more remarkable because the missions are relatively new. The White Fathers came in 1878, the Fathers of Scheut in 1888, the Trappists in 1892, the Jesuits in 1893, the Fathers of the Sacred Heart in 1897, the Premonstratensians in 1898, the Redemptorists in 1899.

***The Mission Harvest.***—The consoling results of mission labor may be understood from reports such as that of the French mission of Madura, in Southern India. During one year, ending June 30, 1903, the number of Confessions was 502,041, Communions 574,093, First Communions 3,713, Confirmations 7,544, marriages 2,021, baptisms 16,878, of which 1,165 were of adult pagans. One hundred and fifty-seven Protestants were received into the Church. Eighty-six religious confraternities have been formed in the mission.

The stream of missionaries, even from afflicted France, continues undiminished. In less than a month (July) the Congregation of the Holy Ghost sent out 21; and in one day (September 3), the White Fathers sent 10.

The Association of the Holy Childhood contributes to 215 missions. According to the reports of 1903–1904, it has established, or helped to establish, 1,112 orphanages, 7,207 schools, 2,815 workshops, etc. There were 401,059 children baptized and 359,053 supported and educated.

The muster-roll of martyrs is forever receiving new names. The latest are those of ten German missionaries slain in New Pomerania, formerly New Britain. Five of the recent martyrs were priests and five Sisters.

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# THE READER.

*Lives of the English Martyrs.* By Dom Bede Camm, O.S.B. Benziger, New York. $2.75.

The martyrs in question are those "declared blessed by Pope Leo XIII in 1886 and 1895." The distinguished writer, whose name is appended, does not claim the credit of completing and editing this interesting series of lives. "The genesis and history of the work," he tells us, "has not been unadventurous. It was begun by Father Keogh of the Oratory. Fathers Stanton and Bowden then took it up. Father John Morris, S.J., next entered into control, but his untimely death placed the work finally in the hands of the present editor." Particularly useful is the brief account of the method followed in the process of canonization, especially for us in America who are looking forward to the canonization of our own martyrs. What intensifies the interest is that the Pope who issued very stringent regulations with regard to these processes, viz., Urban VIII, is the very one who gave utterance to the memorable phrase with regard to Father Jogues, who was unable to say Mass on account of his amputated fingers: "It would be an unworthy thing if the martyr of Christ were not permitted to drink the blood of Christ." In the English record, we are told that the absence of protest on the part of Gregory XIII to the picture of the English martyrs painted on the walls of a chapel was helpful to the furtherance of their cause. May we not hope that Pope Urban's utterance may be similiarly helpful to the canonization of Father Jogues? In the matter of records of the martyrs it will not be out of place to call attention to the exquisite miniature publications of Desclès relative to our American sufferers for the faith. They are from the pen of Father Rouvier, S.J., who is in jail at the present time on some pretext trumped up by the French government for concealing certain church property. Father Rouvier must enjoy it.

*Lectures on Clinical Psychiatry.* By Dr. Emil Kräpelin, Professor of Psychiatry in the University of Munich. Authorized translation from the German. Revised and edited by Thomas Johnstone, M.D., London, Bailliere, Tindall and Cox, London, 1904.

The study of the mentally diseased is deservedly coming to occupy more and more attention in modern life and these lectures of Professor Kräpelin, who has for many years, as head of the department of Psychiatry at the University of Heidelberg, been looked upon as one of the authorities on his subject in Europe and who has lately been transferred to the chair of Psychiatry at Munich, one of the highest positions of its kind in Europe, sum up very well the present position of medical expert knowledge with regard to mental disease. Many of the symptomatic manifestations of mental disturbance are associated with religious emotion. Many of those who suffer from mental disease, especially in its melancholic form, are prone to consider that they must make the sacrifice of their life in some way, and so not infrequently apply for admission into religious orders. It would seem extremely important then that confessors and spiritual directors and religious superiors



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should have some definite knowledge of the present status of medical opinion with regard to this class of cases.

Professor Kräpelin's most striking declaration is that with regard to melancholia. It has before this been the custom to think that melancholia in mild form might occur and be recovered from so completely as not to constitute a danger in the after life of the individual. Professor Kräpelin showed by a series of very carefully kept statistics that melancholia invariably recurs. Out of a thousand cases at the end of ten years there were still a few who had not relapsed; but at the end of fifteen years, all of whom trace could be obtained had had further attacks. As melancholia is the form of mental disease which oftenest leads to suicide and sometimes to that lamentable combination, homicide of a whole family followed by suicide, it requires to be regarded against most carefully. It is to Professor Kräpelin also that we owe insistence on the idea that many of the cases of so-called neurasthenia, accompanied by depression, are really mild melancholia and are sure to be followed by relapses in which the melancholic condition will be worse.

Professor Kräpelin considers that there is no question but that insanity is on the increase. This increase is more than can be accounted for by the increase in population or even by the better diagnostic methods of modern times. He adds that more than a quarter, and nearly one third of all cases admitted to our asylums are due to the abuse of alcohol or to syphilitic infection. As the extension of these cases is certainly not diminishing, he adds that we can not but suppose that the number of insane is increasing not only in itself, but also in proportion to the population.

The Professor has some excellent discussion of such subjects as moral feeblemindedness, the born criminal, the morbid liar and swindler, and the difference between legal and medical standpoints on these subjects. In this he brings out the methods by which the expert in mental diseases is enabled to distinguish between responsibility and irresponsibility, or at least that morbid condition in which there is so much impairment of the will power that the person can only with difficulty be held accountable for his action. It is in these matters particularly that his book is likely to be of special interest to the clergyman who must be in the forefront of the modern movement for a larger charity in viewing the supposedly malicious, but only too often morbid, doings of the mentally degenerate.

*The Medical Inspection of School Children.* A Text-Book for Medical Officers of Schools, Medical Officers of Health, School Managers and Teachers. By W. Leslie Mackenzie, M.A., M.D., Medical Inspector to the Local Government Board for Scotland, assisted by Edwin Matthew, M.A., M.B., C.M., Clinical Tutor, Edinburgh Yoral Infirmary. William Hodge and Company, Edinburgh and Glasgow, 1904.

One of the most important movements in education in very recent years has been the gradual establishment of the medical inspection of school children. It is hard to realize sufficiently how much good had been accomplished by this movement. In the past it happened not infrequently that children suffering from slight defect of vision, or a scarcely noticeable defect of hearing, placed beside other children and in direct competition with them, seemed to be dunces for their slowness and suffered poignantly from the consequent disappointment on their own part and that of their parents. Not a few of these children when their eyes are properly treated and their hearing im-

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proved, if that is possible, prove to be quite as bright as those around them, though previously set down as incompetent. On the other hand, when these defects can not be remedied, such children are now more and more being taught apart by themselves and not in direct competition with normal children.

This is, however, only one—perhaps some people might think it the least—of the advantages derived from medical school inspection. Whenever a good system of medical inspection has been instituted, contagious diseases spread much less among children, and this is particularly true for the contagious eye diseases which are so likely to produce serious and even lasting defects of vision. Another important element of advantage in school inspection has been the indirect training of parents. Many of the immigrants who come to this country have lived all their lives in the country where there has been very little need of hygienic regulation and they know nothing at all of the indispensable rules for health in city life. These people can be reached through their children and influenced for the better. It has been said that many of the immigrants who come, especially the poorest, because it has been from the beginning and always will be that the gospel is preached to the poor, are members of the Catholic Church. If their children are to be educated in the parochial schools it would seem that something like the system of medical inspection now becoming so prominent in public schools must be introduced so as to fulfil the duty of education.

Dr. Mackenzie suggests, that children may be taught in a practical way many things of great value for the preservation of their health in after life. For instance, the question of the relation of weight to health may be emphasized for them so that they will constantly know something definite about their own children. It is now known that to be less than the normal weight for one's size is nearly always to invite infections of various kinds. For instance tuberculosis is much more likely to occur in a person twenty pounds under weight without tuberculous heredity, than in one of normal weight with tuberculous heredity. For instance, weight especially is an excellent index of the general health. Children then can be exercised in watching their own condition in this way. At the same time the dangers of overweight may be emphasized and advice given that will, to some extent at least, limit obesity.

Besides this, Dr. Mackenzie's book contains many suggestive hints with regard to school stress in the normal child and in the child whose health is not up to the normal. Also hints with regard to the necessity of care for the teeth and of the nose and throat in pupils. Of course it may well be said that the teaching of such things belongs rather to parents than to the school authorities. But where parents are ignorant, or neglectful, it is the duty of the school, as far as possible, to prepare the child for healthy and successful after life.

*Compendium Sacræ Liturgiæ.* By P. Innocentius Wapelhorst, O.S.F., Benziger, N. Y.

The author tells us in his *Præfatio* that the *Ritus Romanus omnino purus hoc libro exponitur.* The conclusions are based on the expositions of standard authors, and very many decrees of American Provincial Councils are added.

*New Century Catholic Series of Readers.* Benziger, N. Y.

We have already commented in previous numbers of the MESSENGER on these admirable readers, which are now brought up to the fourth grade. Why should Catholic publishers stop at readers? Why not publish all the school books?

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*The Mirror of True Manhood.* By Rev. John F. Mulfany, LL.D. Pustet & Co., New York. 75 cents.

The original of the book was written in French, under the title of "The Month of St. Joseph," and as a series of meditations on the virtues of the great saint. The translation is prefaced by an introduction from the pen of the Right Rev. Chas. H. Colton, D.D., the Bishop of Buffalo, who expresses the hope that it will have a wide circulation, in which hope we are most happy to concur.

*Friends in Feathers and Furs.* By James Johonnot. American Book Co., New York.

*Outdoor Studies.* By James G. Needham, Ph.D. American Book Co., New York.

*Familiar Animals and their Wild Kindred.* By John Monteith, M.A. American Book Co., New York.

*Animals at Home.* By Lillian L. Bartlett. American Book Co., New York.

*Flyers, Creepers and Swimmers.* Johonnot. American Book Co., New York.

*Our Birds and Their Nestlings.* By Margaret Coulson Walker. American Book Co., New York.

These handy volumes on natural history, excellently printed and illustrated, and extremely cheap, are arranged in the form of readers for school children. They treat, generally speaking, of different subjects, and in a very interesting and instructive manner. Children are readily and strongly attracted by books on natural history, and here they will find a large fund of knowledge with interesting stories. *Our Birds* deals with the common species and is ornamented with several beautiful colored plates.

## LITERARY NOTES.

*Miniature Classics.*—We have received from the Macmillan Company their pocket edition of *Gulliver's Travels, The Arabian Nights,* and Hawthorne's *Grandfather's Chair,* all neatly bound in brown cloth and well printed. They cost only 25 cents each. Such handy volumes should find, as they deserve, a ready market. They will be found extremely useful in educational work.

*Catholic Federation.*—The *Proceedings* of the Fourth National Convention with the *Constitution and By-laws* are documents which make for the social legislation—the diffusion amongst the people of great and necessary social truths—which Catholic Federation is inaugurating. Every day its power for good is more clearly understood and felt, and the movement grows correspondingly.

*The Divorce Problem.*—Patrick L. Crayton, S.T.L. Flynn & Co., Boston. We heartily commend this pamphlet of Father Crayton. As the author insists, in the words of Gladstone, the marriage question in the United States is of extraordinary consequence, not only for the country itself, but for Christendom, because of the growing international influence of America. The pamphlet treats briefly of the evil of divorce, the varying legislation on the matter in the different States, and finally discusses the possibility of a remedy. The real difficulty in the way is in the sentiment of the people,

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their lack of religious conviction and of respect for the marriage bond. Father Crayton, we are glad to see, points out what is so often forgotten—the necessity of preventing, if possible, the disorderly manner in which people are allowed to contract marriages. If people are allowed to make a mockery of this most solemn and most important social contract by the manner in which they enter into it, divorce legislation will avail little. The Catholic Church settles the problem of divorce by the way in which she trains and restrains her children.

*An American Missionary.*—In his introduction to this record of the life and work of Rev. William H. Judge, His Eminence Cardinal Gibbons notes particularly the spirit of fortitude and joy that shines through the correspondence of the devoted missionary. For all who knew him the word *devoted* is inadequate to describe his spirit of self-sacrifice. It was this spirit that made him a Religious; that made him in religion a model of exactitude and of forgetfulness of self to labor for others; that caused him to beg for the far Rocky Mountain mission; and, finally, for that of Alaska. His career was a progressive one in what the Church teaches to be the soul of Gospel perfection. And as he advanced, so were the fruits of his labor made visible. In the rush to the Klondike Father Judge built a church and hospital at Dawson City, and ministered to the suffering of all creeds and classes with his own hands. Here he died on January 16, 1899, mourned by all who knew him; and here he awaits the resurrection beside the altar at which he ministered.

*An Irishman's Story.*—To say that this autobiography of Justin McCarthy is intensely interesting is but modest praise. It is as valuable and beautiful as interesting. We expect much from the pen and experience of the great *literateur* and parliamentarian, and here we find ourselves satisfied. Intimately acquainted, and often associated, with the most prominent men of his eventful day, having been everywhere and seeing everything with the eyes of a born journalist, engaged in work on leading reviews and newspapers, blended thoroughly with the society in which he lived and moved, not only a witness and participator, but a leader in great political events, and telling the story of his life in the most delightful of all ways, Justin McCarthy has given us a book that cannot be forgotten. Here we have his personal impressions and reminiscences of statesmen, soldiers, poets, actors, revolutionists, Mormon apostles, including Brigham Young, of the American Civil War, of Gladstone's career, of Parnell, and all the eventful struggle from the great leader's rise to his death and after. This delightful book is a model of its kind, and does as much credit to the heart as to the head of the distinguished author. We cannot help remarking that he attributes his early literary formation to the classics and to the training of the teacher whom he calls his only schoolmaster.

*Le Clergé Catholique.—The Catholic Clergy Before the Courts and the Press.*—Desclée, de Brouwer et Cie., 72 rue des Champs, Gand. This little book reveals the fiendish hatred of the French and Belgian anticlerical secret societies for the Catholic priesthood, and the low and mendacious methods which they follow in order to bring the priesthood into discredit. We know, and the book proves, that the affiliated officials have, not infrequently, been in collusion with their associates. From French official records, issued even, and manipulated, by such men as at present control the official world in France, this book proves overwhelmingly the excellence of the lives of the clergy and religious. Taking a period for which the statistics are a little

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more clear and honest—1850 to 1871—we find among the most upright and moral body of laymen, the notaries, 58 times more legal condemnations than there were *accusations* against the Catholic clergy and religious. The morals of their accusers appear in a ludicrous light by contrast. The little volume makes no rash charges—it gives the words of the secret society gentlemen and their newspapers.

*Catholic Bible Reading According to Rule.*—By W. Thornton Parker, M.D. Murphy & Co., Baltimore and New York. In a very beautiful little introduction, Dr. Parker, the author of this index to a pious reading of Holy Scripture every day, says, after referring to the books of the Crucifix and Rosary—books for all—"We have our missals in Latin and in almost every known tongue, and we have more books of devotion than non-Catholics; but, above all other books, we have our precious Catholic Bible, which our faithful Mother, the Church, has preserved for us from the earliest times of Bible compilation. To her, every human being on earth who has access to the Word of God is indebted for each truth which it contains." We have known converts, accustomed to regular lessons from the Bible, anxious to have a systematic guide to daily Scripture reading. They will find much pleasure and profit in the use of Dr. Parker's little Rule. We cannot, of course, refrain from recommending to all who can use them, the English translation of the Missal and Breviary.

## SCIENCE.

*The Electric Theory of Matter.*—The average human being can manage to get along in life, believing simply that bread is bread and butter is butter, provided he has his share of both. But the metaphysician and the curious observer of natural phenomena and the metaphysical natural scientist must break the monotony of a bread and butter existence by plunging occasionally beneath the surface of matter into the depths of its "whatness."

One of the bold divers will come to the top sputtering and brandishing his "prime matter and form substantial." The natural philosopher, after many plunges, will set down triumphantly on the shore of knowledge, or near it he thinks, the "four elements" or a handful of elusive atoms, so minute and so many that they rival "the unnumbered dimpling of the sea." The modern physicist dives into deeper waters still, and rises to the surface with, not matter, not gross matter, but electricity and electricity alone!

The invisible radiations with radium and company, and emanations, and disintegration products are responsible for the serious modifications in the theory of matter held by many of the natural scientists of to-day.

The old theory of the four elements, earth, air, fire and water, with the cloudy speculations of alchemy, gave way utterly before the revived atomic theory in 1650. The authority of Boyle and Newton fixed itself to this theory and Dalton adopted it mainly on account of his unbounded admiration for the great Newton. The many discoveries in subsequent years and the verification of predictions based on the theory caused many of its adherents to lose sight of hypothesis and claim certainty.

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From the time of the cathode ray of Crookes, in 1879, to Mme. Curie's radium in 1898, a new theory has been shaping itself and Professor Lodge now proclaims the electric theory of matter.

"What electricity itself is we do not know, but it may perhaps be a form or aspect of matter. So have taught for thirty years the disciples of Clerk-Maxwell. Now we can go one step further and say, "matter is composed of electricity and of nothing else."

Positive electricity exists as well as negative. What is positive electricity? The answer is still, we do not know. "For myself," says Prof. Lodge, "I do not even guess . . . It seems to exist in lumps the size of the atoms of matter; and no portion of it less in bulk than an atom has ever been isolated nor appears likely to be isolated. But although it may have bulk it appears as if it had no appreciable mass."

"But concerning negative electricity we know a great deal more. This exists in excessively minute particles sometimes called electrons and sometimes called capsules." Dr. Lodge then gives a lengthy description of the behavior and properties of the electron. The present electrical view of the atom of matter may be presented thus:

An individualized mass of positive electricity diffused uniformly over a space as big as an atom, say a sphere, such that a million million million million could be crowded tightly together in an apothecary's grain. Throughout this small spherical region, with intense activity, are moving specks of negative electricity, electrons, all attracted and kept in their orbits by the mass of positive electricity in which they are embedded.

"Matter then appears to be composed of positive and negative electricity and nothing else. All its newly discovered, as well as its long-known properties can thus be explained; even the long-standing puzzle of 'cohesion' shows signs of giving way. The only outstanding, still intractable physical property is 'gravitation,' and no satisfactory theory of the nature of gravitation has been so far forthcoming."

For a justification of the electric theory of matter the reader is referred to an article by Prof. Lodge in *Harper's Magazine* for August, 1904. The attitude of many eminent physicists towards this new development is strongly set forth by Prof. Nipher in a short article in *Science*, October 14, 1904.

*The N-Ray, a Scientific Illusion?*—Our readers may remember that, about the middle of 1903, Professor Blondlot announced the discovery of a new form of invisible radiation to which he gave the name of N-ray. Its most easily observed effect is a faint increase in the luminosity of a phosphorescing calcium sulphide screen, due to the impact of the ray.

Curiously enough, only French observers were able to repeat Blondlot's experiments with anything like success, so the whispers of doubt heard in scientific circles were at least excusable. Blondlot's standing as a scientist and some photographic results soothed the incredulous for a time. Then the French Academy of Sciences decreed the discoverer a medal, thus officially acknowledging his claims.

Discovery followed discovery in the Blondlot-Charpentier "closed ring," all being connected with physiological effects, and finally Blondlot himself announces a new radiation which he calls the N'-ray.

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This peculiar radiation *reduces* the luminosity of a faintly glowing screen and is found very abundantly in the least refrangible part of the N-ray spectrum. This spectrum, invisible be it remembered, is got by allowing a ribbon of N-radiation to pass through an aluminum prism, with a refraction of 60 or 90 degrees.

Carpentier promptly finds that the N'-rays diminish the sharpness of hearing while they act, and in general produce physiological effects opposite to those of the N-ray.

During the last meeting of the British Association the N-ray was the subject of much discussion, if we may so term a one-sided talk. Dr. Lummer, a visiting German scientist, reported that he had quantitatively determined what increase in the brilliancy of fluorescent screens could be really distinguished. He concludes that an increase of a little less than thirty per cent. could be noticed by eye, but the N-ray advocates rely on much smaller effects.

For accurate quantitative measurements, especially small values, the photographic methods are notoriously open to very many sources of error.

The last and the most loudly expressed word of doubt comes from Prof. Wood of the Johns Hopkins University. With characteristic directness, he went, last summer, to Blondlot's laboratory, anxious for the truth and willing to be convinced. The results of his visit were published in a letter to *Nature,* September 29, and also formed the matter for a public lecture at the University in Baltimore on October 13 last.

After spending three hours in the discoverer's laboratory, all conditions being most favorable, time, place and experimenters, he says:

"I am not only unable to report a single observation which appeared to indicate the existence of the rays, but left with a very firm conviction that the few experimenters who have obtained positive results have been in some way deluded."

Having described some of the unsuccessful experiments in detail, Prof. Wood adds: "I confess that I left the laboratory with a distinct feeling of depression that all the changes are purely imaginary. It seems strange that, after a year's work on the subject, not a single experiment has been devised which can in any way convince a critical observer that the rays exist at all."

*Powdered Milk and Glazed Butter.*—Condensed milk has been looked on always as convenient, not on account of its occupying less space than an equivalent quantity of fresh milk, but because of its keeping qualities. Now, however, smallness of volume is the main feature in the dry milk which is appearing in the European markets in powder and tablet form.

At the recent show of the Royal Agricultural Society in London, the new Juste-Hatmaker process for drying milk was exhibited.

Milk is allowed to flow continuously on two metallic cylinders set with their faces one-eighth of an inch apart and revolving in opposite directions. These are brought, by means of superheated steam within, to a surface temperature of 110 degrees centigrade, that is, 10 degrees above the boiling point of water.

The milk passing between the revolving cylinders forms a thin layer

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on each, becomes evaporated to dryness and is stripped off as a thin sheet of milk solids, all within a single revolution. The thin sheets are reduced by sieving to a powder which can be compressed into tablets. Mixed with warm water, the powder immediately forms a liquid having all the properties of boiled milk.

The advantage to travellers of having milk in a concentrated form (the powder only contains six per cent of moisture) is obvious and moreover the dry milk, as it leaves the machine, is completely sterilized.

American enterprise is helping on this industry in the firm of H. M. Mott-Smith or Société de Lait Solidifié Française, with factories at La Rochelle, France. The capacity of the works is about two tons of powdered milk a day, which represents about five thousand gallons of fresh milk. The factory is located in the heart of a large dairy district and not far from some large chocolate firms; so the sources of supply and demand are conveniently near.

There is a natural sequence between milk and butter. Glazed butter has been known in Germany for some time and it is now coming into use in England. The glazing process is simple and effective.

Butter of good grade, in one pound forms, is placed for some time in a cold room. When these forms are chilled through, their entire surface is painted with a hot saturated solution of sugar, a very soft brush being used and the operation being carried out as quickly as possible. Of course before the sugar crystallizes, the outside or skin of the butter form is slightly softened and the combination results in a varnish which protects the butter very effectually for some time against deterioration from outside influences.

*Arsenic in the Human Body and in Food.*—Quite a stir was created about two years ago by the announcement of several deaths in England from arsenical poisoning as a result of beer drinking. A Royal Commission was appointed to investigate the matter and the arsenic was proved to have entered the beer through the glucose or grape sugar which the brewers use in large quantity.

The glucose is made from starch with the aid of sulphuric acid, and much of the sulphuric acid is prepared from pyrites, an iron sulphide which frequently contains arsenic. When the arsenical pyrites is burned during the sulphuric acid making, white arsenic or arsenious oxide is carried along with the other fumes and appears unchanged in the more or less crude acid. And so eventually through grape sugar and the brewery the arsenic, sometimes in fatal doses, reaches the consumer. No ordinarily appreciable amount of arsenic is found in American beer.

Some time after this unpleasant discovery, M. Armand Gautier, a French chemist, proved that arsenic is contained in nearly all the organs of the human body; it is in fact a normal constituent of the body. Refinement in chemical processes has made possible the discovery of the extremely minute quantities of arsenical compounds which exist in the body and which up to the present have escaped detection.

As a certain amount of this arsenic is lost by the cutting of hair and nails and as the amount in the body is fairly constant, Professor Gautier determined to examine the ordinary foods, solid and liquid, to discover the source of supply.

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He states that arsenic, in some form, is found in beef, the yolk of eggs, in shrimp, mackerel, in the eggs, flesh and shell of lobsters, in wheat, potatoes, salt, milk, wine and beer. The highest rate exists in the lobster shell, a little more than one part in one million parts by weight. The average Parisian absorbs about three ten-thousandths of a grain of arsenic per day.

*Colored Silk Direct from the Cocoon.*—Two silk manufacturers of Lyons, France, began some years ago, a set of laboratory experiments to discover why some breeds of silkworms produce white silk, while others produce a yellow or yellowish green variety. The investigation showed that the natural coloring matter of the cocoons was identical with the coloring matter of the leaves fed to the worms.

Further experiments were lately undertaken to see if it would be possible to vary the color of the cocoon by dyeing the food. One lot of worms was fed on leaves dipped in a neutral red color and the cocoons spun during the colored-food period produced a pink silk.

Others were fed on leaves colored with methylene blue, one of the water-soluble aniline colors. This color rendered the food distasteful and the resulting cocoons were only slightly bluish. Picric acid, which dyes silk an intense yellow, was next tried. Though excessively bitter and powerfully poisonous, it did not seem to injure the worms; still they did not eat the acid-stained leaves as freely as the uncolored food. Despite the strong coloring power of picric acid the cocoons formed during its administration remained perfectly white.

One of the investigators said that, in experimenting in this line, it is not expected that any commercial advantage will be gained, or any discoveries made, that will cause any change in the industry of dyeing.

## *EDUCATION.*

### *Progress of the Proposed Unification of Catholic Colleges.*

Our Catholic papers and magazines, commenting on college catalogues and the recent and former meetings of the Association of Catholic Colleges, have dwelt upon the desirability of unification and the great obstacle to unification, consisting in the lack of legislation that could enforce this unification. That representatives of Catholic colleges should come together to discuss educational aims and ideas and to devise practical means of improving the courses of studies and adapting the educational work to modern exigencies, without casting aside time-honored and well tried standards, is not only desirable and useful but even necessary in this age of organized power and unified influence. But legislation as proposed by some, or centralization of authority, is by no means necessary. Catholics who insist so much on unification of our school system point to the unifying work of the non-Catholic colleges and universities. However, they do not seem to know how this unification, as far as it exists, has been effected. *It has not been brought about by legislation.* This is evidently proved by the history of the many educational associations and especially by the development of the National Educational Association. In one of the meetings of this Association it was explained, with a certain amount of just pride, that in Europe and in any monarchical country the government, as a legislative and executive body, would prescribe and enforce courses of studies; but here in a democracy, the representatives of the universities and colleges had come together in a

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thoroughly democratic manner and in an amicable spirit, to consider modern conditions and needs, to discuss the actual arrangements of courses, and to propose changes; and, to avoid undue precipitation, had appointed committees consisting of eminent men who had to report their resolutions to the meeting of the Association. The assembled body accepted or modified the resolutions. Thus a public opinion was created among college professors which has exerted its influence through the length and breadth of this country. Any one who is acquainted with the work of the N. E. A. has heard of the many committees, *e.g.*, the committee on college entrance requirements, the committee of 15, of 10 on secondary schools, on modern languages, etc. Besides this large Association with its many departments, the different sections of the country have their own Associations, *e.g.*, the New England Association of Colleges and Universities and Preparatory Schools, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the Association of Teachers of English in the North Central States, the School-masters' Club of Michigan, the Ohio College Association, the North Central Association of Colleges and Secondary Schools (formed 1895-96), the Southern Educational Association dating from 1890, the Association of American Universities (14), the National Association of State Universities (41) and many others. All these associations were started, and conducted their work of improvement, in a properly democratic fashion without any legislative authority. We do not see why our Catholic colleges could not work on the same plan, and, without obliging any institution to its decisions, discuss and resolve upon great and broad outlines which admit of local and sectional modification.

The general division of the educational work into primary, secondary, college and university should be taken over from the American system. To discuss the entrance requirements for the secondary schools is probably more important than to arrange entrance requirements for the college. For almost all the Catholic institutions consider the secondary school and college a unit, without differentiating these two departments as in the American system either by local separation or any great diversity of discipline or method of teaching. The entrance requirements for the secondary school seem to be of greater importance, because many Catholic institutions in their lower classes do the work of the primary or parochial schools which sometimes passes for college work.

The differentiating of the secondary and college departments is indeed important. For the most strikingly influential factor in our education is a college course of liberal culture, crowned by the solid study of history, sciences and mental philosophy. The complaint that our college-bred men take so little interest in Catholic public affairs is owing to the fact that very few Catholic young men take such a collegiate training, and that in many of our Catholic institutions the collegiate department is such only in name. The collegiate department ought to be the stronghold of our educational system. Young men, properly equipped with this collegiate training, will be the students at the universities proper, they will become the leading professional men. It is for this reason that Catholic educators in America have always advised and insisted upon acquiring the degree of bachelor of arts before taking up the professional studies. In this connection it may be interesting to remark that the American Academy of Medicine, counting now 800 members, makes the degree of A.B. before studying medicine a requirement of admission (allowing a few exceptions), and that the chief

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aim of this Academy is to influence the public to demand the A. B. degree for the candidates of medicine. To repeat, why should similar endeavors of unification not be brought about by intelligent, unselfish Catholic college authorities and professors.

Nevertheless we must not lose sight of one fact. There exists in Washington a Bureau of Education which has no legislative power, but is authorized to collect and publish statistics on education. Several attempts have been made to raise this Bureau to the rank of a Department. The desire and the determined effort is to centre educational power in a Department of Education. President G. E. Maclean in his address on Educational Unity in the United States, speaking of the American Association of Agricultural Colleges and Experiment Stations, says: "It may be that unconsciously it has prepared the way for a day when the Bureau of Education may gather its own to it and become a department with its cabinet officer, as is true of almost every other civilized nation." (*Regents Bulletin*, No. 61, 41st University Convocation, State of New York, June 29-30, 1903; p. 231). "If we trust democracy," he says in the same paper, "in due time with the proper subordination of the political, there will be a national administration of education coördinating without subverting the educational systems of the states and all the great educational forces of the United States, public or private."

It seems to us to be wrong and unwise to conclude from this that the Catholic school system ought to be under state control to obtain unity, as has sometimes been proposed by apparent well-wishers of the Catholic school system. Such a subordination would mean a secularization of the school. At any rate, if European Catholics enjoyed the same liberty of education as we here in America, the Old World Catholics would very readily catch the spirit of organization. The colleges would affiliate and devise plans how best to advance their educational interests. That, at the recent meeting of the American Federation of Catholic Societies, an invitation was given to all Catholic colleges to join the Federation, is a move in the right direction. For the American laity must see the relation of the Catholic colleges to the Catholic Church at large. This affiliation would not do away with the need of an Association of Catholic Colleges, but this Association would work (in relation to) the large body of Catholic Societies. We may safely assert that our Catholics as a body do not sufficiently appreciate any education above the parochial which does not yield a prompt return in money.

The paper of President G. E. Maclean is very suggestive as to the meaning of the unity in national education which he refers to *unification*, a word which has been the apple of discord for many years in the state of New York.

The following remarks by the same gentleman may be worth noticing: "It is an open question if the proprietary schools, except where endowed, can long survive" (p. 232). "The heritage of European civilization, vivified by an intense Christianism, revivified by the struggle for freedom within our borders and for liberation of the oppressed from Porto Rico to the Philippines, thrills with the potency of a higher educational unity than the world has ever known. In this era of our entrance as a world power, the example of our educational unity has international significance." In these exaggerated statements educational unity appears as an idol which had to supplant Christian schools in Porto Rico and the Philippines.

In the discussion of the Regents convocation on the same subject of

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educational unity, Prof. A. P. Brigham said: "This Unity will not be planned, or to any degree shaped by debate or legislation. It is much like a natural force, and demands similar behavior on our part, namely that we shall study it and conform ourselves to it. Our conception of unity is changing and is becoming vital rather than formal. We do not need to have a national university as a keystone, in order to have a perfect arch. . . . You can not have unity without flexibility, the capacity to turn in any direction, and the higher the organism the greater the range of adaptiveness." (*Regents Bulletin*, No. 61, 41st University Convocation, page 236).

F. H.

We learn from the *Classical Review* (July, 1904) that the Classical Association of England and Wales held the first regular annual meeting at Oxford, May 27 and 28, and that it went off with éclat. Among the several interesting discussions was the Treasurer's lecture upon "the place of Greek and Latin in human life," which was followed by a very remarkable discourse of Mr. Mackail. Admiral Sir C. Bridge gave his evidence with naval directness on the value of a classical training to the professional sailor. We understand that the addresses will soon be published. The work accomplished so far and the enthusiasm with which the Association enters upon its task gives evidence that the classical languages are far from being dead languages.

Here in America, too, the work of the Philological Association and of the Classical Conference of the Michigan School-masters' Club (see *School Review*, May, 1904) prove to full evidence that the classics are not despised but highly appreciated and promoted by our eminent and farsighted Americans.

In this connection it may be instructive to quote the words of Dr. Parkin, the general organizer of the examinations for the Rhodes Scholarships. The subjects for the examination were selected from the time-honored groups of classics and mathematics, great prominence being given to Latin and Greek grammar, and translations from Latin and Greek into English. Dr. Parkin said, in an interview, that the American who wishes a technical education should not go to Oxford, that the graduates of the University do not receive a professional but a *classical training;* and he added with great pertinence: "Longfellow, Hay and President Eliot, men of classical education, are just as important in this country as Mr. Rockefeller and Mr. Carnegie . . . America has become a world-power, and she needs men with the world-knowledge that Oxford can give."—(*The School Review*, July, 1904).

The Ursuline nuns of New Rochelle have received a charter from the Regents of the State of New York, to establish a Catholic College for Women. A notable innovation is that the control of each department is to be in the hands of a lay professor. Thus Mr. Condé B. Pallen has already been named as Professor of English Literature. New buildings are to be added to the handsome structures already existing.

The Catholic University resumed its lecture course October 4. The Board of Trustees, composed chiefly of members of the hierarchy, will meet early in the present month. The financial difficulties of former treasurer Waggaman have not yet been adjusted, but await the judgment of the Federal Court of Bankruptcy. It is now admitted that the University, together with many other

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Catholic institutions in Maryland and the District of Columbia, must be prepared to sustain severe losses.

St. Louis University celebrated its Diamond Jubilee October 16, 17 and 18. On the first day of the exercises Archbishop Messmer, of Milwaukee, officiated at Pontifical Mass, and Archbishop Glennon, of St. Louis, preached the Jubilee Sermon. October 18 was observed as the University's day at the Exposition. At the commemorative exercises in Festival Hall, addresses were made by the President of the Exposition, by College Presidents and by Alumni of the various University Schools. At the Jubilee Banquet an association of the Alumni of Jesuit Colleges and Universities was organized. The Jubilarian is the pioneer Western University, the first to be founded west of the Alleghanies in the Louisiana Purchase territory, and counts many distinguished names upon its roll of students and alumni.

The progress of our parochial school system is very marked. It is being perfected continually by the appointment of priests who, as superintendents, devote themselves to organizing schools and bringing studies to the highest possible standard. Already many triumphs over the public system are recorded. In an Indiana town, two parochial school graduates obtained first rank over seventy competitors for teacher's positions, many of that number having already served as teachers in the public schools. Increased attendance of Protestant children at Catholic schools is also noticed in our large cities.

## *SOCIOLOGY.*

The recent bulletin of the Bureau of Labor on wages and cost of living throws some interesting side lights upon the mode of life of the average thrifty American working family. The report covers only families of wage-earners or salaried men earning less than $1,200 a year. Of 2,567 such families the annual incomes averaged $827.19, and their expenditures $768.54, leaving a surplus of $58.65 to go into the savings bank. That is doing pretty well, considering the difficulty most people earning $5,000 or $10,000 a year have in paying their bills, not to speak of putting anything into the bank.

But the showing of these working people is even better than the figures would indicate. Besides their savings, 2.73 per cent. of their expenses represent insurance, which is really a form of investment.

Of the entire cost of living of such a family, over three-quarters go for four prime necessities—42.54 per cent. for food, 14.53 per cent. for shelter, 14.04 per cent. for clothing, and 4.19 per cent. for fuel. In Europe, where the hand of the tax-gatherer is so heavy—taking a third of the peasant's income in Italy, it is said—the most astonishing thing would seem the trifling amount the American working family pays for taxes. Only three-quarters of one per cent. of the average expenditures is charged to that item, although, of course, the American consumer pays heavy tariff taxes on his clothing and part of his food.

Temperance orators used to say, and perhaps they still do, that if the American workingman would only let liquor and tobacco alone he could have a cottage at Newport. The Labor Bureau's figures show that if the average wage-earner's family never touched a drop of liquor or took a whiff of tobacco it would have only $23.36 more to add to its present savings of $58.65. Few Newport cottages can be run on that amount. Only 1.62 per cent. of the money spent by such a family goes for liquor and 1.42 per cent. for tobacco. Perhaps this may explain why the prohibition movement has

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been stationary for so many years. Nevertheless, the item for liquor, small at it is, is the largest for any luxury. Amusements and vacations come next, with 1.6 per cent. of the family budget, then books and newspapers with 1.09, religion with 0.99 and charity with 0.31. Labor and other organization fees take 1.17 per cent. That might be called a luxury, a necessity, or an investment, according to the point of view.

Incidentally, the significant fact is brought out that the average family of the class with which these figures deal is larger by over one-seventh than the average American family, as shown by the census. Plainly, race suicide has not made the ravages among people with the incomes of less than $1,200 a year that it has among some who are more conspicuous in the public eye.

Students of pauperism will find food for reflection in a recent British blue-book giving the numbers of paupers, lunatics, and vagrants in England and Wales, as reported by various boards of guardians, in September, 1903. It appears that the number of paupers over sixty years of age was 338,634, of whom 48,064 were in London. The number over sixteen years of age was 490,513, including 71,056 in London. The ratio per cent. of paupers over sixty to the total number of paupers over sixteen was 69.0 (67.6 in London and 69.3 in England and Wales); and the ratio per cent. of paupers over sixty to the potal population of the same age, according to the census of 1901, was 14.1 (15.8 in London and 13.8 in England and Wales). The total number of indoor paupers over sixty years of age who were physically incapable of taking care of themselves is set down at 57,942 (30,769 men and 27,173 women); and the number of other paupers over sixty not thus incapacitated, is given at 37,742 (25,702 men and 12,040 women). The indoor paupers unable to take care of themselves formed 60.6 per cent. of the total number of indoor paupers over sixty, and 17.1 per cent. of the total number of both indoor and outdoor paupers over that age. The proportion of women was much larger than that of men. Returns relating to old-age pauperism were presented to Parliament in August, 1890, in January, 1892, in July, 1899, and in January, 1900. The figures are compared with those of the present return. It appears that the paupers of sixty-five years of age and upwards on August 1, 1890, numbered 245,687. On January 1, 1892, 268,397; on July 1, 1899, 278,718 and on January 1, 1900, 286,929; while the present return gives the total of 284,265. Allowance must be made for the fact that the number of paupers is always higher in January than in July, August, or September, and also for the fact that the latest returns are incomplete. Bearing these points in view the conclusion is that the number of elderly paupers has not increased much during the last two years.

## *DRAMA.*

Sardou's much talked of play, *The Sorceress*, made its first appearance in America this past month at the Knickerbocker Theatre, New York, with Mrs. Patrick Campbell in the title role. It had been widely advertised before its advent; it needed it badly. It was conceived, born and bred in the spirit of French Anti-Clericalism, that is, in the spirit of hostility and injustice towards the Church. It is aimed directly at the Religious Orders, and seeks to show them in a most odious light. It is more than a mere coincidence that it made its appearance on the French stage when the persecution of the Religious was at its height, and Combes & Co., at the dictation of the Lodges, were confis-

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cating the property and driving into banishment numbers of French citizens, whose only crime was that they had vowed themselves to the service of God and their fellow creatures.

The scene of *The Sorceress* is laid in Spain, in the opening years of the sixteenth century. The Inquisition is the dominant feature. What an opportunity of thrill for Victorien Sardou, past-master in the art of lime-light heroics! What a clever device, under the guise of history (spare the mark) to hold up the Church and especially the monks to the execration of modern French audiences! Zoyara, a moorish maiden, falls in love with a young Spanish nobleman, Don Palacios, and he with her. According to the laws of the Inquisition, it is death for a Christian and Moor to love or marry. To make a long story short, Don Palacios and Zoyara love desperately in spite of the law and the monks, and alas! they fall into the hands of the Inquisition. She, to save her lover, confesses to be a sorceress and that it was by her magic arts alone that she managed to seduce him. She is duly condemned to be burned at the stake, but just escapes the fagots and the mob, who would tear her piecemeal, by taking poison with Don Palacios.

M. Sardou, of course, adopts the popular anti-Catholic notion of the Inquisition. In dark subterranean chambers, a band of low-browed, brutal, canny, leering monks gather about their terrified victims, and, eager for their blood and lusting for torture, enforce reluctant and false confessions of guilt from them. Cardinal Ximenes, Grand Inquisitor, is especially crafty and malicious as president of the dread tribunal. It is needless to say that this picture is no more historically correct, than M. Sardou's maudlin sentiment and heroics are true to human nature. There is not an honest conception or sentiment in the entire play; it is made up of soiled fustian, embellished with the tawdry frills of worn-out stage properties, articles in which M. Sardou fondly bedecks his long-ago debauched dramatic muse.

The play is one which Catholics cannot go to without being grossly insulted. Indeed, no one with true Christian sentiments can fail to be outraged. Mohammedanism is made to shine with beauty and charity in contrast with Christianity.

In *Business is Business* at the Criterion Theatre, Mr. Crane has assumed a part, in the character of Lechat, in sharp contrast with his accustomed roles. The hale, bluff, honest, hearty American type which Mr. Crane has so long and pleasingly impersonated, has borne him to success these many years. In Lechat we have the moneyed egomaniac, sly, secretive and dominated by avarice, to which passion he sacrifices everything. Money to him is power, dominion, happiness, and on the swollen flood of his riches, he sweeps onward to the catastrophe. His daughter rebels against his paternal authority; his son, whom he has suffered to become a rotten debauchee and who through the power of his father's wealth has been lifted into the regions of social high-life, is killed in an automobile accident. In spite of all these accumulated misfortunes, occurring on the same day, the controlling motive of Lechat's life is that business is business, and though thus stricken and crushed by this double affliction, in the very hour of his agony, he drives a hard and crafty bargain with two promoters, who seek his aid in a financial enterprise. The role of Lechat is not in Mr. Crane's proper line. The finesse and subtlety necessary to the delineation of such a character is outside of Mr. Crane's constitutional make-up. He gives a certain bluff and vigorous heartiness to Lechat, which does not belong to him. The habit of his favorite type so

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clings to Mr. Crane that he cannot escape it. The play itself is hard, ugly and revolting. The playright has a very distinct purpose in view; to show the degradation of life when its whole idea is the making of money under the dominance of the grossly immoral principle that business is business, before which all considerations of justice and humanity are ruthlessly sacrificed. He indeed draws a horrible picture and holds up the mirror to the most hideous features of modern industrialism. But his method and its results are negative. He shows the hideous ulcer, but he indicates no way of healing it. What could cure this cancer in the social body, some positive remedy, lies entirely beyond his ethical horizon.

*Letty,* with Mr. Faversham as star at the Hudson Theatre, is a play built along the usual Pinero lines, with this difference, that the denouement departs from this playwright's accustomed conclusion. Mr. Pinero generally depicts a young woman, who is tempted and succumbs. In Letty we have a young girl, alone in the labyrinths of London's slippery ways, who is sorely tempted by a man-about-town and escapes the degradation of an actual downfall by what is after all the merest accident. Her seducer happens to receive a letter from his own sister just at the moment of his triumph, telling of her elopement from her husband with her lover. He naturally raves over the family disgrace; Letty, who is present and reads the sister's letter, is horrified and realizes her own position. She begs to be released, and her lover, in the impulse of the moment, under the stress of his lacerated feelings, suffers her to depart. Critics would say that this is not a play for young people. But why should it be a play for middle aged or old people? It is not a play for any self-respecting person, old or young. Such a topic is unfit to be the main subject of any play. If it be touched upon at all, it should be only incidentally to another theme, and not made the staple element for the purpose of dallying with a violation of the sixth commandment. Nor is Letty redeemed in anyway by brilliancy of exposition or novelty of incident. It has the usual number of conventional characters, posed together after stereotyped methods, and clearly shows the hand of the professional stage carpenter with the requisite mechanical knowledge of his business.

*The Harvester,* with Mr. Otis Skinner in the title role and under his direction, is a play of the idyllic type. The scene is a remote part of French Canada in the middle of the last century. The play is wholesome and the sentiment human, which can scarcely be said of many recent theatrical productions. It is especially fresh and enjoyable after the hot-house artifice of *The Sorceress.* Its lines are idealistic, as a true play should be. Actualism is cheap and unreal. Life as lived by men and women may be, and often is a lie. The object of art is to show us life as it should be, but without exaggeration. The modern catchword that the artist must be true to life, that is, depict it in its meanness, its failure and its degradation is a perversion, and a pitfall to the unwary. The highest art is to depict life in its redemption. Lying, deceit, hypocrisy, vice, may be actualities but they are not the truth and the reality of life. Beauty, goodness, virtue triumphant are the realities, which satisfy and call out the noblest powers of man, and the true artist is he who can thus express life. *The Harvester* has the merit of idealism, without exaggeration, and is in consequence human. Mr. Skinner gives us an admirable portrayal of the gypsy harvester, albeit there is something of self-consciousness in his delineation. The story is one of simplicity, generosity and love triumphant, and the play is worthy of the success it is enjoying.

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THE CONCEPTION. GUIDO RENI.

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# THE MESSENGER

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## MASSABIELLE.

SING, Sion, loudly sing,
And let the heavens ring
For her who never felt the primal stain!
Oh, sing the festal song!
And, with a glad triumphal strain,
The pean of her joy prolong,
Reechoing her glorious praise!
And ye, Angelic Choirs, your sacred anthems raise
To her that stood
In glory of a sinless womanhood!

Now let the timbrel sound
Close to the Temple's holy mound;
And let the silver trumpet blare
Bidding fair Juda's tribes to grateful prayer,
To solemn feast and sacrifice repair!
For now by high decree
Is held the year of jubilee.

Now raise in Mary's fanes
The solemn strains!
Swell loud the sacred hymn
In church and cloister dim!
But still no temples rise
In pillared lines,
Dearer to Mary's eyes
Than Lourdes, oh, sacred name!
Mirror of Mary's fame
Pearl of her diadem of shrines,
Crown of the rugged dell
Of fair Massabielle!



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There many a lingering breeze,
Blows from the lofty Pyrenees,
And sways the solemn line
Of oak and stately pine,
Making low murmurs rise and swell
In forest dell,
O'er brook and lonely fell,—
Thy glories, fair Massabielle!

Oh, Grot of all most blest,
Whereon Thy footsteps prest,
Immaculate!
Winning new roses' fragrant birth
From dead and wintry earth.
As 't were of heaven a dream
Thy snowy garments seem
Hovering on earthly air,
Simple as garb of lily, and as fair.

No eye, O Undefiled!
Witnessed Thy royal state,
None, save a child,
A little peasant maid
Who gazed and was afraid;
Immaculate!
She only heard that silvery accent low,
Sound which angelic spirits know,
When, as it lifts in prayer to God's high throne,
All Heaven is stilled and it is heard alone.

Sweet words that fell upon the ear
Of that young child,
Amid the woodland stern and wild,—
Sweet words, and wonderful to hear!
Sublime as summer breeze
Chanting its evening anthem 'mid the trees;
Sacred as sound oft'-heard at even-fall
When, solemn stillness brooding over all,
Deep in the inmost thicket of the wood
The note of bird
Thrills for awhile and is again unheard.

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Peerless! Immaculate!
How did that Vision thrill
Which to poor mortal's sight
Brought golden glimpses of the realms of light,
While all the earth did scintillate
With brightness, till
The wind-swept Pyrenees were still,
And arching leaf and tree
Had nigh forgot their high-noon melody.

No more Thy grandeur, Virgin Queen,
By lowly maiden seen
Bursts 'mid the hollow dell
Of fair Massabielle;
Yet as faint odor of the rose
Lingers and ever softly blows
While yet the flower
Is vanished from its woodland bower,
So like some Heaven-sent fragrance lingers there
The balm of peace, the quickly answered prayer,
The joyous cripple's cry,
The sufferer's grateful sigh.

Mary! Immaculate!
As the soft night-wind lulls the star-lit sea,
Thy pure and sweet sublimity
Doth hush the soul with peace, and satiate.
Thou who wert born
More fair, more beautiful than Morn,
When first she stoops to drink in silent bowers
A thousand pearls from out a thousand flowers.
Peerless! Immaculate!
O Thou art as that star, that, nightfall done,
Trembling awaits the coming of the sun!
O Dawn most fair! O gently trembling Star!
If Thou art fair and wondrous fair to see,
What must the lustre of the Noon-day be!

FRANCIS X. FINEGAN, S.J.

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# THE PROTESTANT EPISCOPAL CONVENTION.

THE Triennial Convention of the Protestant Episcopal Church was in session in Boston during October last; and, although the assertion of a delegate, that the world was waiting with strained attention upon its action, seems somewhat exaggerated, it is certain that not a few lookers-on found its proceedings interesting for one reason or another.

The Archbishop of Canterbury graced its opening with his presence. The successor of Augustine and à Becket, accompanied by the successor of Osiander's niece, with whom Cranmer shared the comforts, though not the honors, of his archbishopric, and of that Mr. Parker, whom Queen Elizabeth knew not how to name, had crossed the Atlantic to receive during a few weeks more notice, more compliment, more distinction than had come to him or to his predecessors for many a long day. It may well be that his coming contributed not a little to the revival in this convention of yearnings that have been judged not altogether consistent with republican simplicity. "Why," some asked, "should not we have archbishops too? Let us make to ourselves provinces after the manner of the Roman schismatics in our midst, and elect in each a presiding bishop, whom it will not be hard to transform eventually into an archbishop." The matter had been referred to a committee which reported favorably on the scheme; and we may look to see before many years are over, archbishops and even a primate in the Protestant Episcopal Church.

The customary adjuncts of a convention were not wanting. Missionary bishops were there telling oft-told tales, weaving new ones, making the same old promises that have never yet been fulfilled, that never will be fulfilled, for the edification of the souls and the emptying of the pockets of their admiring hearers. One who married his second wife just after the last convention, and has since spent much of his time in travelling backward and forward across the Pacific, told, in an address, remarkable for fluency, humor, fire and eloquence, "how he did it, and what it did." What "it" was and how connected with missionary work, the report of the address does not indicate. Another told of his seven hundred Brazilian communicants. How many of these are



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natives, how many are English and American Episcopalians live in the sea-port towns, he did not say; but as each gives an average yearly contribution of nearly eleven dollars to the mission funds, it is probable that the proportion of the former is very small indeed. He boasted that he had editors of newspapers on his church committees. To one who knows, the fact speaks volumes. He told how he has seven men ordained, eight others in training, and ten others eager to be trained; of course, all at the expense of the American supporters of the mission. He did not say that these are native Brazilians; but supposing they are, fifteen renegades who have exchanged their faith for the good things of the American mission, with only ten seeking to do so, reflect no discredit upon the hold the Catholic faith has upon the people of Brazil, nor any credit upon the missionary influence of Protestant Episcopalianism. Nevertheless, this so-called bishop dared to assert that Brazil is longing for the religion he is commissioned to bring them.

From the Philippines came the bishop sent to those islands by the last convention. He could not report much work done during the three years just past. But in defiance of Mr. Taft's testimony, he could gratify his hearers with a fling at the friars, and talk very glibly about what might be done, for, like all Protestant missionaries, he dealt largely in futures. The Bishop of Hawaii was able to report that the dissensions in his church are dying out, possibly because the church itself is gradually becoming extinct. Whether this be so or not is immaterial, because all who know anything about the matter, are aware that those dissensions are in no way connected with missionary action. Doctrinal and ritualistic differences, coming down from Bishop Staley's time, national disagreements between English and American Episcopalians, a legacy from Bishop Willis, gave rise to them; and the conversion, or rather the non-conversion of the natives, had nothing to do with them.

And so the dreary tale proceeded. One looks in vain through the reports for any evidence of real missionary work accomplished. Yet these men are accepted unquestioningly. The Bishop of Porto Rico says that his island is crying out for the Gospel; and the enthusiasm evoked is so strong that now missionary jurisdictions are established in Mexico and Cuba; and bishops and delegates tell one another complacently: "This conven-

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tion shall go down in history as the great missionary convention." It is true that much of this mission work involved a practice absolutely opposed to the Episcopalian branch-theory of the church—the setting up of bishop against bishop and church against church in lands already Christian. But this need cause no qualms of conscience. The missionary bishops will tell, in vagarious language, their experiences in their own fields, of the degradation of religion in lands evangelized by the Catholic Church, and their revelations will bring even to such a man as the venerable Bishop of Pennsylvania, a conviction of the extraordinary mission of the Protestant Episcopal Church to lift Roman Catholicism to a higher religious plane. It is only a post factum justification after all; but

"Male facere qui vult, nusquam non causam invenit."

"Our unhappy divisions" were, as usual, very apparent. Marching in the opening procession, some of the bishops wore the pectoral cross, some did not. The colored stole was seen, as well as the black scarf. During the course of the convention, the evangelically-inclined, consorted with the non-episcopal sects, while members of the advanced party made themselves conspicuous by celebrating a solemn requiem for the deceased members of the convention of 1901. These could not be consulted on the matter; and it seems to an outsider a taking unfair advantage of stalwart evangelicals, such as the late Bishop Dudley, for instance, to compel them to receive a share in this mark of respect. It must not be forgotten, however, that a bishop, seldom out of the public eye, consented a few years ago, to receive the solemn vows of some Episcopalian sisters, provided, as he openly admonished them, it were clearly understood that these vows should be binding only as long as the sisters should choose to observe them. The Protestant Episcopal Church is the happy home of compromise. Perhaps, therefore, the requiem was celebrated for the departed members of the last convention, not absolutely, but conditionally, provided their views in the other life were such as would enable them to take advantage of it consistently.

The comprehensiveness of Episcopalianism, which perpetuates these divisions by tolerating every kind of view, was demonstrated very strikingly at the consecration of the coadjutor of Springfield. The bishop-elect was a Cowley Father, Father Osborne. The consecrator, who was his new chief, Bishop Seymour, sym-

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pathizes with his theological ideas. The ceremony was to take place in the church of the Cowley Fathers. Nothing, then, would have been easier than to have had, with the assistance of a couple of the ritualistic bishops attending the convention, a delightfully Catholic function, with copes, chasubles, mitres, pastoral staves, etc. But Bishop Tuttle, the presiding bishop, determined otherwise, and therefore appointed as assistants to the consecrator, Bishop Lawrence, of Massachusetts, a broad-churchman of the type of Phillips Brooks, and Bishop Potter, of New York, the heaviness and the despair of advanced men of Bishop Grafton's school. Hence, the ritual had to be toned down out of deference to these important members of the episcopate, who would not have endured anything excessive. The absence of copes and mitres in the consecration ceremony was a grievance to the high-churchmen. It was explained by saying that it is proper in such cases to conform to the vestments in use in the Cathedral Church of the diocese. Had the consecration taken place in Milwaukee or Fond du Lac, Bishops Lawrence and Potter would have arrayed themselves in cope and mitre, but would they? Hence, in Boston Bishops Seymour, Hall, Nicholson, Grafton and others, appeared in the magpie dress. The explanation, which seems to have given satisfaction, is but another example of the persistency with which Episcopalians remain on the surface of things, and refuse obstinately to penetrate to the inner realities. It is simply absurd to compare the cope and mitre with the magpie dress under the common designation, *vestment*. The latter should be the ordinary dress of an Episcopalian bishop, corresponding to rochet and mozetta with us. The former is a dress for assisting solemnly at any function. The wearing or not wearing of the cope and mitre by the assistants, and of the full vestments of the Holy Sacrifice by the consecrator, signifies very definite ideas with regard to the nature of the consecration of a bishop. Because Bishops Potter and Lawrence have ideas by no means approved of by Bishops Seymour, Osborne, Grafton and others, they would under no circumstances, no more in Fond du Lac than in Boston, wear the cope and mitre, in the function; while the latter act as they did, and excuse themselves, because—*is* it because their ideas are not so definite as they would have it believed?

It appears, however, that despite the moderation of ritual, the

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managers of the ceremony succeeded in having incense burned during the consecration service, for the second time, we are told, since the Reformation. Why they burned incense, or what this rite has to do with the consecration of a bishop, we are not informed. Perhaps incense was used as a substitute for chrism. "If until the dawn of brighter days," they may have said, "we cannot anoint our bishops, let us at least cense him as the next best thing.'"

In this convention three things stand out and call for more than cursory notice: Bishop Doane's opening sermon, the new canon on the marriage of divorced persons, and the attempt to remove the words "*Protestant Episcopal*" from the title of the sect. We shall make a few remarks on each.

## I. The Objectionable Title.

One needs not an intimate knowledge of the Protestant Episcopal Church, to understand that this, its official title, is gall and wormwood in the mouths of the high-churchmen. The reason is evident. This party puts itself forward as the true exponent of the mind of the sect; and because it identifies this mind with its own ideas, it claims that the Protestant Episcopal denomination is, with the Roman and the Oriental churches, a co-ordinate branch of the Catholic Church. But the official title is an official repudiation of this claim, in making the high-church party pretend to cut themselves off from the Reformation of the sixteenth century, and to ally themselves with the Roman and Oriental branches of the Church, against all the sects originating in that revolt. The word, *Protestant*, in the title, asserts the contrary, telling of a formal alliance between these sects and their own against the Roman Church and the doctrines they hold most dear. Again it is the essence of High Anglicanism to repudiate the claim of non-episcopal bodies to be integral parts of the Church of Christ. The use of the word, *Episcopal*, is a virtual acknowledgment of the legitimacy of other bodies, non-episcopal though they be. No wonder the advanced school hates these words and leaves no stone unturned to get rid of them.

It is unfortunate for one to be a member of a denomination with whose formulas he is always dissatisfied. Yet this is the condition of these Episcopalians. But it seems reasonable to ask them, what is the use of changing names if things must remain

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unchanged? In the consecration of Bishop Osborne, the presenting bishops said: "We present you this godly and well-learned man." Bishop Williams, quoting the words in his sermon, changed *man* into *priest*. But the authors of the Episcopalian rite put *man* instead of *priest* with very definite intention. In the mind of the founders of anglicanism, the person presented was only a *man*, not a *priest*; and so he remains, and neither Bishop Williams nor all the bishops of the Episcopalian sect together can change it. To justify the high-church theory, therefore, it is necessary to suppose that all the founders of episcopalianism in this country were puzzle-headed, bewildered men, establishing they knew not what, and giving it at hazard a name that should prove quite inappropriate, nay more, that is expressive of the contrary of the reality. Such a gratuitous supposition is simply absurd. The founders of the Protestant Episcopal Church knew perfectly well what they were about. They would transfer to America that church which Parker, Jewel, Grindal and their fellows set upon England; a Protestant denomination recognizing as equal, at least, the non-episcopal sects of Continental Europe, receiving their doctrine as its doctrine, their doctors as its doctors, and allied with them in utter hostility to the Roman anti-Christ.

Were the Church only a natural society resulting from the voluntary association of individuals, the action of the high-church party in attempting to change its name would be explicable. Its constitution would be in the power of its members, and these in the beginning of the twentieth century could amend the constitutional errors of their predecessors of the eighteenth. Nobody sees anything violently illogical in the frequent revisions of the profession of faith among Methodists and Presbyterians and other similar sects, because it is understood that these denominations look upon all visible church organization as of human origin, dependent upon God in no other way than that in which every lawful society depends upon Him. But High Episcopalians hold with us that the Church is a supernatural society, divine in its origin. One of their own poets refers it wholly to our Blessed Lord:

> "She is His new creation
> By water and the word."

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Like everything else, therefore, in the order of grace, it is something that man can mar in himself, but never mend. If the ancestors of the Episcopalians of to-day deliberately set themselves and their denomination outside the pale of Catholic unity, by cutting themselves off from the Roman Church and allying themselves with Calvinist, Lutheran and Zwinglian heretics, as evangelical Christians, differing from them in some few points of discipline, but agreeing with them in the essentials of Gospel Christianity, no ignoring of the part, no changing of name can undo this act. Only the wise man of Thessaly in the nursery rhyme, after scratching out his eyes in a bramble bush, could "jump into another bush and scratch them in again"; and Episcopalians, no matter how high they be, in trying to imitate him, simply show that despite an assumption of Catholic phraseology and practice, they are as Protestant in their fundamental ideas as were their fathers and grandfathers.

Not a small difficulty in the way of changing its name is the difficulty the Protestant Episcopal Church meets in finding one that will not provoke a smile. The Church of America, the Catholic Church in America, the American Catholic Church have all been proposed seriously by some enthusiasts; but they have hardly received serious consideration. Under the circumstances that have hitherto existed, that exist now without the least prospect of a change, can there be such a thing as the Church of America? The expression would signify either a state church corresponding to the religion professed by the nation as a nation, in the sense used in speaking of the Church of France, of Spain, or of England; or a church that having been so established has been deprived unlawfully of its right in the sense that Catholics speak of the Church of Holland or of Ireland; or else it might mean a church of which the teaching is followed by virtually every individual of a nation, although it be not established, if an example of such could be found. In none of these senses has the Episcopal Church ever been, nor is it likely ever to be, the Church of America.

Neither can it be called the Church in America, however much one might wish to favor it. Supposing for a moment the absurd branch-theory to be true, we should have to admit an equality in the abstract between the Roman Church and the Protestant Episcopal; but nothing more. In the concrete, the legitimacy of

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either in any locality would be determined by priority of occupation. Hence, we should have to recognize the Protestant Episcopal Church as the legitimate branch in most of the Atlantic States. But what about Maryland? What about the region of the great lakes, where so many advocates of the change are found with Bishop Grafton at their head? By what right could that denomination pretend to oust the Roman Catholic Church from the Mississippi Valley, the West, the Northwest and the Pacific Coast, from Texas to the forty-ninth parallel of north latitude. There the Roman Catholic Church was laboring and flourishing, not merely for years before an Episcopalian minister appeared within the limits of the territories, but in some cases, before an Episcopalian minister established himself anywhere on the Continent.

Those that favor a change of name felt that the opinion of their denomination was against it. They abstained, therefore, from introducing any direct action on the matter into this convention. Nevertheless, they proposed a very ingenious measure, which might have been a stepping-stone to what they desire. A resolution was introduced to omit the words, "*of the Protestant Episcopal Church*," in the title of the prayer-book, and to make it read: "*The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use in the United States of America.*" The introducer disclaimed any intention of connecting the resolution with the hoped-for change of the name of the Church. He rather wished, he said, to make men realize that the Protestant Episcopal Church holds her incomparable liturgy, not as a private possession, but as a deposit in trust for all men. This sentiment naturally won the approval of Dr. Huntington, of New York, who is sanguine regarding the desire of many sects to enter the Protestant Episcopal fold. He, too, told how he wished all American Christians to know that the Book of Common Prayer belonged to them. He wisely added a condition omitted by the introducer, "if they would have it," of which investigations long-continued and much experience make him very doubtful. Hence, his own famous Huntington resolution passed in a modified form, at length, after many rejections by this convention, not to impose this book at once upon non-episcopal congregations that may put themselves under the supervision of Protes-

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tant Episcopal bishops as a preparation for joining this denomination. He also went beyond the introducer of the measure in proclaiming his special delight in the title, Protestant.

Under this aspect the resolution seemed not displeasing to the convention, and it might have passed, had not the unnecessarily candid friend arisen. If the introducer did not connect his resolution with the movement for a change of name, his associates did. Dr. Little, of Chicago, in support of the resolution, made a fierce attack upon the title, Protestant Episcopal, vituperating especially the first of the two words. This sealed the fate of the measure.

It is evident, therefore, that the Protestant Episcopal Church at large wants no change in its name. The mass of its members, like that of the members of the Church of England, recognize frankly that they are children of the Protestant Reformation, and they will allow nothing to obscure the fact.

## II. The Marriage of Divorced Persons.

The question that agitated the assembly of 1901, was brought up again at the very beginning of this convention. At that time, Sections 2 and 3 of Title II, Canon 13, stood as follows:

"No Minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party to the divorce for the cause of adultery, or parties once divorced seeking to be united again."

"If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than the Word of God and the discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: Provided, however, that no Minister shall, in any case, refuse the sacraments to a penitent person in imminent danger of death."

Amendments introduced into the House of Deputies called for the omission in Section 2 of the words "*but this Canon*," with everything following them to the end of the section; and in Section 2, of the words, "*Holy Baptism, or to*"; and for the addi-

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tion in Section 3, after the words, "*danger of death*," of the clause, "*nor to anyone who shall solemnly aver that he or she was the innocent party in a divorce for the cause of adultery.*"

With the exception of the proposal to omit the words "Holy Baptism, or to," in Section 3, the reason of which is not very clear, these amendments were reported favorably by a majority of seven out of ten members of the Committee on Canons. The minority of the committee undertook to lead the battle against their adoption.

At first sight these amendments seem contradictory, the one to the other. Had they been carried, a minister would have been obliged to refuse to solemnize the marriage of any divorced person. If, however, after his refusal, such a person had stepped round the corner, say to the Methodist parsonage, and should have been married there, and then should have come the next Sunday to the Episcopal communion rail and solemnly averred himself or herself to have been an innocent party, the unfortunate minister could not have refused to give such a one communion. In other words, though he should have been forbidden to solemnize the marriage, and therefore bound, at least officially, to hold the unlawfulness of such marriages, he would have been compelled to give communion to the divorced party to the marriage, and therefore to acknowledge that such marriages are not only valid but also perfectly licit.

This contradiction did not arise by chance. As Bishop Doane said at a public meeting, it was deliberately intended. The object of the amendment was to stop the remarriage of divorced persons and at the same time to avoid expressing any judgment upon the lawfulness of such marriages ; nay, more, to recognize their lawfulness as an opinion allowed by the comprehensiveness of Episcopalianism. Hence, the debates on the subject were of a frankly utilitarian character. There was, perhaps, on the part of some a more serious attempt to discuss the matter from a doctrinal point of view, than in the convention of 1901. But they did not have the ear of the deputies. The arguments that were in favor were : "The divorce evil has reached gigantic proportions and threatens society with destruction ; we must do something to oppose it. The simplest means to this end is strict legislation ; therefore let us have it." "If divorced persons want to get married, let them go elsewhere. Why should the Church be com-

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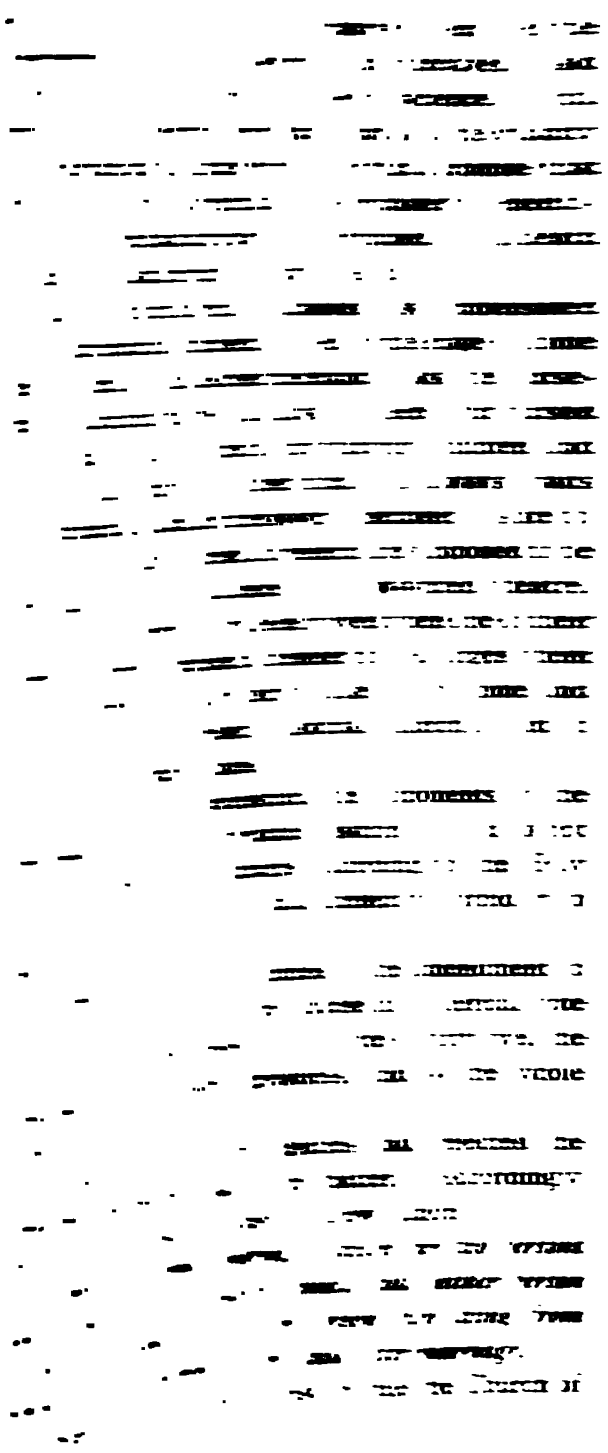

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God, this should have settled the matter, if the Protestant Episcopal Church be really a part of the Church of God, and its lawn-sleeved ministers really bishops. But the peculiar constitution of that body does not allow business to be despatched so easily. Nothing is clearer than that the Church, as Christ established it unchangeably, is an absolute monarchy of special character, it is true, but none the less an absolute monarchy. The Protestant Episcopal Church, set up shortly after the revolution by certain Protestants, is, in accordance with the spirit of the country, a democracy. The last word, and therefore the real power, lies with the governed, and of these, with the lay element rather than with the clerical. The bishops, therefore, had to send their new canon to the deputies, who paid no more attention to the godly judgment of their prelates than if it had been an encyclical from the Pope. Their committee, reporting adversely on the canon, modifies it so as to make it essentially identical with that hitherto in force. They proposed, however, two concessions, first, that a year must elapse before a minister may remarry an innocent party; second, that no minister shall be liable to any penalty for refusing to solemnize such a marriage. A motion to accept the bishops' canon was lost by seven dioceses in a clerical vote of sixty-one, and by six dioceses in a lay vote of fifty-three. As in this matter the bishops' canon was essentially the same as their own, which they had rejected by a slender majority of one and three, the substantial increase in the adverse vote may perhaps be looked upon as a rebuke to the bishops for presuming to re-open a question that the deputies had settled. The bishops' canon as amended by their own committee was then passed by the deputies, the majority being fifty-two out of sixty-one dioceses in the clerical vote, and forty-six out of fifty-three in the lay vote.

With a couple of immaterial modifications, the bishops dutifully accepted the canon, as returned to them from the House of Deputies; so that this is now the extraordinary position of the Protestant Episcopal Church in the matter: A minister may not solemnize the marriage of an innocent party within a year after divorce. He may refuse to solemnize the marriage even then. But the innocent party in the same hour in which the divorce is granted, may remarry before a minister of any other sect or before a justice or a judge, attend the specified church in honey-

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moon splendor the following Sunday, and kneeling at its communion rail, demand its communion, which would not be refused.

And with this the Episcopalians declare themselves satisfied. This takes them out of the divorce business, because impatient, Protestant Episcopal lovers will not await the passing of a year merely to be married by their own minister, when at the cost of the sacrifice of this trifling satisfaction they may be married on the day the divorce from a former partner is granted, without losing their standing in their own denomination. Is it possible that Episcopalians do not perceive that in retaining the newly-married innocent party in full communion their sect makes itself as fully responsible for the remarriage as if it specially deputed one of its most notable bishops, say the Bishop of Fond du Lac himself, to perform the ceremony; and that the same bishop, by retaining his communion with such a fast and loose religious body, is as responsible as if, by an impossible supposition, he actually blessed the adulterous connection. But principle has little place in Episcopal legislation or action. Convenience, utility, compromise are the characteristics of these.

Some may imagine that because the bishops struck out the provision introduced by the deputies, that the ministrations of the Church shall not be denied to the remarried innocent party it will be within the competence of a zealous minister to repel such a one from communion. But mere silence on this point can give no such right. Only by virtue of a positive law can a penalty be inflicted. As a matter of fact, the bishops struck out the provision, evidently because they saw that no question of such repulsion can arise. For of what crime has the innocent party been guilty? The remarriage in itself is not such; seeing that the Protestant Episcopal Church not only permits it, but blesses it after twelve months. The lapse of time cannot make a bad action good. The getting married within the year is no crime by a canon, which only forbids the minister to solemnize the marriage within that time; unless the Protestant Episcopal Church imposes a solemn precept upon all her members to have recourse to her minister alone for marriage, in which case the act of the innocent party might be brought constructively under the canon. But no such precept exists to-day, and if it ever existed, it thus becomes inoperative by disuse.

"This is all very painful," better-minded Episcopalians may

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say, "but what would you have us do?" Bishop Doane tells us that the Church in this matter must avoid declaring such marriages legal or illegal. The private judgment of conscientious persons must be respected, and in view of their conviction of the lawfulness of such marriages, the Church must not presume to declare them unlawful.

Bishop Doane, as we shall see, is amazing in his utterances. What, we may well ask him, is the office of the Church, of its bishops, of its councils, if not to teach and define. A church, branch though it be, that has no means of correcting the errors of private judgment, is but a dead branch. It is useless to say that it can minister the sacraments and hand on orders. The foundation of the Christian life is faith, and the first function of the Church is to teach. A Church that openly confesses its inability to perform this duty may well be suspected with regard to all others. "Go, teach all nations, baptizing them." "I cannot teach," says the Protestant Episcopal Church through the mouth of one of its most trusted bishops. Then we deny your commission to baptize.

Every Protestant Episcopalian has a right to the blessing of his Church upon his lawful marriage, and that Church has not a shadow of a right to refuse it. Its alternative is, either declare the marriage of the innocent party unlawful by God's law, or else give it your benediction.

### III. Bishop Doane's Convention Sermon.

On opening their morning papers on the sixth of October last, many no doubt, were startled at reading in big letters: "General Convention of the Protestant Episcopal Church. Opening Sermon. Bishop Doane recommends submission to the Pope." A glance at the telegraphic dispatch was sufficient to remove whatever feeling there may have been of surprise or fear. It was plain, nevertheless, that Bishop Doane had preached a very remarkable sermon; but the general judgment regarding it seems to have been that, admirable as it was for literary style, it must necessarily remain barren of fruit. Let us examine it and see whether this judgment was well founded.

It was a call to expansion, a summoning the Protestant Episcopal Church to awake to the sense of its opportunities and capabilities. Face to face with rationalistic bible-study, the Roman

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Church, other Protestant bodies, modern controversy and the heathen in foreign lands, it has a mission. It must strengthen its stakes, lengthen its cords. Maintenance and assimilation are duties; maintenance of decent sobriety in Christian faith, its characteristic of old; assimilation of those that despise, or exceed, or fall short of, or quarrel with, or ignore its exposition of the doctrine of Christ.

After reading the sermon two or three times one becomes convinced of its vagueness. It contains words, phrases, clauses, sentences and so on; and these have a pleasant sound like the "blessed word Mesopotamia." There is enthusiasm, too, springing from the repetition of the magnificent phrases of the prophet: "Spare not. Lengthen thy cords; strengthen thy stakes. Enlarge the place of thy tent; stretch forth the curtains of thy habitation." But if we ask ourselves whether the bishop pointed out any practical way of lengthening, strengthening, enlarging and stretching, we are compelled to answer, no. This we shall now show.

With regard to modern Biblical criticism Bishop Doane thinks that exclusion and not inclusiveness, is too much the temper of the Church. This statement has a nice, epigrammatic ring, but it leads the Bishop far astray. He tells us that the Scriptures have been committed to the church, and that they are to be searched thoroughly under lamplight and lime-light. So far, so good. Now for inclusion, as the first step to assimilation. We must take in to the work every kind of student critic. Some may pause and ask: "Why should the Episcopalian Church give the Scriptures a prey to men who, as the Bishop tells us, are irreverent, destructive, eager to detect errors, to invent rather than to discover difficulties, purposing not only to disbelieve, but to discredit Scripture, gloating with ghoulish joy over a difference of manuscripts? This would seem rather a treason against God, than a means of extending His kingdom. It is not the method used by the congregation of Biblical studies appointed by Leo XIII, and confirmed by Pius X. Its result to the Bishop is, that, while holding fast, that all Scripture is given by inspiration of God, that the Holy Ghost spake by the prophets, he dares not shorten a cord or shut down a curtain by any hard and fast theory of inspiration verbal, mechanical, or dynamic, but lets the "Word of God have free

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course" in the confidence that so it will be glorified. The words are beautiful; but they hardly imply the hoped-for assimilation of the modern rationalist. If they mean anything, it is that the Bishop has given away the whole care of the Sacred Scriptures to the adversary. What is the use of saying that he holds fast the word, inspiration, if this word has ceased to have any definite, or hard and fast, meaning for him? What is the use of holding the dictum: "The Holy Ghost spake by the prophets," if day by day he grows more cloudy and uncertain as to how the Scriptures are the Word of God? Can it be supposed that in reaching this part of his sermon, he had already forgotten what he had said so beautifully about strengthening the stakes, maintaining the old?

With regard to the Church of Rome, the bishop openly confesses that he has but slight hope that the expansive process will be followed by assimilation. He suggests, however, that, did Episcopalians believe what they say and practise what they believe, they would set themselves to win the Roman back to Catholicity, by persuading him to renounce his additions to the faith, his subtraction from one sacrament, his confusion of the three-fold ministry; to dethrone the Queen of Heaven, to unseat the Vicar of Christ. As Protestant Episcopalians do not set themselves to this arduous work, this bishop should, perhaps, admit that they do not altogether believe what they say; that their religion is a religion of words and views, of absurd distinctions between essential and non-essential articles of faith, that, unlike us, they do not hold the specific doctrines of their denomination as divinely revealed, and therefore to be believed with the one, indivisible act of divine faith with which the whole sum of divine revelation is accepted. So far are Protestant Episcopalians from trying to win us from the doctrines so distressing to Bishop Doane, that when they come in contact with us, the tendency is quite the other way. We do not avoid them; but the Protestant Episcopal director of souls bids his penitents to shun Roman influences as they would a pestilence. And the directors themselves, even when they do not enter the fold, incline to enthrone the Queen of Heaven, to exalt Christ's vicar, and have the Catholic sense sufficiently strong to perceive how dangerously near blasphemy is Bishop Doane's opinion that the Holy Ghost may be the Vicar of Christ in the Church Militant.

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But Bishop Doane is willing to make concessions—though how one who finds the Petrine claims, Petrine episcopate in Rome, the Petrine succession in the Bishops of Rome, *unthinkable;* for whom the teaching of the Church of Rome in regard to the Blessed Virgin Mary is destructive of the reality of the Incarnation; who sees in the Catholic Church but one of three equal witnesses to the truth, revelation, reason and the Church; who dares characterize the Roman doctrine of the Blessed Sacrament as "poor metaphysics combined with pure materialism;" who finds in the commission, "Receive ye the Holy Ghost, whose sins you remit they are remitted," nothing but a privilege—how such a one can be put forward to offer concessions on the part of that Protestant Episcopal Church of which many members in closer contact with us than he, will deny that he expresses its mind fairly, is simply marvellous. What has he studied about the Petrine claims? Has it never occurred to him that in all Western Christendom, the Roman Church alone has preserved pure and undefiled the doctrine of the Incarnation; and that his own sect is tainted more than he cares to admit, with men, ministers, bishops, unsound on this sacred matter? When, where, how did he study metaphysics so deeply as to be able to pronounce judgment absolute and final, on the metaphysics of the great Catholic doctors with St. Thomas at their head? How could he suppress in the commission to forgive sins, the words: "Whose sins you shall retain, they are retained;" lest the falsehood of his insinuation that our Lord conferred nothing more than a privilege, should be manifest out of his own mouth? Whether in blaspheming the things he knows not, he is lengthening the cords, spreading the tent, we gladly leave to be decided by the members of his own denomination; but it is certain that in the so-called concessions he couples with each denial of Catholic doctrine, he does not indicate places of contact, points of possible assimilation. For the doctrines he condemns we hold most steadfastly, not, as he says, through pride which prevents us from giving up what we have formally committed ourselves to, but because we hold these doctrines, inasmuch as they are divinely revealed, with that one indivisible act of faith, by which we accept at one and the same time God the revealer and every mystery that he reveals.

The Bishop is more hopeful of good results from the dealings

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of the Protestant Episcopal Church with other Protestant sects. But here again, as in the case of the rationalistic critics, his methods seem to an outsider more like surrender than expansion. When the members of the non-Episcopal sects hear the bishop telling them, "that the Church of Christ in the last analysis is only the great company of baptized believers; that though there are many folds, there is but one flock; that to forbid men that are casting out devils in the Master's name, because they are not with us, is to forget the Master's word; that to doubt the presence or power of the Holy Ghost in the message and ministry of men whose orders are not according to our liturgical and canonical law, is false to all experience;" they are very likely to extend to him the right hand of fellowship crying: "God be praised, brother; you have reached the truth at last;" but they will hardly be prepared to receive at the end of this Evangelical Alliance profession of faith, the invitation to come in and be assimilated.

A strange part of this bidding for the sympathy of both Catholics and Protestants is, that those that engage in it do not see that the Protestant Episcopal Church is a whole, and that if there is to be any attempt at reunion, it must be taken by both Catholics and Protestants as a whole, with all its deficiencies and contradictions. Hence, in proposing their church to the consideration of others, they are double-faced or even multi-faced. To Catholics they will show one set of features; to Protestants, another. Thus, Bishop Grafton in his exposition of the Protestant Episcopal faith to the Russian Metropolitan, talked much of this faith as professed by his own school, but passed over very discreetly the married bishops, some of them twice or three times married, having taken the second or third wife in their maturer years, after having been raised to the episcopate. He said nothing about evangelicalism and evening communions, broad churchmanship and the calling in of matters of faith. And so too, for Catholics. Bishop Doane tells of a primacy he would yield the Bishop of Rome, the kind of real presence he admits, the honor he is prepared to give the Blessed Virgin Mary; while he speaks to Protestant non-Episcopalians of toleration of, recognition of, non-Episcopal orders, of the church being ultimately but the multitude of believers. One who wishes to be honest and ingenuous in his advances, would write all these things and tell Protestants and

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Catholics alike, that though he looks upon the Pope as anti-Christ, he is willing to yield him a certain primacy of honor; that though he believes in an objective presence of our Lord on the altar, only to be brought about by the words of consecration uttered by a duly ordained priest, he, nevertheless, recognizes that outside the Episcopal Church, this due ordination is unnecessary. Such candor is disconcerting, but necessary; else, if reunion be brought about, Protestant and Catholic will each think he has a Rachel after his own heart, who, on closer acquaintance, will prove to be a Leah.

The attitude of the Bishop is almost incredible. He counts it a gain that the matter under dispute is no longer vestments or ritual; that it is no longer necessary to explain that the language of the ordinal does not invalidate, for people not Episcopalians, the ministries of their appointment, or to deny that the Holy Ghost is given by the laying-on of hands. He thanks God that the contentions of to-day are of the Holy Scripture, the Virgin birth, the reality of the resurrection. He assumes, it is true, that these contentions are with those outside the Church. But when one remembers that as a matter of fact, they move the Episcopalian body chiefly because they are with her own ministers still retained within her bosom, we are shocked that the Bishop should rejoice that whereas, thirty, forty, fifty years ago, ministers believed the Virgin birth and the resurrection, but had scruples about preaching in a surplice, about lights, incense, vestments and such like things; now they despise all such scruples, and some of them do not hesitate to call in question these mysteries of the faith. It seems to us that the last faith is worse than the first.

We have already alluded to the illusions of the Episcopal Church. From what we have said our opinion is clear that, despite Bishop Doane's eloquence, that denomination will never "break forth to the right and left in that field, to inherit the Gentiles."

It is sad to see people of intelligence, capacity, pity and zeal, wasting their energy in the service of a sect that has not in it the faintest spark of true Catholic life. We, therefore, beg the members of the Apostleship of Prayer to be mindful of them before God, begging him to take the blindness from their eyes and the snare from their feet, and to bring them into the one fold of the one shepherd.

HENRY WOODS, S.J.

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# OUR RUSSIAN CATHOLICS: THE GREEK RUTHENIAN CHURCH IN AMERICA.

## THE GREEK CATHOLICS IN THE UNITED STATES.

(*Continued.*)

WHILE the Russian Greek Catholic population of the United States is reckoned at about 300,000 in round numbers, it is not altogether homogeneous. They have taken root here, but they come from different parts of the Austro-Hungarian Empire and in a great measure reflect the various local modifications which tinge, although they do not change, the racial development of the Slavic people.

It would be impossible for such a population emigrating to this land in so short a space of time, not yet accustomed to our ways and knowing but little of our language and mode of thought and government, not to have brought with it all of its European prejudices and preferences. Indeed, the majority of them, although able to read and write in elementary fashion, are poor and consequently uninformed. They look to the immediate leaders whom they knew in the old country whether priests, teachers or simply agitators. Hence, it follows that the old world politics of Austro-Hungary are almost as keenly fought over here as there, and are made the basis for associations and dislikes as though these immigrants were still on the other side of the Atlantic. We have witnessed the same thing years ago —sometimes even now—in the political and radical views of the Irish concerning the land they left behind them. It is a trait of human love and human nature too strong to be overcome.

The two great divisions of the Ruthenians are those who live on the northerly slope of the Carpathian mountains in Galicia—the southern province of the former Kingdom of Poland—and those who live on the southerly side of those mountains in the Kindom of Hungary. Their aims, ideals and points of view are often quite different. Galicia has its own legislature as well as parliamentary representation at Vienna, and Hungary has its parliament at Buda-Pesth. In Galicia the Ruthenians are out-



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numbered by the Polish majority; in Hungary they are outnumbered by the Hungarian. They are a minority in both places, struggling for the preservation of their ancient race, worship and tongue in the land their ancestors hallowed. Yet in non-essentials they take on the habits and views of the population with which they are thrown. For this latter reason the two bodies of Russians do not always agree. By the southern branch the northern Ruthenians are derisively called "Poles" (*Poliaki*), and these return the compliment by calling the southerners "Magyars" (*Madyari*).

But these are merely surface divisions between two bodies of the same race. The sub-divisions of each of these have a fiercer quarrel. It may be likened to the difference between the contest in national politics and a fight upon a factional issue in this country. The latter is always the more fiercely waged.

In Galicia the Ruthenians are divided into three great parties: (1) The *Moskophiles* or *Moskalophiles* (*Moskal* is a Little Russian word for a Great Russian), who aim for an imitation, if not an actual adoption, of all things in the Empire of Russia, which they deem the flower of Slavic development, and who are the strongest supporters of the pan-Slavist movement; (2) the *Ukraintzi* (the Ukraine is the borderland province of Russia) who stand for the interests of the Russian people in Austria and the Little Russians in Russia, and who desire to develop the Little Russian language, literature and race in its own way entirely distinct from that of Great Russia; (3) the *Radicals*, the more violent of whom have for their watchword: "No serf, no priest, no master" (*bez klopa, popa i pana*), who are for the sundering of the ties which bind them to Russia, Poland or Austria (whether governmental, racial or religious), which they deem to be obstacles in the path to civilization and progress, and who demand the right for their race to work out its own ethnic and moral salvation alone, unhindered by any surrounding nation or ideas. Besides these three great parties there are numerous shades and sub-divisions. The first two parties stand strongly for race and religion; the third one, while not overlooking them as a cohesive force, is often in opposition and inclines to socialism, sometimes even to anarchistic views.

In Hungary the south Carpathian Ruthenians are divided into two great parties: (1) the *Schtreiber* or Hungarian party, who

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strive to imitate and introduce Hungarian ways and the Hungarian language among them, and who, "with all their might, endeavor to Hungarianize the whole Greek Catholic Russian people," as one writer says: (2) the *True to People, Faith and Rite* party, who cherish their Slavonic ancestry and worship and urge their people to hold fast to all things Russian and develop on Russian lines in modern progress. The first party even agitate for the abolition of the Slavonic, as the liturgical language in the churches, and the substitution of the modern Hungarian in its stead. It is powerful and well organized, and its chief bulwark is the Hungarian-named "*Gör. Kat. Magyarok Egyesülete* (Society of the Greek Catholic Hungarians), with its chief seat at Buda-Pesth. The other party is not so strong, but formerly had an organization named "the Society of St. Basil the Great" (*Obshchestvo Sviatavo Vasilia Velikovo*), which is now disbanded and succeeded by the "Society of the Union" (*Obshchestvo Uniya*) with its chief seat at Ungvar.

All these people come to this country with the same political ideas they held in the old country. It makes a mimic war between the parties here about questions of which the American knows little and cares less. Yet it has one danger for us. It enables the Russian, Austrian and Hungarian governments to reach over the seas and undertake to rule these alien peoples and their descendants actually domiciled here. Their differences and their turning to the old country give the respective governments an excuse for interference here. The Hungarian government hears that the Ruthenians are likely to become orthodox or Russianized, "Czar-worshipping" (*tzarslavny*); and they send an agent (oftentimes in the form of a clergyman) to prevent it; the Russian government learns that Russians—although not of the Russian Empire—are being Hungarianized (or perhaps Polonized) and they send in turn their agents (likewise often in the form of Orthodox clergy) to see that the spirit of Slavic-Russianism is not quenched. Neither one cares much about the Ruthenians becoming active, hearty Americans. The net result is to stir up animosities which cannot be easily quelled.

These Russians (Ruthenians) have a long standing grudge against the Polish and Hungarian races, a prejudice descended with their history, and therefore, they more easily unite with any project of Panslavism—the union at least in thought of all the

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Slav races—because it brings them in closer contact with those who have a common origin, speak almost the same language and profess a similar rite.

These Russian Greek Catholics have formed strong, well-organized, helpful societies in this country. The Russian Orthodox have done likewise, but theirs are numerically weak. These societies are of the mutual benefit kind, giving a modified life insurance and sick benefits, and assist members to find work, etc., and they are said to be generally well managed. In each locality where there are Russians a brotherhood is founded, and is named after the Blessed Virgin or some saint. Each of these brotherhoods has a membership of from thirty to one hundred members, and has a constitution and board of officers. In fact they are run somewhat like "lodges" or "councils" of other societies. These brotherhoods are combined into a general union or association, which holds an annual convention and transacts business through delegates chosen to attend; and each general union has a priest as spiritual director (*dukhovny upravitel*). These brotherhoods are of great value in building up the Greek Catholic churches and in maintaining their priests, but often they get involved in the mazes of old world and local Galician and Russo-Hungarian politics, which detracts from their usefulness.

The oldest of these is *Soyedineniya Greko-Kaftolicheskikh Bratstv* (The Greek Catholic Union), which was founded in February, 1892. It is largely composed of the South Carpathian Russians, and is somewhat *Ukraintzi* in its general views. It now has 348 brotherhoods and 12,480 members, and in every way is in a flourishing condition. It publishes a twelve-page weekly Greek Catholic newspaper, the *Amerikansky Russky Viestnik* (American Russian Messenger), printed in the Russian and the Russo-Slovenian language. It was formerly published in New York City, but is now published at Pittsburg, Pennsylvania. It strongly upholds the integrity of the Greek rite and of the Greek Catholic Church, and is opposed to the Schismatic or Orthodox Church, while maintaining Russian race-feeling and Russian interests, and maintaining them especially against Hungarian leanings.

The second of these societies is *Russky Narodny Soyus* (the Russian National Union), which was founded in 1894. It is composed largely of Radicals, who resent the interference of the Russian or Hungarian governments in American-Russian affairs.

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In fact, they seem sometimes to resent anybody's interference. It now has 104 brotherhoods, and nearly 54,000 members. It also publishes an organ, *Svoboda* (Liberty), an eight-page weekly Russian newspaper, at Scranton, Pennsylvania, printed in "phonetic" Little Russian. As might be expected, it is wholly against the Empire of Russia in the present Russo-Japanese war.

The third of these is *Obshchestvo Russkikh Bratstv* (Society of the Russian Brotherhoods), which was founded in 1900. It belongs largely to the *Moskalophile* party, and fiercely resents anything resembling Hungarian interference in Ruthenian affairs of this country. In the words of one of its leaders, "We like everything as it is in Russia, but we don't like the Czar for the head of a Church." It has now 74 brotherhoods and 3,229 members. It likewise publishes in New York City an eight-page weekly paper, *Pravada* (Truth), in the Little Russian language, which is excellently conducted and well printed. It, of course, is a strong partisan of Russia in the present war, and coquets a great deal with the Orthodox Church and their clergy, while, however, advocating the interests of the Union and the Greek Catholics.

There is also the Pennsylvania Slovenian Roman and Greek Catholic Union (*Rimsko a Greko-Katolicka Jednota*), a Slovenian brotherhood founded in 1895, composed of those from the south of Hungary, whether Roman or Greek Catholics. It has 115 brotherhoods and 54 sisterhoods, and has between 5,000 and 6,000 members. It is impossible to say just how many of these are Greek Catholics, although the estimate is one-third; but there are some fifteen purely Greek Catholic brotherhoods and some five Greek Catholic sisterhoods among the number. This organization also publishes a weekly paper, *Bratstvo* (Brotherhood), at Wilkesbarre, Pennsylvania, in the Russo-Slovenian language. It is strongly Slavic, without being pro-Russian.

Besides these weekly publications, there are published in Russian by the various organizations a large number of pamphlets on various national and Church subjects, and also yearly Church almanacs containing a variety of information about the people and the Greek Catholic Church in America and abroad. These year books frequently contain very good illustrations. The American Greek Catholic press is steadily increasing, and now commands the respect of the press and people of the old country.

To appreciate more fully what the uniate Greek Catholics in

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their poverty have done and are doing in this country, and what progress they have made unassisted, let us turn to the Russian Greek Orthodox Church now also firmly established in the United States. This is the Imperial Russian Church, subject to the Holy Governing Synod of St. Petersburg, and is more or less supported by appropriations and gifts from the Russian government. But Russians of both the wealthy and lower classes give liberally also, for they are a Church-loving race. It also exercises jurisdiction over the Syro-Arabian Greek Orthodox Christians who are in this country.

The Russian Orthodox Church was first established in Alaska, the first mission there being founded in 1794. A missionary bishop, Joasaph, was consecrated in 1798 for work among the natives. Sitka (then New Archangel) became finally his see. In 1867 the cathedral see was transferred from Sitka to San Francisco. The bishop then bore the title of "Bishop of Aleutia and Alaska." In 1874 a Greek Orthodox church was opened in New York City by the Reverend Nicholas Bjerring. It flourished in a small way until in the eighties, when that clergyman became a Presbyterian and his church was closed. Father Bjerring afterwards united with Rome, and was much censured by the Presbyterians. In 1892 a new Russian Orthodox church was organized in New York City, on Second avenue near Stuyvesant Square. It grew steadily, and in 1902 was built the beautiful Church (now Cathedral) of St. Nicholas on 97th Street near Madison Avenue. In 1900 the title of the Russian bishop, who still had his see at San Francisco, was changed to the "Bishop of Aleutia and North America."

Within the past year his diocese has been provided with two cathedrals, Holy Trinity Cathedral in San Francisco and St. Nicholas' Cathedral in New York. The bishop divides the year between the two cities. He is also provided with two suffragan bishops, the bishop of Sitka and the bishop of Brooklyn.

The present incumbent of the see of Aleutia and North America is the Right Reverend Tikhon, a man of about forty years of age. His name in the world was Vasili Ivanovich Belavin, and on taking his monastic vows he assumed the name Tikhon. He was consecrated bishop in 1897 and came to America in the following year.

The present Russian Bishop of Sitka and Alaska, who has

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charge of the whole of Alaska, is the Right Reverend Innocent. He is between thirty-five and forty years of age, and his secular name is Alexander Dimitrievich Pustinsky. He was educated in Kieff and served as a missionary in America for many years. He was consecrated bishop in December, 1903, and came here at the beginning of this year to take charge of his new diocese.

The Bishop of the Russian Orthodox Church of Brooklyn is not a Russian, like the two preceding, but is a Syrian, the Right Reverend Raphael. Raphael Hawaweeny was born in Damascus in 1861, and received his earlier education there, but he entered a Russian monastery and in 1888 finished his studies at Kieff, where he was ordained priest, and became archimandrite. In 1901 he came to America from Russia to look after the spiritual interests of the Greek Orthodox Syrians. He was consecrated bishop in Brooklyn at the end of February, 1904.

The number of Greek Orthodox governed by this hierarchy in the United States, Alaska and Canada is made up as follows:

| | |
|---|---|
| Russians from Russia, | 1,463 |
| " (Ruthenians) from Galicia, | 5,074 |
| " " Hungary, | 3,900 |
| " " Bukovina, | 3,000 |
| Servians and others, | 3,600 |
| Syrians, about, | 6,000 |
| Greeks, | 815 |
| Halfbreeds, Indians and Esquimaux, | 11,130 |
| Total, | 34,982 |

It will be seen that if we confine the Russian Orthodox Church strictly to the Slavic peoples in the above list, the 35,000 comes down merely to 17,000. Of these I am told that the number of Ruthenians from Galicia and Hungary is made up nearly altogether of Greek Catholics who have left the Union and have reunited with the Orthodox Church. The members of the Orthodox Church in Alaska are the results of long missionary efforts among the Indians and Esquimaux and their descendants.

The number of the Greek Orthodox churches in the United States and Canada are as follows:

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RUSSIAN:

| | | |
|---|---|---|
| In Pennsylvania there are | 14 | churches |
| " New York " " | 4 | " |
| " Connecticut " " | 3 | " |
| " Ohio " " | 2 | " |
| " California " " | 2 | " |
| " Washington " " | 2 | " |
| " Illinois " " | 2 | " |
| " Colorado, Texas, Minnesota, Indian Territory and New Jersey — one each, | 5 | " |
| In Alberta, Canada, there are | 2 | " |
| Total, | 36 | churches |

SYRO-ARABIAN:

| | | |
|---|---|---|
| In Massachusetts there are | 2 | churches |
| In New York, Ohio and Montreal—one each, | 3 | " |

MISSIONARY:

| | | |
|---|---|---|
| In Alaska, churches and stations | 18 | |
| Grand total, | 59 | churches |

The number of Russian, Servian and Syrian Orthodox Greek clergy in the United States and Canada at the beginning of this year was as follows:

| | | | |
|---|---|---|---|
| United States: | Bishops, | 2 | |
| | Priests, secular, | 27 | |
| | " monks, | 11 | |
| | | — | 40 |
| Canada: | Priests, secular, | | 2 |
| Alaska: | Bishop, | 1 | |
| | Priests, secular, | 13 | |
| | " monks, | 3 | |
| | | — | 17 |
| Total, | | | 59 |

The Orthodox priests in the United States proper are made up of Russians and Ruthenians 30, Servians 3, and Syro-Arabians 5.

The Russian Orthodox Brotherhood Society is the *Pravoslavny Obshchestvo Vzaimopomoshchi* (Orthodox Mutual Benefit Society), which was founded in 1895. It has now 57 brotherhoods and 1,588 members. It, like the others I have described, is somewhat on the benefit and insurance plan.

The press of the Russian Greek Orthodox Church is very active. There are printing offices in New York City, San Fran-

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cisco, California, and Bridgeport, Connecticut. A semi-monthly magazine, *Amerikansky Pravoslavny Viestnik* (American Orthodox Messenger), is published at St. Nicholas' Cathedral, New York. It is excellently printed (in Great Russian) and seems to be ably edited, and has also a small monthly supplement in English. At Bridgeport a weekly newspaper, *Svit* (Light), is published in Little Russian. Both of these papers are authorized and licensed by the Holy Governing Synod, and bear the imprimatur of the Church censor in each issue. This little Russian paper, *Svit*, also circulates a great deal among the Greek Catholics. Besides these there are two or three Servian papers published in the interest of their nationality and of the Greek Orthodox Church, which are spoken of very highly by the Russian Orthodox papers.

There are three notable instances in which considerable accessions to the Orthodox Church have been made here. The first was in 1892, when the Uniate Greek Catholic Church in Minneapolis, Minnesota, was persuaded to secede from Rome and joined the Orthodox Church. In 1893–1894, the Reverend Alexis Toth, then a Greek Catholic priest, but now a *protoierei* (archpriest) of the Russian Orthodox Church, undertook to take over the congregation and the church edifice of St. Mary's Greek Catholic Church at Wilkesbarre, Pennsylvania, to the Orthodox Church. The taking of the church property was prevented by a long litigation, but a considerable number of the congregation went over together with the priest. The case, as reported in volume 195 of the Pennsylvania State Reports at page 425, is instructive to read. In 1897, some few members of the Greek Catholic Church in Philadelphia, at the time of the arrival there of the various Russian clergy for the blessing of the Russian war vessels *Variag* and *Retvisan*, joined the Orthodox Church and their number was afterwards increased by the addition of others out of the Uniate fold. In fact the *Pravoslavny Viestnik* publishes every now and then considerable lists of the "re-united," thus showing that the work is still going on.

Among the Greek Catholic clergy there have been only two others who have followed the example of Father Toth, Reverend Demetrius Gebe, now in Russia, and Reverend John Olshevsky, now in charge of an Orthodox church at Mayfield, Pennsylvania. One priest who joined the Orthodox Church returned to the uni-

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ted Greek Catholic Church in 1900. One priest from the Orthodox Church has been received into the Greek Catholic Church and now has charge of a flourishing Catholic congregation of the Greek rite.

The fact that the Orthodox Church has bishops here in America and that the Greek Catholic Church has none, is used as a most potent argument to induce the return of the latter. They are practically told by the Orthodox that Rome will never do anything for them here, and that they will always be ruled in this country by the Latin bishops, or, as expressed contemptuously in Russian, by "Irish bishops" (*airishie biskupy*). Another thing sought by the Orthodox is the establishment of an Orthodox seminary in this country for the education and ordination of Greek priests. They urge that it would greatly facilitate the re-union of the Greek Catholics, because they could thereby educate American Ruthenians to be Orthodox priests. On this point one of the Orthodox clergy writes: "We have put forth all our strength, we work with no idle hands; but the result—is it a great one? From the time of the beginning of the movement towards Orthodoxy in the United States, eleven years have passed; and according to our official figures there are in all but 5,074 Galicians and 3,856 Hungarian Russians who have returned. That is for eleven years of intense labor we have brought back to Orthodoxy only 8,930 souls." And he argues that a seminary here would prepare priests who might meet the exact wants of these Uniates who long for Slavic ideals without adhesion to the Russian government. Another point which is insisted upon is that the Orthodox Church would give to such Uniates, bishops who could preserve church worship upon the ancestral Greek-Slavic model and not follow the ideas which they conceive to emanate from Rome in hostility to the Oriental rite, and thus produce peace and unity among all the Russian races here. It is a movement for detaching them from their union with Rome through the means of their race feeling.

The Russian Greek Catholics here in the United States are progressing both in ability and wealth, and are getting forward in the world like all the other races who have preceded them. They are eagerly learning English; their newspapers are well patronized and have constantly increasing circulations, and they are kept informed of the politics and current news of the day in

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their own tongue. It will be a task however to keep them true to their faith and prevent them from drifting into indifference, socialism and anarchism, for all these forces are working around them. This work can best be done along the lines of the church of their fathers and of the customs which they revere. Other methods are sure to seem to them a deprivation of their cherished rights. To justly appreciate what these people have become in the social scale within the past twenty years, I will quote from a writer (1) who has made a study of them in the coal regions:

"At first the Slav was found only in the "patch,"—the small group of buildings usually located near a colliery. But to-day he is filling and overflowing the small town, and is appearing in the principal thoroughfares of the mining cities with his saloon and his butcher shop. He is even reaching higher in the business world. Only recently a banking house has been opened in Shenandoah conducted exclusively by Slavs. In Mahanoy City Slavs are also largely interested in one of the banks, and its business is growing rapidly.

"In politics the Slavs are already a factor that must be reckoned with. They are becoming naturalized in an ever increasing number. In Schuylkill County they are rushing into the naturalization courts at the rate of sixty a month. In Shenandoah three of the town council are Slavs; so also are two other officers. In the first ward of Shenandoah the Slavs have seventy per cent. of the total vote. In the first ward in Mahanoy City they control at least sixty per cent. of the vote of that ward. In the whole of Schuylkill County the Slavs are sufficiently strong politically to control the county elections."

These Russian Catholics are not only here in the numbers I have described, but they are coming every week by every ship in still greater numbers. It is a problem presented to the Catholic church of America to keep them in their faith, to train them up into good and wholesome citizens, and to do it all with as little friction as possible; keeping at all times before them the beauty and greatness of the faith and the Church in which they and their forefathers were reared, while at the same time uniting them and their descendants with the great body of patriotic and progressive Americans.

ANDREW J. SHIPMAN.

(1) Warne: The Slav Invasion, pp. 105, 106.

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spiritual powers, were given haloes before her; when she has it, it passes likewise to the saints.

Mosaic is used from the fourth and fifth centuries up to the thirteenth. By the sixth century Roman art had disappeared and the Byzantine crept in. Whether in the sixth or thirteenth a profound reverence for the Mother of God dominates archaic art. The tall, imperial form is dressed in rich robes studded with gems, after the manner of Oriental queens; occasionally it is an awesome figure out of all proportion with its followers. Angels, apostles and evangelists are grouped around her; palms overshadow her; in some instances she is seated beside Christ on a throne of glory, or His arm rests upon her shoulder. She stands always, in her majesty of deep-blue and precious stones, against a ground of solid gold.

In the eighth century comes the barbaric art of the Lombard stone-cutters. In the eleventh and twelfth the Normans open the way for the succeeding Gothic, and still, through all the varying influences, that figure of a Woman stands above the doors of their cathedrals, rudely carved, frequently ill-proportioned, but the crown is never omitted from the head and, if she does not support her Son in her arms, the hands are folded palm to palm and the face lifted heavenward. Glory radiates from her body and angels cluster around her. A very remarkable piece of carving is Giovanni Pisano's pulpit at Pistoria (S. Andrea) (thirteenth century). In the panel of the Last Judgment, Christ, with a sombre face, summons the elect on one hand and on the other repels the accursed. Before Him, on the right, stands the Virgin Mary; her face is smiling, the only serene face in the whole scene; the blessed cling to her or grovel around her in terror, but that one face, smiling in the clear light under her crown, is some exquisite thought that came into the poor sculptor's mind as he labored, and which shines before us now, in all its radiant beauty, as it did to him seven hundred years ago. You see no more of Giovanni's work when you have been arrested by that joy of the Virgin's face. Perhaps, to him also, it was the most beautiful thing in all his artistic dream.

The early Italian painters had a love for the subject, "Death of Mary," and several of these frescoes are in existence where Christ, standing at His Mother's bedside, receives her soul into His hands under form of a young child. The painting by Tad-

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deo Bartoli in the Palazzo Publico, Siena, is not only of great historic and artistic value, but for us has a special interest. The Blessed Mother lies upon her couch, with closed eyes, and her holy and pure features composed at the presence of death. St. Peter reads the commendation, the other Apostles pray or weep; angels, at the head and foot of the bed, bear lighted torches. Close at the Mother's right hand stands her Son, radiating light. His gentle face and loving eyes are turned in watchful earnestness upon her dying; but what has always seemed to us the most remarkable thing in the whole fresco is the little figure Christ presses to His breast, emblematic of the Mother's soul. It is the form of a child or virgin in first youthfulness robed in shining raiment, the head not veiled but covered with rippling hair, the countenance full of life and joy. The hands are folded palm to palm in devout posture, the body radiates light as that of Christ does, and the eyes look down, in tranquil happiness, upon the venerable, worn body on the couch. It is the nearest approach to an Immaculate Conception, pure and simple, that we have ever found in early art; the date of the series 1407, in Siena, the "City of the Virgin," as its feudal captains called it.

Some years later, possibly 1420, Hubert and Jan van Eyck, in far-away flemish Ghent, painted their altar piece for the cathedral of St. Bavon. The van Eycks are a landmark in art, for to them mainly we owe oil-painting. A part of their Adoration of the Lamb abides in the old cathedral. Many of the composing panels are scattered. In Berlin is the apex (God the Father; or, more likely, Christ as King), with supporting panels of Holy Mary and St. John. Here again, we have no doubt, that the Spouse of the Canticles means, in the mind of van Eyck, exactly what we in modern English mean by Immaculate Conception. She is seated against a brocaded background and reads devoutly out of a book which interpreters have called the Book of Wisdom. Her dark-blue robe is gemmed with pearls. A heavy coronet of gold and jewels, roses and lilies, is on her head, and above it a scattering of stars. The hair falls in waves from brow to shoulders, framing the fair face, which is as lovely as the Flemish features will allow. The hands holding the book are very beautiful and womanly. She is so clearly an embodiment of all sinlessness and all radiance, that we do not need the rays of fine light or the golden semi-sphere behind her head, with its antique legend:

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"More beautiful than the sun, brighter than the stars, mirror in which the light of God is reflected without stain."

Coeval, with Jan van Eyck, whom he outlived by a few years, was the monk of Fiesole. To point out one Madonna in particular where the whole work of a lifetime was the glorification of her purity and holiness, would be an idle task, but it may be that no more heavenly scene was ever put upon brick and mortar than Angelico's "Coronation of the Virgin." The last of the mystics may have had visions or dreamed dreams, but the sense of material is lost before these pageants of sky-blue, gold, and roseate touches of angels' wings. If color could interpret paradise, Angelico's soul had found the secret. In the cell at San Marco to which we allude, the plaster on the wall is cracked from age, but those two divine figures of Christ and Mary in glory, both attired in spotless white, strike the eye as a creation in which human thought has had no part. Both are seated, apparently upon clouds. The Virgin bows forward with hands crossed at the breast and meek eyes raised towards her Son. He, with earnest mien, bends slightly to place the crown upon her head. The pure, fluidly delicate faces stand out, each against its nimbus of full gold. They are not perfect, and the drawing is faulty, but still there is a wonderful grace and beauty about them. Beneath the chief groups, saints are kneeling and the two foremost ones, St. Francis of Assisi and St. Dominic, are very remarkable in their devout sentiment and charm. We must not lose sight, however, of the main impression; it is one of such purity, holiness and heavenliness, that words fail to express it. A traveled pilgrim has confessed that upon entering that cell, that floating vision of whiteness and radiance so moved him, that he fell instinctively upon his knees. The fact that he found himself unconsciously saying the Ave Maria, explains his impulse. The Virgin dominates the whole painting in a peculiar character of immaculateness and celestial innocence. "Tout ce blanc," the traveller urged to explain his emotion. It is just that. The incarnate purity, the utter whiteness of this Woman dreamed by Angelico, which takes hold of your twentieth century soul and checks the breath on your lips. We are not pleading: it is unnecessary and unwanted. Anyone of us may go and look at Angelico's frescoes; afterwards let us say what they may mean.

Yet a few years later, Fra Filippo Lippi painted a coronation in

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the Spoleto Cathedral. He was a rare artist and knew more anatomy than Angelico, but was less of an idealist. One feels this immediately; nevertheless, the Virgin Mary he sets kneeling at the feet of the Eternal against a focus of fiery light. Her hands are folded, her head is veiled and the magnificent robe is embroidered with gold all over. God the Father blesses her with his right hand and with the left places the crown on her head. Legions of exquisite angels surround her, bearing lilies or playing upon musical instruments. The countenance of Mary is meekly virginal; on her shoulder is a star. It is the same persistent tradition of purity and spiritual loveliness. We make no claim that the prerogative of Immaculate Conception is being expressed as a doctrine; we are merely endeavoring to set forth, as implying it, what ideal of Mary the Virgin has been in the mind of artists from all time; even where the individual career may have been turbulent.

To mention a third very remarkable "Coronation" we will call to mind that by Enguerrand Chartron (fifteenth century) in last year's exhibition of French *primitifs* in Paris, Mary stands grouped with the two first Persons of the Trinity, and so closely associated with them that the same voluminous regal mantle seems to clothe them all. At least it is impossible to ascertain where the mantle begins and where it ends, since a peculiar disposal of the splendid drapery connects the figures. The Blessed Virgin's tunic is white embroidered with gorgeous flowers. Her hands are crossed on her bosom. The Father and Son, exactly similar types, seated, place the crown on her head. In the crown on Mary's head, the ghostly Dove is poised and its outstretched wings touch, at each tip, the lips of the Father and of the Son ("*Ego ex ore Altissimi prodivi?*"). It is a curiously significant picture and the double tie of the cloak, perhaps symbolizing the woman's humanity, and the Dove connecting the three figures (the Trinity communicating itself to her), makes of it a profound religious allegory. In the National Gallery, London, another primitive—of the Flemish School—Quentin Matsys (also fifteenth century), has a very exquisite work. It is the double panel of "Salvator Mundi" and the Blessed Virgin, half-figures painted on gold ground. Here once more is the same type of supreme sinlessness, radiance and virginal beauty. Italy, France, Flanders, it is all one. Her head is bowed in prayer, her delicate

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hands folded; over the long auburn hair lies a veil bound with a coronet of gold and pearls; the mantle is gemmed. As a work of art there is an exquisiteness about this old painting that fills us with admiration. A recent book on the pictures of the National Gallery calls attention to the "soft, clear coloring, the simple yet subtle modelling and the peculiar charm of the gentle, almost timid, face." All this is true, but there is more; there is the humble piety of Quentin Matsys working lingeringly and lovingly over the semblance of the Mother of God; there is a faith in her purity and inviolateness so clear that if he had written it in words all over the panel we could not be more sure of it; there is the tacit repetition of the explicit confession of van Eyck: "Mirror in which the light of God is reflected without stain." About this time, too, one of the early Germans, a very great artist, Albrecht Dürer, painted his "Death of Mary" in which, after the fashion of Taddeo Bartoli, Christ at the bedside receives the soul under form of a young child; obviously the symbol of innocence however much it may allude to the new life.

We have glanced now over archaic art and the precursors of the Renaissance. It is not improbable that the fame of Duns Scotus championing the cause of Mary Immaculate, influenced the painters of the fourteenth and fifteenth centuries. Some of their pictures are so rigorously faithful to our own modern idea of the subject that we cannot interpret them save as expositions of the same instinctive belief in earlier ages. The first canvas in which the Conception is verbally alluded to dates naturally from Italy, 1512, and follows by some score of years the Bull of Sixtus IV regarding the celebration of a festival in honor of the Immaculate Conception. The Sorbonne, the Italian schools and Spanish, we believe, in the midst of much controversy declared in favor of it. Mrs. Jameson, to whose "Legends of the Madonna" we owe our knowledge of this painting, states that it is called an Assumption, but she herself is distinctly conscious that it is not an assumption. Mary stands on the clouds attired in a white tunic embroidered with gold over which is a mantle of blue. Above her in the heavens is the Almighty surrounded by cherubim, and a scroll bearing the words: "Non enim pro te sed pro omnibus hæc lex constituta est . . . " a law made for all others but not for Thee! . . . Below is a Bishop with another scroll: "Non puto vere esse amatorem Virginis qui respuit cele-

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DEATH OF THE VIRGIN. TADDEO BARTOLI.

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THE ASSUMPTION. TITIAN.

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brare Festum suæ Conceptionis." In 1512 he did not esteem him a true lover of the Virgin who rejected her Feast of the Immaculate Conception (we insert the word Immaculate as a translation of the *non enim*)! This picture, so interesting to us at the present time, is an historical ex-voto of the Sparzas for return to their own domain. The widowed women and little Costanzo II kneel in the foreground (Junipera Sportia Patria a Marito recepta. Ex voto MCCCCCXII.) It is by Girolamo da Cotignola and is now believed to be in a private gallery in England, the Bromley collection.

Still, during the first half of the sixteenth century, Titian was painting the light of his wonderful city into canvases that are rutilant with it yet. He gave us a few Madonnas, but it was not the manner of the man to give them as the mystics did. The womanhood and true humanness of Mary appeal to him as they logically would in the era of lofty naturalistic art. We are not even hinting that Titian bethought him of the Virgin's Immaculate Conception: we merely wish students to look well at her face in the "Assumption." Writers on art, when they give the Assumption, endeavor to have a large "detail" of this face; only a detail ensures its appreciation. She has left the apostles, a stupendous group of life figures, and is soaring away upon the clouds. A sweeping circle of innumerable cherubs surrounds her; God, the Father, opens His arms, looking down with love upon her, an angel brings Him the ready crown, and the woman stands, with uplifted hands and wind-blown garments, against a glow that Titian must have taken out of the very heart of the Venetian sunset when it burns in the sky and sea. Her face is raised, and all the joy that ever came to the human soul in hope, with her breaks in fulfillment as dawn-light over the brow. It is a countenance full of splendid beauty and the eyes are as wells of happiness into which deep waters are being poured. There is in this Woman, going to heaven in the body, a new soul that has never tasted sorrow or heaviness, a creation apart, a soul that is a whole world made out of some unknown sun. As we look, scraps of the canticle, magnificent echoes of Hebrew song, all that inspired thought has burnt into language speaking of her, bursts upon the recollection demanding utterance. Not Ave Maria here, though she is full of grace; we cannot pray for sin-

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ners now: all humanity is singing to the God of Eden before the aughter of her face.

Chronologically, we come next to Guido Reni (1575–1642). Guido was in favor with Paul V, that celebrated "Paulus Burghesius Romanus," who had the privilege of so writing himself across the façade of S. Peter's, and Paolo Borghese, the maker of his house, had the further glory of staunchly defending the Immaculate Conception. (Bull of 1617.) That Guido four times at least painted the Immaculate Conception is attributed to the Pontiff's desire, and probably so, since one of his first was in the cupola of the (then pontifical) Quirinal Palace. Some of us prefer Guido's "Concezione" for the church of S. Biagio at Forti to others far more famous by later schools. Against a glow of light warm as Titian's, and surrounded by cherubs, Mary Virgin stands on the crescent moon. The figure is quieter and more composed than any we have seen yet and intensely devotional. The eyes are heavenward, the lips parted, the hands crossed at the bosom. The draperies are very largely treated, a filmy veil of white floats downward from the head, and there is a double character in the figure, of noble womanhood and virginal grace and innocence, that combine to make it one of the most dignified and inspiring of pictures. The face itself is full of celestial loveliness and the rapture of prayer.

The next Conception of which we have knowledge was carved by Martinez in Spain before 1650. It is in the Cathedral at Seville. The early Spanish sculptors seem to have accepted at once a type not unlike Guido's for the Immaculate Conception, and Martinez put great strength and elegance of finish into his handiwork, but unfortunately we were not able to get reproductions of the Spanish statues. At this period Italian art was in decline. Very probably this is the reason why the bulk of Marian art regarding the Immaculate Conception, an art produced chiefly in the seventeenth century, lays the burden of glory upon Spain; (apart, of course, from the love which the devout Spanish people have always manifested for this prerogative of Mary). Roelas, one of the earliest of Spaniards, has a Conception in the Seville Academy. Velasquez (1594–1660), a painter not much given to religious art, did the same subject for the Carmelite Friars. This is the Woman of the Apocalypse crowned with stars and with the crescent moon under her feet. The blue mantle covers a

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pale lilac robe while, lower down, the landscape is made to represent Mary's titles: *Hortus conclusus*, *fons signatus*, and so on. During times of public trouble the picture was confided to the English Ambassador, Sir Bartle Frere, and is believed to be in England now. It may be remembered that Velasquez was son-in-law to that Pacheco, painter, writer and inspector of arts for the Inquisition, who promulgated or co-ordinated the rules to be observed in painting the Immaculate Conception. These rules must have been laid down after Velasquez's painting, as he does not conform to the "white robe." The mantle or scarf is to be blue, the hair rippling gold, the eyes grave and sweet, and the features as beautiful as it is possible to make them. Angels bearing palms, lilies and roses shall surround their Queen. It is also stated that she must be in a flood of sunlight, crowned with stars, have the moon under her feet, or the subdued infernal dragon, and her vesture must be girt with the Cord of St. Francis. This rather singular injunction is supposed to be a tribute to St. Francis' love of Mary Immaculate and a mark of gratitude for all the strong sons he sent down into the arena in her defence; or else, is ascribed to the vision of a holy Franciscan nun to whom it was reported the Blessed Virgin had appeared about that time, in glory, wearing the same cord. Artists, as a rule, have refused the condition of the cincture, probably deeming it an emblem of penance unfitted to One inviolate and undefiled, though in reality it is the emblem of purity, "*cingulo puritatis*." Neither Cano nor Murillo would hear of it. Alonzo Cano, the famous, ill-tempered, and heavenly-inspired sculptor (1601–1667), has left us several Conceptions. Two, in the sacristy of the Cathedral at Granada, are said by Lübke to be of "enchanting beauty." Cano excelled in warmth of feeling, depth of expression and pure loveliness of form. One of the Conceptions, a little figure a foot high and carved in wood, is esteemed his best work; we do not know it, but it is *estofada* like his St. Francis of Assisi in the Toledo sacristy, and of that we can speak as one of the rarest and most wonderful art.things ever given to man. It is about two feet high. The *estofar* process is one of tinting and is intensely artistic, producing full, soft effects of subdued color and seeming to preserve the wood like an enamel. In the "St. Francis," the tall, gaunt figure stands narrow and erect, the hands hidden in the sleeves, the cowl drawn, the feet bare. The

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countenance is emaciated and livid as d
directed heavenward, and into this worn
Francis, Alonzo Cano put its own most h
prayer, in speechless ecstasy, such mute,
love as makes that bit of wood a thing to
few living things in life. (We apologize f
the Cano of the Toledo sacristy is one
which in youth we genuinely coveted.)

And now we are come to Murillo (161
cause he deserved to win it, the title of "I
tion." Twenty-five times at least, in canva
painted Mary Immaculate. It would be idl
famous of these, the Conception of the L
ship makes it one of the immortal pictures o
co's directions are only followed in mode
tunic is white, the mantle blue, the young
gin's feet; but, for all else, Murillo has evi
unfettered. The artistic sense in the grou
cessory, and the scattering of baby cherub
canvas, are the principal features; as to the
ness it might possibly be discussed; but t
quality, this picture has, through sheer me
and unbelievers to take note of, and ob
setting forth of a faith dear to Catholic he

As we have said, the seventeenth and
Italy saw art degenerate into vapidity and
ber of Conceptions were distributed thro
vents, but their artistic value is small.
Capuchin Church, Rome, under that vo
commonplace. Pietro Bianchi's picture
no less so, though, indeed, Bianchi's
gathers a certain extrinsic interest fron
in mosaic for St. Peter's, where it may
Vigée-Lebrun also painted a Concep
know of it that our Lady is garbe
French taste at that period was n
taste.

Among modern Madonnas, there
pleasure to point out. It is the Imm
in the Church of Trinità de' Monti

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Seitz personally. He was an eccentric man who wore oriental garb because he loved not our own; but he was a great painter with a great faith in strenuous work and in the supreme perfectness of the ecclesiastical tradition in art. He used color and gold in the Raphaelesque manner, and beyond his finish there is no finish. All his pictures were religious; one of the rarest is the one at the Trinità. The background is full gold. Our Lady stands wholly enveloped in her blue mantle with bowed head and compassionate hands outstretched. She is not in first youth, though her face is virginal pure. She has rather the grace, dignity and tender loveliness of motherhood about her. It is an ideal of purity, sweetness and holiness, that for all its graciousness, we cannot approach without a profound awe and sense of our unfitness. A charming angel on either side, inclines towards her, bearing a full-blown lily. The radiance from this exquisite figure of Mary, her gentle mien and the holy beauty that permeated the whole conception, hinges in one's recollection afterwards like the breath from a field of lilies.

One may not omit, in speaking of the art of the Immaculate Conception, the memorial statue erected by order of Pius IX on the Piazza di Spagna and blessed by him from the balcony of the Embassy of Spain. It is the official monument of the Proclamation of the Dogma. The statue is poised on an elegant column of *cipollino*, a whitish-grey marble, supported to one third of its height by a tracery of wrought bronze. The base has reliefs from the life of Mary, and the four great prophets of her glory sit in marble, and in heroic proportions, at the angles, Ezekiel, Moses, David and Isaiah. Beneath each one is written his own prophecy. The Isaiah is particularly splendid and suggestive as he pauses, with face raised and pen suspended over the words he has just inscribed: "Ecce Virgo concipiet." The figure of the Immaculate is bronze, star-crowned, rare in its sweep of drapery, and in the attitude is a double motion of pity and interceding prayer that fills the mind with humble gratitude and love. All the subjects for the monument were done by different artists, the Madonna falling to the lot of a young and gifted sculptor who died soon after, before he was twenty-six. No Roman passes this, the Immaculate Conception of Pio Nono, without uncovering his head.

In the last fifties, F. M. Handley, a young American sculptor

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in Rome, likewise tried his novice strength on this subject. In the midst of his studies of anatomy and design, by God's grace he was called to the Catholic faith, and this was his first statue, the "Immaculate Conception" of a boy of nineteen. For all the satire of Roman critics calling it an "American Madonna," it will remain a beautiful work. There is a great simplicity about it. The drapery is in large folds, well cast; the figure, girlish and supple under the mantle, stands lightly poised on the half-globe and crescent moon. The strong feet are set upon the serpent. The hands cross at the breast. It is a very delicate and chaste maidenly form; the head under its coronet of stars is full of noble sweetness and purity, and the classic air of Greek severity of ideal do not alter in it either the dignity or the meek radiance of Christian thought.

Further on, towards the seventies, we have the familiar Immaculate Conception of Carl Mueller, of the German school, chiefly imaginative and symbolic. The tall, white-robed figure stands upon the dragon; a shadowy landscape fills in the base of the picture. Against a glow, as of breaking day, the beautiful Virgin towers above the world. Our only objection to the composition is that it is strictly fanciful, but many have thought this German Madonna one of the loveliest and most serenely pure of modern Conceptions; likewise, of the most devotional as clearly symbolizing the holy doctrine of the sinlessness and taintlessness of Mary.

We cannot close an account of the Immaculate Conception in art without looking towards England, the "Dowry of Mary," where, after Sicily and Naples, the feast was first celebrated and which, in æsthetics, has turned so earnestly to old Catholic ideals. We shall find our picture, and as might have been expected, it will be by Burne-Jones. All his life Burne-Jones, who was not a Catholic,—though who shall say what heart and soul virtually made him?—painted for love pictures of the Madonna. His odd Annunciation, his Adoration of the Kings, his Prioress' Tale, are so many tributes paid in the way of his own peculiar art to the Woman beautiful and blessed above all. But there is another picture in which it seems to us he painted the bloom of his thoughts upon the Virgin Mary. He calls it "The Flower of God." No other name could express so well the faith of Burne-Jones, not perhaps in the dogma formulating it, but in the substance of our belief; it was fitting that the purity of his soul

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THE IMMACULATE CONCEPTION. F. M. HANDLEY.

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THE IMMACULATE CONCEPTION. CARL MUELLER.

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should render this direct and positive homage to the soul ever-pure and free from even the shadow of taint. "Flower of God!" How, in his poet's thought, he sums our doctrine. It is a quiet little room with an old-fashioned bed, and a girl-child kneeling, so rapt in prayer she has nothing to say to this world. Her golden hair showers down over the radiant white of her garments, and the face she lifts is as the fairest blossom on a lily stem turned to the sun at morning. Opposite her, an angel standing in the garden outside her window, raises his right hand in benediction and with the left offers a lily. A stream of light pouring from heaven sweeps over the angel and, unarrested, volleys across the little room to enfold the white maiden, suffusing her immaculateness with gold. This light is so strong that the pure lines of her face are almost lost in it and the face grows a part of the light. The angel is silent, gazing with spiritual eyes at the Creature to whom the Eternal Love commissions him. The Creature, with a countenance that mirrors the love eternal, is silent too. The poet's words, who made "Love move the sun and the other stars," rush to our mind:

> "Nel ventre tuo si raccese l'amore
> Per lo cui caldo nell 'eterna pace
> Cosi è germinato questo fiore."

Dante esteems her the root and stem; Burne-Jones replies that it was she, herself, God's Flower, who was to bear the Fruit, that "blossomed in peace eternal, through the warmth of eternal love."

GABRIEL FRANCIS POWERS.

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THE IMMAC

## OF SPAIN.

of Cavite and Santiago, death knell. The reverse a reawakening. The loss of ality a blessing; not that it but rather that it gave new years before. It stopped the Colonies. For although Spain profited by colonial selves, Spain was dying at its left in the midst of a desert. first place there has been a about the profits accruing to although Cuba sold to Spain chandise, while Spain sold it in Porto Rico bought 45,000,000 ought only 30,000,000 from her, the Philippines there was a Spain, yet this prosperity was gave, indeed, a fine chance to to statistics to declaim about mption and the like. But as a ten years of Spanish rule saw tobacco increased a third, and passed from 73,000,000 in 1860 ons in this total aggregating period Spain had laid 300 kilometres white population had grown from years, while rural taxation had to two per cent.

; but in spite of all that, Spain while exploiting and improving the and neglecting its own resources. in Central and South America in 1820 it out of its lethargy; but the and Cuba put off for a while the



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complete awakening. In the Cortes, last June, Sen. Maura showed that to the legislature, and convinced the nation that all hopes of prosperity lay in the development of the commerce, industry and agriculture of the home country.

The first result of the loss of the Colonies was that it stopped emigration. Soldiers and settlers every year took 60,000 able-bodied men away from home. The day after the Treaty of Paris this dreadful figure was cut in half, and there is no doubt but that as soon as "these ragged emigrants," as Maura described them, "who refuse to cultivate the soil of their country" will understand what they can do by stopping at home, the figure will go down to zero. This is clear; for, whereas the agricultural population of France is 20,000,000, in Spain, with its splendid soil and climate, there are only 5,000,000 tillers of the soil. The statistics show that 41 per cent. of the land is uncultivated, whereas in England in spite of its large estates only 28 per cent., in Italy 19, in Germany 10, and in France not more than 9, are allowed to lie idle. Moreover, only the thirteenth part of the cultivated lands are irrigated.

To this problem of irrigation the administration addressed itself with such energy that Gasset was dubbed "the hydraulic politician;" but his success has proved his wisdom. He has tapped the rivers everywhere, and the results have been little less than astounding. New York City has a Spanish-American Agricultural Company for the improvement of the Peninsula and has a capital of $6,000,000.

The resulting increase in the national exchequer is prodigious. Hitherto agriculture was so neglected that nobody knew the value of the farm lands, and the frauds perpetrated on the government were enormous. It is estimated that as much as 20,000,000 hectares escaped taxation, which means, now that matters are adjusted, an increase of five milliards in the treasury. This concealment of values must not, however, be attributed to fraud as much as to indifference and ignorance. The proper definement of limits has already had the beneficial effect of stopping any number of litigations which swamped the courts, while the now equitably adjusted taxes will soon result in cutting down enormous and idle holdings and force the sale of them to small farmers, who will double or triple their production. Moreover, the cultivation of vines had so diminished the space for wheat-

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growing, that Spain, which is an excellent wheat-producing country, had to depend on imports to live. It was actually importing wheat in 1900 to the value of 100,000,000 pesetas a year. This condition is already changing; its output of maize, rice, oats, barley, etc., is constantly growing; and the Spaniards themselves are beginning to handle their own products and are driving out the foreign brokers. Spanish oranges, apples, cider, etc., are invading foreign markets, and although this is not the case for its wines, a change in that matter is soon expected. The same holds true for olives and oil; but the prospects for live stock is not yet encouraging. The production of cattle, however, is now engaging the earnest consideration of the government. In a word, Spanish agriculture has entered upon a new era.

The geographical configuration of Spain, the immense extent of its line of seacoast and the character of its soil admirably predispose it for commerce and industry. In spite of all these advantages, however, it has been, ever since it got its colonies, only the distributing depot of the world for the products of its transmarine possessions. No doubt its brokers and merchants profited, but it reacted, unfortunately, on all home industry in general.

The emancipation of its first colonies, though it was humiliating, opened its eyes to this unfortunate condition of affairs. Today we are witnesses of the second phase of this revival.

At the commencement of the American war its exports already exceeded its imports by 113,000,000 in 1896, and by 193,000,000 in 1898. Thus Spain is becoming every year less and less dependent on foreign nations. The importations went up to 1,045,000,000 pesetas in 1899, sank to 833,000,000 in 1903, while the exports went up from 706,000,000 to 810,000,000. Since the war, also the annual deficit was reduced from 181,000,000 to 26,000,000.

In 1863, France handled a third of the whole foreign trade of Spain. But things are very much changed now. In 1902, England sent Spain 188,000,000 pesetas worth of merchandise, and France only 152,000,000; and on the other hand, Spain sold England 310,000,000 worth of goods against only 174,000,000 to France. This enormous increase of trade with England is, perhaps, one of the best proofs of the astounding progress being made on the Peninsula.

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Its enterprise in railroads is nothing less than startling. It is actually engaged in building sixty-one roads that are designated as roads of first-class, 403 of second, and 2483 of third! The extension and improvement of wagon roads is going on apace at the same time. So also the transportation of passengers and freight is showing a corresponding growth. One line from Madrid increased its profits thirteen per cent. since the war and another from the same city twenty per cent. This increase in transportation of course, will be augmented with the opening of new lines, and, as a necessary consequence will help immensely the prosperity of the sea-ports, like Barcelona, Bilbao, Cadiz, Santander, etc., whose commerce already rivals that of the most prosperous ports of Europe. Especially must this condition go on improving as the ship builders are the most enterprising class on the Peninsula. Thus in 1902, the official statistics show that there were in Spain 645 steamers, aggregating 700,000 tons, and 1200 sailing vessels with a total of 70,000, almost all engaged exclusively in coast trade. When we remember that in 1870, there were only 350 steamers there, we can easily draw our conclusions about the rate of actual progress, especially as thirty years ago the average tonnage of steam vessels was only 300 tons and now it is 1000.

Since the war, the capitalists of the north of Spain have created a veritable merchant fleet for the transportation of ores. Not satisfied with monopolizing this especial trade with England, and the Continent, the Spaniards propose to extend their operations to the Baltic for their wood, and to the Black Sea and the Danube for their grain, and have already purchased for that purpose vessels of 1500 and 2000 tons burthen. The number of different objects of merchandise imported in Spanish vessels has increased tenfold in forty years; that of objects exported is thirteen times what it was then. Although England still holds the first place in Spanish maritime trade, yet its tonnage has decreased by half since 1880; and France which came after England, is now beaten by Spain itself which has stepped into second place with a tonnage of 2,500,000 against France's 800,000. And the Spaniards aver they are only beginning. They are bound to be in the lead in the maritime transactions of their ports and are agitating vigorously for various reforms in the shipping laws.

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Moreover, the shippers are bending all their energies to capture the trade of the old American possessions, and apparently will have little difficulty; for although separate politically, there is still a warm spot in the heart of the American Spaniards for the mother country, while they have a cordial dislike for English and German commercial bondage. Their language and literature are the same, and the academies of those countries are at present actually collaborating with the Academy of Madrid in the work of the national dictionary. As an issue of the Ibero-American Congress of 1902, a commercial league has actually been established, and monthly and bi-monthly steamship service has been started between the chief ports. In a word, the idea of reconquering economically the countries that have been lost politically has seized hold of the popular mind, and all parties are working together for that purpose. There is almost something of the Yankee in the instructions sent out to the Consulates that their chief object is to watch the commerce and report on possible extensions of trade, and that their reports should be all of a practical character. The Minister of Foreign Affairs did not hesitate to add that "the agents who depend on my ministry will be rewarded in proportion to the service rendered in the matter which is of primary importance."

The colossal exploitation of mines calls for a short notice.

The figures of exports of Spanish ores rose from 81,000,000 pesetas in 1893 to 167,000,000 in 1903. The exportation of copper rose from 19,000,000 to 33,000,000; of lead from 54,000,000 to 72,000,000, and of mercury from 4,000,000 to 9,000,000 pesetas. The Spaniards imported 20,300,000 pesetas worth of machinery in 1893, and 66,000,000 in 1900. These vast purchases from abroad of course acted as a momentary check, but the use of all this machinery implies that in the future Spain is going to do its own work.

England depends largely on the Spanish "rubio" which it gets in the mines of Biscay and the Asturias, to keep up its fight with the United States. If Spain had its own machinery for working its ores it could take all that trade from Great Britain. In 1903 it sent to England 5,309,734 tons of ore, which is five times what she sends to all the other nations. As England buys this ore for 15 francs a ton, and sells it at 45 francs in pig iron; at 100 francs in rails; at 150 francs in metallic constructions, and at 600

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francs as machinery, we can imagine what Spain will get when it works its own ore.

Spain has copper mines in Huelva, as well as iron mines in Bilbao, and has besides mercury, lead, zinc and salt, not to mention the 200,000 hectares of coal that have never been touched. On the contrary, in 1902 she actually imported 72,000,000 worth of coal, while possessing not only what would suffice for home consumption but enough to fill all the markets of France. Coal mining, however, has begun.

At the present moment there are 15,000 wool, hemp, cotton and silk factories in Spain, and the annual consumption of raw cotton has reached the hitherto unknown figures of 100,000 tons. In Catalonia, which was said to have been ruined by the war, the deposits in savings banks have augmented 55 per cent., and the number of depositors has doubled. The sugar industry, both beet and cane, which up to this was allowed to go by default, in the interest of the Cuban and Philippine planters, has now taken on a tremendous energy. The country already supplies itself, whereas it used to import 30,000,000 kilograms a year. Sixty beet-sugar factories have been started since the war.

Thus in every direction Spanish industry is developing, and the Government is helping it by every means in its power, creating schools, organizing committees of works, reducing taxes and smoothing away difficulties for new corporations. Spain has become a veritable workshop, and if the prosperity continues for twenty years more it will astonish the world.

The nation is still hampered by old financial conditions, but the skill of its statesmen of the present day is coming to the rescue in the most encouraging fashion. We refer our readers to the *Correspondant*, from which all these interesting details have been taken for a further study of the manner in which the Government is adjusting and rapidly ameliorating its financial troubles, by diminishing its annual interest even before it succeeded in cutting down its national debt.

The showing all along the line is one that will delight all who have any regard for the great nation to which civilized Europe is so deeply indebted. It disposes of the fear that Spain was to pass out of the line of the great powers; and gives an assurance that the people who achieved such wonderful results in war will soon enjoy the greater and more permanent triumphs of peace.

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# THE BRITISH GOVERNMENT

vs.

# THE CONGO FREE STATE.

THE press has reported that the Congo Reform Association has not shown sufficient cause for the United States Government to take any action on the matter looking towards intervention in the affairs of the Congo Free State.

I can very well understand why the United States Government should not meddle in the internal affairs of the Congo State. Neither the information laid before the world by the British Government nor that published weekly by the "West African Mail" is explicit enough, or sufficient, to warrant any Government undertaking such a serious matter as an investigation. The very title to Lord Lansdowne's "note" of August 8, 1903, would be sufficient to condemn it from any point of view, viz :—

"Despatch to certain of His Majesty's Representatives abroad in regard to '*alleged*' (1) cases of ill-treatment of natives, etc.,etc."

The whole despatch is very vague and proceeds chiefly on hypotheses, and suppositions, viz :—

"It is reported," "It was alleged," "It was also reported," and "His Majesty's Government do not know precisely to what extent these accusations may be true, etc., etc."

In the report submitted to the British Foreign office by the British Consul to the Congo, this same vagueness exists, and to make it worse, the Foreign office, in its published account, carefully deleted names of individuals, villages, and places; consequently it was with the greatest difficulty that the Congo Government has been able to locate even a few of these villages and persons.

We read about "F Villages," "Village of H," "Government Post at G," "the I District," "the K tribe," "at M," "other L," "Proceeded to O," "Chief of P Post," "Village of T," "Village near R," "Village of V," "Town named W," "X river," "Little boy F," "Little girl G," "Imprisonment in-

(1) Italics mine.



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flicted on W," "M. P. called on us," "with M. Q. and R.," "Village Z," "C. E. spoke of my visit to D.," "Man named T," and then we come to the double letters "H. H."—"K.K." etc."

In the published evidence of natives taken by the Consul, there are so many initials and stars used that the whole thing looks like some sort of missing word puzzle.

When a request was made by the Congo State for the full text of the Consul's Report, Lord Lansdowne replied:——

"The request made in the notes (of the Secretary for Foreign Affairs of the Congo) for the full text of Mr. Casement's report raises a question of considerable difficulty.

"Personal names and indications of places and dates were suppressed, not from any want of confidence in the central Government at Brussels, but from the knowledge that if these particulars were published they would of course be accessible to the very officials in the Congo to whom abuses are attributed.

. . . . . .

"His Majesty's Government are naturally desirous to further so far as lies in their power the inquiry which they are assured will now take place with regard to the application renewed in the notes for previous reports from British Consular officers, it is necessary to explain that these reports, though forwarding testimony upon which reliance could *apparently* be placed, were founded on *hearsay* and *lacked* the authority of *personal* (1) observation without which H. M. Government were unwilling to come to any definite conclusions unfavorable to the administration of the Congo State."

We see here that the British Government did not consider that they had enough evidence to proceed, consequently they sent Mr. Casement to make a tour and furnish a first hand account of what he saw. After carefully examining Mr. Casement's report it seems that the evidence submitted is very flimsy, and, with the sole exception of the witness "Epondo," founded on hearsay. Epondo was carefully examined by Mr. Casement as to the manner in which he lost his hand, and told a harrowing tale supported by other native evidence about how a sentry had cut off his hand because he did not furnish sufficient rubber.

After Mr. Casement left the District, this same Epondo ap-

(1) Foregoing italics are mine.

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peared before an English Missionary and told quite a different story, who forwarded the following statement to the Commissary General of Coquilhatville:—

"I, the undersigned, E. E. Faris, Missionary, residing at Bolengi, Upper Congo, declare that I have questioned the boy Epondo, of the village of Bosongoma, who was in my house on 10th of September, 1903, with Mr. Casement, the English Consul, and whom I brought to the Bolengi Mission on 16th of October, 1903, in accordance with the request of the Commandant Stevens of Coquilhatville, and that the said boy told me to-day, the 17th of October, 1903, that he lost his hand through the bite of a wild boar.

"He also told me that he informed Mr. Casement that his hand had been cut off by a soldier, or rather by one of the workers for the whites, who carried on war in this village in order to make it bring rubber, but he affirms that the latter account which he told me to-day is the truth. At Bolengi, October 17, 1903.

"(Signed) E. E. FARIS."

The consul evidently did not go into any of the other cases, as fully as he did into that of Epondo, as is proved by his own words, viz.:

"In the *one* case I could alone (1) *personally* investigate, that of the boy II (Epondo), I found this accusation proved on the spot, without seemingly a shadow of a doubt existing as to the guilt of the accused sentry."

"In the village of R, I had only time to investigate the charge brought by II" (Epondo).

And elsewhere he states:

"It was obviously impossible that I should . . . verify on the spot, as in the case of the boy (Epondo), the statements the natives made. In that *one* case the truth of the charges was amply demonstrated."

He has pinned his faith to this one case, and as he regards it as the key to his whole report, I think one is fully justified in accepting the rest of the report with scepticism.

In his note of August 8, 1903, Lord Lansdowne says:

"It is reported that no efforts are made to fit the natives by training for industrial pursuits."

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(1) Italics are mine.

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In commencing his report the British Consul compares the anarchic, disorderly life in the Stanley Pool region of 1887 with what he saw in 1903, and says there are "wide-spread proofs of the great energy displayed by Belgian officials in introducing their methods of rule over one of the most savage regions of Africa." He notes the efficient railway service which has done away with human porterage between Matadi and Leopoldville, a distance of 220 miles.

He states that the sleeping sickness has reduced the population greatly, that many natives have emigrated to the French side, and that communities he had formerly known are to-day entirely gone, or now exist in such diminished numbers as to be no longer recognizable.

He says that the Government Station at Leopoldville consists of 130 Europeans and 3,000 native workmen, who all dwell in well ordered lines of very well built European houses, and mud huts for the latter.

These work people come from every part of the State and are well cared for and none are idle.

Their food comes from native villages around Leopoldville. (1)

A hospital for Europeans and a native hospital are in charge of a doctor, and another doctor is in charge of a Bacteriological Laboratory. He does not think much of the native hospital, but was informed that nothing could be done in the way of "building a proper hospital for natives until plans under consideration had been matured." (2)

He says of the Government workshops and machine shops for building and repairing steamers: "Here all was brightness, care, order and activity, and it was impossible not to admire and commend the industry which had created and maintained in constant working order this useful establishment."

We will now leave Mr. Casement's report, and I am now going to show what the Government of the Congo State is doing to "fit the natives by training for industrial pursuits."

At Leopoldville we find 3,000 Congo natives working at differ-

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(1) The Consul, in a previous paragraph, states that these villages do not exist. R. D. M.

(2) He has nothing to say about the splendid hospital for the natives at Boma, which accommodates 200 patients.

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ent trades which 90 per cent. of them have been taught by the Government.

Blacksmiths, ship's carpenters, riveters, machinists, firemen, masons, house-carpenters and cabinet-makers, to say nothing of the native tailors sewing on American machines.

At Boma, more than 400 natives are employed in the shops and ice works, and at Matadi, and on the railway line, there must be 2,000 natives working at skilled labor.

On the Upper Congo River there are 79 steamers, the majority belonging to the Government, and these steamers carry anywhere from 12 men in the smallest, to 90 men in the largest, in their crews.

In each large steamer there are usually 4 quartermasters (wheelmen), 2 leadsmen, 6 firemen, 2 oilers, 2 water-tenders, 1 blacksmith, and 4 men who handle the engines under the supervision of the European engineers. The rest of the crew do the ship's work, loading and discharging cargo, etc., etc.

There are in the Congo to-day, I should judge, over 3,000 natives who are working on these steamers, and there must be 15,000 natives between Leopoldville and Stanleyville, who have been employed at one time or another in the steamers. These natives usually take on for three or four months' service, and then retire to live luxuriously for three months, when they get tired of this monotonous village life and return to "seafaring."

In the Congo State there are 10 chief Government districts and 9 zones, each one commanded by a superior officer of long service.

In each of these, splendid brick houses have been built, roads constructed, rivers bridged, plantations cleared, and planted in coffee, cotton, cocoa, rubber and gutta-percha. Most of them have fully equipped machine and carpenter shops, and employ hundreds of natives, who voluntarily offer themselves for work and are taught their different trades.

In the Uelle district an automobile road 600 miles long has been built and several automobiles are now engaged in transport work as far East as the Nile.

I will now give a table showing the number of native workmen allowed each district and zone, which clearly demonstrates the fallacy of Lord Lansdowne's note regarding the non-training of natives:

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| DISTRICT. | Number Employed. | ZONE. | Number Employed. |
|---|---|---|---|
| Cataracts | 135 | Rubi | 66 |
| Lake Leopold II | 135 | Uere-Bili | 66 |
| Equator | 250 | Gurba-Dungu | 66 |
| Bangola | 300 | Bomakandi | 86 |
| Armvimi | 135 | Stanley Falls | 150 |
| Ubanghi | 100 | Ponthierville | 100 |
| Lualaba-Kasai | 200 | Manyema | 185 |
| Kwango | 100 | Haut Ituri | 100 |
| Tumba-Mani | 20 | Enclave Lado | 66 |
| Ibembo | 17 | | 885 |
| | 1,392 | | 1,392 |
| | | | 2,277 |

It will be noticed that Boma and Leopoldville are not given in the above list. The number allowed at Boma is not fixed, but varies according to requirements, but usually 400 skilled artisans are employed there all the year round.

The above figures are for natives only, and do not include the large number of negro workmen who seek service in the Congo from different British and French Colonies on the west coast of Africa.

We have here, excluding Leopoldville and Boma, a total of 2,277 natives working at different trades taught them by the Government. In the different agricultural stations which have been established by the Government are employed, at

| | | | |
|---|---|---|---|
| Banana | 25 | Ubanghi | 200 |
| Mayumba | 50 | Armvimi | 1,600 |
| Boma | 90 | Uelle and Lado | 400 |
| Cataracts | 475 | Oriental Province | 840 |
| Stanley Pool | 280 | Lualaba Kasai | 300 |
| Equator | 2,100 | Kwango | 130 |
| Bangola | 200 | Lake Lapola II | 75 |
| | 3,220 | | 3,545 |

which gives us a total of 6,765 natives employed and learning the culture of coffee, cocoa, cotton, rubber and gutta-percha, the great Congo staples. Many are also engaged on the model farms and kitchen gardens which exist in every district and zone.

To sum up, therefore, in answer to Lord Lansdowne, I find that the state employs regularly :

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| | |
|---|---|
| Skilled Labor at Stations | 2,277 |
| " " Boma and Leopoldville | 3,400 |
| Artisans and steamer crews | 3,000 |
| Agricultural laborers | 6,765 |
| Total | 15,442 |

Every native is paid regularly each month, either in money or merchandise. In addition they receive rations each week and are provided with houses when their wives are with them; these also receive rations equal to those of their husbands.

In my Congo experience, which began in 1886, I have always found that these people are uncommonly well treated. When cases do arise where native workmen have been maltreated by Europeans, an investigation is at once held, and if found guilty the European is punished. In addition to all these natives employed by the Government, there are hundreds more in constant employment by the sixty odd trading companies, by the different railways, built and building, and in the telegraph system. Their number I cannot give, but there must be well over 3,000.

## FORCE PUBLIQUE (STATE TROOPS).

This Government maintains an armed force of 13,195 men and 550 European officers and non-commissioned officers, garrisoned as follows:

| | | | |
|---|---|---|---|
| Low Congo | 400 | Enclave Lado | 2,100 |
| " " Artillery and Engineers | 200 | Uelle Expedition | 300 |
| | | Lemaire " | 350 |
| Cataracts | 225 | Stanley Falls | 500 |
| Stanley Pool | 350 | Haut Ituri | 600 |
| Lake Leopold | 475 | Ponthierville | 400 |
| Equator | 775 | Manyema | 750 |
| Bangola | 925 | Railway Company Guard, Stanley Falls | 75 |
| Ubanghi | 490 | | |
| Rubi | 480 | Lualaha Kasai | 850 |
| Uere-Bili | 450 | Kwango | 375 |
| Bomakandi | 470 | Rusisi Kevú | 800 |
| Gurba-Dungu | 400 | Armvimi | 545 |

In addition to the above there are three camps where recruits receive military instruction for one year before joining the colors.

| | | | |
|---|---|---|---|
| Camp Low Congo | 400 men | Camp Umarghi | 1,000 men |
| " Irebu | 800 " | | |

There is also a reserve of 1,000 men. The natives comprising the Force Publique are recruited from all the tribes in the State,

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and the Government estimates that 1 in 10,000 of the population every year furnishes more men than the authorities are able to accept.

The conscript system, more or less planned after that of Belgium, exists, and the conscripts are drawn every year in each district by the "*tirage au sort.*" If a man draws an unlucky number he has to serve, unless there are good reasons presented for his non-acceptance.

There are two kinds of recruits, "Miliciens" (or conscripts) who serve with the colors seven years, and "Volontaires," who serve as a rule not less than four years.

These latter are natives who voluntarily tender their services, and "Miliciens" who have finished their first term of seven years and wish to re-engage.

"Volontaires" who have never served are not taken for less than four years, but those who have served as "Miliciens" and wish to re-engage are accepted for terms depending on their own desire.

Native Africans haven't the same objection to compulsory military service, as is found on the continent, and cases of compulsion on the part of the Government are exceedingly rare.

A "Milicien" is paid at the rate of 21 centimes (four cents) per diem, and in addition a further sum of 1.25 francs (25 cents) per month is placed to his credit to be paid on his discharge. A "Volontaire" is paid anything above this amount up to 15 francs ($2.90) per month for the Boma and Banana Districts, and up to 10 francs ($1.90) in other districts.

They are also paid at the rate of 1.25 francs per month on their discharge.

"Volontaires" who re-engage after seven years service receive also an indemnity of francs 50 ($9.65) on re-enlistment.

In addition to their pay, the men and their wives receive their rations weekly, and a new uniform and blanket every year.

Soldiers who have lost any member of their body in the service of the State, retire and receive a pension of from 25 per cent. to 67 per cent. of their full pay.

The Force Publique of the State is as a whole a splendid body of disciplined men, and are as good, if not better, than any body of Native African troops on the whole continent.

Grave breaches of discipline have occurred in the past and no

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doubt will occur again in the future, but they occur no oftener in the Congo than they occur in any country where native troops are solely employed.

### TAXES AND FORCED LABOR.

To quote Lord Lansdowne again :—

"The object of the administration was not so much the care and government of the natives as the collection of revenue. That this object was pursued by means of a system differing only in name from slavery.

"It is also reported that constant compulsion has to be exercised in order to exact the collection of the amount of forest produce allotted to each village, as the equivalent of the number of days labor due from the inhabitants."

Before answering the above I am going to give some extracts from speeches delivered some time ago.

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"It is a question (of native labor) which has engaged my most careful attention in connection with West African and other colonies.

"To listen to the right honorable gentleman you would almost think it would be a good thing for the native to be idle. I think it is a good thing for him to be industrious, and by every means in our power we must teach him to work. No people ever have lived in the world's history who would not work. In the interests of the natives all over Africa we have to teach them to work.

"We are all of us taxed, and taxed heavily. Is that a system of forced labor? To say that because we put a tax on the native therefore he is reduced to a condition of servitude and of forced labor is, to my mind, absolutely ridiculous. It is perfectly fair to my mind that the native should contribute something towards the cost of administering the country.

"If that really is the last word of civilization, if we are to proceed on the assumption that the nearer the native, or any human being, comes to being a pig, the more desirable is his condition, of course I have nothing to say. I must continue to believe that, at all events, the progress of the native in civilization will not be secured until he has been convinced of the necessity and dignity of labor. Therefore, I think that anything we

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reasonably can do to induce the native to labor is a desirable thing."

"The existence of the tax is an inducement to work."

To read the foregoing, following the British note, one would imagine it to be part of the answer of the Congo Government, but I think Americans will be surprised to learn that these are extracts from speeches delivered by Mr. Chamberlain, Colonial Secretary, in the House of Commons, defending taxation and forced labor in British colonies, on August 6, 1901, March 9, 1903, and March 24, 1903.

Could anything be more ridiculous than England's position in this Congo matter?

On the one hand, her Foreign Secretary railing against taxation and forced labor in a foreign State, and on the other hand, the Colonial Secretary defending it in her own territories.

In British colonies as a rule, natives pay hut and poll taxes, usually in currency. In the Congo they pay in labor, and this labor takes up about forty hours of their time each month. The only work which they can do in the greater part of the territory of the State is to cut rubber, and this they are paid for at the rate of 50 or 60 centimes (10 to 12 cents) a kilo. In forty hours they are able to produce at least two kilos of rubber, and for this amount they receive 1 franc (20 cents), so instead of their actually paying in taxes, they are paid at the rate of 12 francs ($2.40) a year for produce which yields in the European markets 6 francs ($1.20) a kilo.

But it would be unfair to consider that the native is taxed at the rate of 24 kilos of rubber at 6 francs per kilo, 144 francs ($28.80) per annum, as this is not the benefit the State receives from the sale of the rubber produced.

After paying 50 centimes a kilo to the native, we must deduct the cost of administration, transport to Boma, and freight to, and commissions on sale in, Europe. We must also remember that rubber loses about twenty per cent. of its weight in transportation, caused by evaporation of the water in it. So, if the Government clears 1.50 francs (30 cents) a kilo on its rubber, which I consider a fair estimate, then we arrive at the sum of 36 francs ($7.30) a year, which represents the amount credited to the native as taxes.

This is certainly not an excessive sum.

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In some parts of the Congo taxes are levied in other ways. Food is contributed to the different ports in certain quantities every week. In the rivers where steamers do not yet run, the villages furnish a certain quota of men each month as paddlemen for the canoes used in transport work. It must be remembered, though, that for all such work the native receives remuneration in cloth, brass rods, beads, salt, etc., etc., so he really gets a return for his labor.

I have come hundreds of miles down the Congo from the Lukuga to Stanley Falls, and at every village I stopped I found my new paddlemen waiting to replace men taken from the village above. While the changes were being made, my headman would be paying the relieved crew, who would receive their pay and leave shouting, laughing and dancing. There are no sentries at these native villages, and the men come forward voluntarily and not the slightest coercion is necessary to get them.

It is the policy of the State that only the young, able-bodied men should work. Women do nothing except the ordinary village drudgery, and plantation work. Of course, if a native wishes his wife to help him to collect rubber, there is nothing to prevent her doing so. If he wishes to produce more rubber than the four kilos estimated for forty hours work, he may do so, and is invariably paid at the rate in force in his district. This rate differs in different parts of the Congo, and runs anywhere from 50 centimes (10 cents), to 75 centimes (15 cents), a kilo, but the average amount may be put at 50 centimes.

R. D. L. MOHUN.

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# KING GEORGE OF SAXONY.

EARLY in the morning of October 16, in his castle of Pillnitz near Dresden, died King George of Saxony after a reign of a little more than two years. He was the third son of King John, the distinguished scholar who, under the pseudonym of Philalethes, published a learned translation and commentary of Dante's *Divina Commedia*. Prince George was a man of active mind and of great energy. During the Franco-German War, while his elder brother Albert, the then crown-prince, won enduring fame as one of the great military leaders, Prince George also distinguished himself as the commander of a Saxon army corps. For many years, till his accession to the throne, he took a leading part in the deliberations of the Upper Chamber besides being devoted to art and science. The reigning house of Saxony has been Catholic since 1697 when, after the death of John Sobieski, the elector, August the Strong, was chosen King of Poland, and the family has remained since then true to the Church, though the people are the most bitterly anti-Catholic in Germany. Saxony is the stronghold of the *Evangelische Bund*, whose religion mainly consists in hatred of, and unscrupulous agitation against, the Catholic Church. The mass of the people are Socialists, whence Saxony is called "the red kingdom." In last year's election to the *Reichstag* all the seats were carried by the Socialists with the exception of the District of Bautzen which, in the second ballot, was saved by the aid of the Catholics.

King George was all through life a loyal son of the Catholic Church, distinguished by deep and earnest piety, a man of prayer and a weekly communicant. In May, 1859, Prince George married at Lisbon the Infanta Maria Anna of Portugal, who died in 1884. Their five children received an excellent and thoroughly Catholic education. Monsignor Fritzen, the present Bishop of Strassburg, lived for many years in the prince's family and superintended the religious training of the children. It was a happy day for Prince George when one of his sons, Prince Max, put from him all worldly dignities and honors to become a simple



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Catholic priest. (The *London Tablet*, ill-informed as it usually is on German affairs, states, October 22, p. 658, that Prince Max, formerly Bishop of Kulm in Prussia, is now Prince-Bishop of Olmütz, in Austria. As just stated, he is a simple priest and at present professor in the Catholic University of Freiburg in Switzerland). The military governor of Prince Friederich August was Mayor von Oer, who after completing his task at the court, became a Benedictine monk in the Abbey of Beuron. This prince, the second son of King George, who is now King Friederich August III, was born in 1865, and in 1891 married the Archduchess Louise Antoinette of Austria-Tuscany. The oldest of the five children, Prince George, born January 15, 1893, is now the crown-prince of Saxony. The reign of King George was one continued physical and moral martyrdom. Well may the words of Shakespeare be applied to this royal sufferer: "Uneasy lies the head that wears a crown." On his accession he found the kingdom honey-combed with Socialism and, crippled as he was by incessant illness, he no longer possessed the strength to initiate the necessary reforms. He could not win the affection of the people, but was distrusted, disliked, and even insulted. Worst of all, when the terrible catastrophe broke up the crown-prince's family, the people, instead of rallying round their grief-stricken sovereign, gave their sympathy to the criminal woman who had brought disgrace upon herself, upon the court and upon the whole kingdom. At his open grave the Berlin *Post* insulted the dead monarch in these brutal words: "The difference of religion has always prevented complete harmony between the Catholic court of Saxony and the Protestant people. This antagonism naturally became all the more sharp after the accession of King George, since to King Albert, who had been a loyal but tolerant Catholic, succeeded a ruler who saw his model in Louis the Pious. King George was not a man of that plain, unadorned piety which might have compelled the respect of even his Protestant subjects, but he was a demonstrative Catholic and filled with the zeal of the propagandist. How eager he was on every occasion to make a show of his Catholic faith in the midst of a Protestant people is proved by the fact that while he was still crown-prince, whenever he was called by military or other duties into entirely Protestant localities, where there happened to be a Catholic chapel, he at once ostentatiously betook himself to this

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chapel for prayer. It is probably not without reason that the people were convinced that the king was entirely under Jesuitical influence and labored with silent zeal for the spread of the Catholic faith. This conviction, and latterly the ill-feeling of the people, were strengthened by the circumstance that numbers of conversions to the Catholic faith have taken place in the old Saxon nobility. The frequency of these conversions since the accession of King George to the throne can surely not have been a mere accident." A reaction, however, has set in and the people of Saxony are beginning to feel heartily ashamed of themselves for the cruel injustice with which they have treated their suffering king. The *Deutsche Tageszeitung*, a Berlin paper whose editor is a Protestant Saxon, writes: "King George has often been charged in the press with religious bigotry. It is true, he was a devout and enthusiastic member of his Church and fulfilled his religious obligations with great fidelity. But he has never, as has often been charged, made aggressive propaganda or violated the rights of the Evangelical State Church. In this regard particularly he was always so scrupulously just that he avoided the least suspicion of partiality against the Evangelical Church. The conversions of many noble families to the Catholic Church are by no means to be attributed to his activity. On the contrary, we know that he sharply disapproved of the change of religion when it seemed to him to have taken place for external reasons. To find fault with him for having been a loyal son of his Church is wholly unjustifiable. Loyalty to one's religion always meets with the sympathy of all faithful evangelical Christians." In most of the obituaries written in leading papers, or spoken by distinguished Protestant preachers and laymen, we find an undercurrent of self-accusation. The foremost Protestant preacher in Dresden in his eulogy says: "The majority of the Saxon people have refused to their king that love and that confidence for which he longed so much, and have thereby caused him bitter and unmerited grief and done him great injustice. He has been grievously sinned against, partly through malice and partly through thoughtlessness." The most eloquent eulogy was pronounced by a layman, Baron O'Byrn, a distinguished judge of Dresden. In scathing words he arraigns the men in the highest government positions, and this in their own presence, for having through cowardice failed in loyalty to their sovereign.

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"Let us," he concludes, "make the *amende honorable* to the memory of our departed king by giving that loyalty to our young king, his son, which was wrongfully withheld from the father." Of the new king the *Deutsche Tageszeitung*, from which we have quoted above, says: "King Friedrich August III is an amiable, kind-hearted, approachable man. His whole heart is wrapt up in his half-orphaned children and in his people. As a soldier he has already proved his ability. For his calling as a ruler he has been well prepared. The untoward events and sad experiences of the last years have matured and deepened his character. He will be a constitutional king, fully realizing the burdens no less than the dignity of kingship by the grace of God. The new king of Saxony will be loyal to the emperor and to the empire with that loyalty of which his father and his uncle were such shining examples." It has been reported that subscription lists are being circulated among the women of Saxony for the purpose of presenting a petition to the king for the recall of his wife, the ex-crown-princess. If the report, says the *Germania*, is founded on fact, this unheard of and unprecedented action would throw the worst possible light on the moral character of these women. On this subject we quote the words of the semi-official *Dresdner Journal:* "Some papers have once more raised the question whether the Countess Montiguoso (the present title of the ex-crown-princess), is to return to the royal court and whether the king is inclined toward a reunion with her. We know from unimpeachable sources that there is not the remotest prospect that there will ever be a reunion. The king, not only prior to the death of his late majesty, but also since his accession, has made known in the most decisive manner and the most unequivocal words his determination to reject now and for all time any approach from that direction. Permanent arrangements in this regard were made between the parties at the time of the separation. Every intelligent person understands without any further words that after all that has happened the king can never take any other stand."

BENEDICT GULDNER, S.J.

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# EDITORIAL.

## ALIMONY IN DIVORCE.

IT is very comforting to hear such strong words on the subject of divorce as those pronounced by Justice Robert M. Douglas, at the Universal Congress of Lawyers and Jurists recently held at St. Louis. There is an added pleasure in the fact that Justice Douglas is an old Georgetown man, and is uttering the sentiments which his Alma Mater, as well as his family traditions, made part of his nature. The old admirers of Stephen A. Douglas, his great father, will recognize that the strain of distinction remains. The assembly was a notable one. The principal paper was read by Sir William Kennedy, Justice of the High Court of England, and was discussed by Advocate Pavia, of Rome; Justice Nesbitt, of the Supreme Court of Canada; Justice Breaux, of the Supreme Court of Louisiana, and Justice Douglas, of the Supreme Court of North Carolina, who pleaded against permitting alimony from having any extra-territorial effect. North Carolina and some other States, he said, conceded no alimony at all in a divorce *a vinculo*. That principle had been adopted from motives of public policy, and consequently, he deemed it improper if alimony were granted in one State, that another should be expected to enforce its payment. Let the petitioners remain in the State where it was granted, for they had been awarded the alimony on a sworn allegation of *bona fide* residence in the State whose authority had been invoked, and therefore should be content to abide there. This was especially needed as a defence against what he aptly called "carpet-bag divorces"; those, namely, which are granted in certain States to merely nominal residents. "I am opposed to absolute divorces personally," he said; "first, for religious reasons, and while I do not care much for the parties concerned, I am opposed to it for the sake of the helpless child, and for the sake of society." For him, remarriage of divorced persons was nothing but successive polygamy. His Catholic education showed itself, also, in the question he put to his hearers: "Should we not avoid even the semblance of sin which we denounce so strenuously in others?" To the objection that North Carolina was a



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sleepy State, a Rip Van Winkle that should be urged to awake and keep up with the progressive thought of the age, by making the divorce laws less stringent, he replied in the eloquent words of Judge Gaston, another of Georgetown's illustrious sons: "No! better let her sleep forever than awake to infamy and shame." It is consoling to hear from a man of such knowledge as the distinguished Judge must possess, that the trend of public thought in the matter of divorce, is strongly in favor of restriction. We trust the meaning is not only the public thought of North Carolina, but of the entire Union. Meantime, if North Carolina's example were followed in refusing alimony to those who are divorced *a vinculo*, one can easily see that a very considerable check would be put on the dreadful evil which now afflicts the country. Alimony with complete freedom is like putting a premium on divorce. On the one hand, an adventuress could make a trade of it, and on the other, a rich man would readily pay the price to be rid of his obligation while separation and support, with inability to contract another marriage, would act as a powerful deterrent. Anything and everything to arrest the plague.

## ORIENTAL RITES IN THE UNITED STATES.

Unless we are very much in error, the Pastoral Letter of the Bishop of Pittsburgh is the first official statement made to clarify the situation which confronts the Church in this country with regard to the Oriental Rites. After defining the nature of parochial divisions, parochial property, parochial obligations, the management of parochial business, etc., all of which apply to the new comers as well as to the natives, it is clearly set down that the Catholics of the Greek or Ruthenian Rite who are very numerous in the diocese, and the ruling applies to all who are in union with the Holy See, are by that fact Roman Catholics, however diversely styled. Thus, also, although a Prothonotary Apostolic has been appointed by the Holy See to visit all the priests and missions of the Ruthenian Rite in the United States, yet while in a diocese he is subject to the bishop of that diocese, as are also all the Catholics of the Greek Rite or others living within the limits of that territory.

Catholics may hear Mass according to any rite if there is only one church. Not only that, but in places where there is no

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Greek Church, for instance, the Greeks are bound under pain of sin to go to the Latin Church, and *vice versa*. When there are churches of each rite, the Greeks and Latins must go to their respective churches. As regards marriage the pastor of the woman must perform the ceremony. But to what church are the children to go? The boys with the father, the girls with the mother. What about the Sacraments? Of course, in case of death, as everyone knows, any priest of any rite has faculties; but if the distance is great or there is some serious difficulty, then the Greeks are permitted to go to a Latin priest and *vice versa*. But if a Greek priest is administering a dying Latin, he gives Viaticum only under one form and uses fermented bread. For confession, the faithful can go to any approved priest, Greek or Latin. Funerals are to be according to the rite of the deceased when possible. When there is a reason, a Latin priest can celebrate Mass in a Greek Church, and *vice versa;* but each must use his own rite. To obviate any difficulty about precedence, it is regulated that seniority in ordination or the character of ecclesiastical dignity will determine who goes first. A fruitful source of troubles is appointing or installing priests by congregations. That is against the law, as such appointments depend on the bishop. Any other method is schism. Not as connected with the matter of rites, but of rights, attention is called to the law that the Sacrament of Penance may be received from any duly authorized priest and in any church. Confession should be made as easy as possible for the faithful; and the obligation affects the priests also. They are not allowed to refuse to hear confessions, on the plea that the penitents come from other parishes.

There are other regulations in this extremely interesting and valuable Pastoral with regard to mixed marriages, parochial schools, etc., but all that pertains to the subjects with which such letters are usually concerned, though they may be revelations to the new comers, who are also subject to them. As a statement of the adjustments to be made in reconciling these different branches of the Church with which the faithful here are not yet familiar, the Pastoral is a compendious statement of the theology of the matter for priests and is a valuable guide for the people at large. The conditions are altogether new in this country. But after the first bewilderment is over and the faithful are

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accustomed to the variety, the absolute unity of faith, sacraments and authority, which prevail in all these varying rites will only bring out in greater brilliancy the beauty of the Church. No doubt these new arrivals are as much astonished as we are when, for the first time, they see these new forms so different from what they were used to, in their villages and mountains of the Far East, but with a little patience all the difficulties will disappear. It is to be hoped that collisions with authority which have been so distressing in the past will no longer occur. No doubt they were due to misunderstandings more than anything else.

### RELIGIOUS PERSECUTION IN ECUADOR.

The devoted Catholic Republic of Garcia Moreno is ruled at present by Señor Leonidas Plaza who, with drastic completeness, sums up, on the last page of his Message to the Congress, what he still further intends to do to destroy the Catholic Church—its ecclesiastics are to be considered as foreigners, essentially opposed to the government of the country; they are to be declared incapable of all political rights; all religious communities are to be destroyed, and their property seized by the government. These things, Señor Plaza's "conscience as a liberal and his experience as a magistrate have induced him to recommend as indispensable," and he "looks to the Ecuadorians, men of heart and independent spirit, to execute them." All this is to be done in the name of liberty. The forms of justice are to be simplified and made gratuitous, and inhuman punishments to be abolished as liberty demands. "The primordial bases of the family and of property are to be fixed"; but this supposes divorce, lately forced upon the country, and the confiscation of all religious property. To accomplish these things, "there is question only of time." The ideal for Ecuador is to be found "in the admirable purposes of the French Revolutionists when the conception of a modern republic arose in their minds" (page 7). "Before I pass to anything else," says Señor Plaza, "I wish to recommend to you (the legislators), for the social good, and as the only means of harmonizing human liberty with public and private interests, that you prepare a divorce law as ample as justice demands and comprehending marriages already contracted" (page 7). Eleven of the fifty pages of the Message are taken up

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with the question of religion. The old constitution of Ecuador, according to Señor Plaza, is uninterpretable in this matter—you cannot decide therefrom whether the people or the government control it: hence intrigue and abuse. "According to modern ideas, religion should be on a level with art, science, industry, etc.," (page 19). None of these "must have special privileges from public power, nor form organisms with a right to defend themselves by force." "Religion has been organized politically into what is called the Church, its centre established in Rome, and there it assumes jurisdiction over independent nationalities." Hence the long ages of struggle with the Papacy, the only true nations, according to our modern conception of political perfection, being those that resisted. "We (Ecuadorians) have inherited the ancient Catholic subjection, without considering what the Church meant, or what were its tendencies in the human race." This political power aims at universal dominion, at one time by arms, at another by motives of fear, at others by exploiting the ignorance and good faith of peoples. All who do not submit are to it barbarians, as to pagan Rome: all to whom it pretends to give salvation are its slaves; it disposes at will of persons and property. "Let us not be insane enough to suppose that any portion of the Catholic clergy can become naturalized in any country: that would be a schism . . . no bond can unite them to the country which they enter; they are foreigners and invaders. . . . On this account they do not accept territorial laws; on this account they claim authority and jurisdiction. . . . The ecclesiastics had conquered us in the name of God, and his vicar; and as conquerors, exercised the hightest functions of sovereignty, those calculated to perpetuate their sway—teaching and beneficence. . . . They disputed with us our homes and property." Public instruction belongs to the State, for "it is the food of the social body to-day. . . . The State alone must morally nourish the citizen." "National defence demands the expulsion of religious communities; regard for our public interests, our Constitution, everything in fine, demands it; and our sovereign power enables us to effect it." France has subjected them to a law which forever prevents their succeeding. "Let us imitate France; let us imitate all the States, which, free of conquerors and corsairs, have placed themselves in the van of civilization." Then follows the doctrine of Waldeck-Rousseau

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and Combes; no one can renounce his human rights; it is criminal to take vows, etc. The confiscated property will not come to us, says Señor Plaza; but to the State; therefore, no one can say we seized it.

Other improvements are also to be made; the electoral law is to be changed, and fewer candidates proposed, so that there may be more compactness and political unity in the country; and all branches of public office are to be brought under politics; that is, under direct universal suffrage, which has brought Señor Plaza and his fellow-legislators into political sovereignty.

### THE IRISH BISHOPS DEMAND JUSTICE IN SCHOOLS.

The resolutions adopted by the Bishops at their meeting in Maynooth, on October 11th, unhesitatingly condemned the proposed creation of a Government department of education for Ireland. Knowing what Dublin Castle has always been, we know what this department would be—as the Bishops plainly say,—an extension of Castle government, in which no Irish Catholic has any confidence whatsoever, and an increase of the power of a sect which monopolizes almost every office worth holding in Catholic Ireland. The things most needed—a University and the real improvement of the schools, are, meanwhile, passed over. The Bishops go again into details concerning the enormous resources placed by successive governments at the disposal of a small and intolerant Protestant minority for their religious and educational establishments, while the Catholic masses are left to shift for themselves, with a kind word of advice not to spend much money on their churches. The Bishops protest that they want no special favor, nothing but what, in all justice and equality, they are willing to share with their Protestant fellow-countrymen.

The figures, based for the most part on returns given by the Government itself, and on the estimates for the coming year, prove the injustice done to Catholics:

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| Lord-Lieutenant and his Household. | Protestants, £36,230 ($181,150)<br>Catholics, £650 |
| Chief Secretary's office..... | Protestants, £14,200<br>Catholics, £2,920 |
| Judges of the High Court..... | Protestants, £51,692 6*s*<br>Catholics, £13,112 8*d* 4*s* 8*d* |
| Law Officers of the Crown..... | Protestants, £9,050<br>Catholics, nil |

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| Recorders and County Court Judges. | Protestants, £21,500<br>Catholics, £10,400 |
| Resident Magistrates..... ..... | 49 Protestants, £29,400<br>19 Catholics, £11, 400 |
| County Inspectors of Police. ..... | 33 Protestants, £14,850<br>4 Catholics, £1,800 |
| District Inspectors of Police..... | Protestants, £29, 876<br>Catholics, £11,640 |

We have given so far only a few specimens. The same porportion is observed on almost all Government Boards. The Land Commission is a regular preserve for one favored section of the community. At the head of the Board of Works there are three Protestant gentlemen, who, with their secretary, are in receipt of £4,631 a year. Until recently, Catholics were represented on the board, but they have been all cleaned out, and the Commissioners are exclusively Protestant. At the head of the local Government Board, four or five Protestant officials divided between them, annually the sum of £6,150, whilst the Catholic equivalent is £1,200.

Sir Horace Plunkett's Agricultural Department is no exception to the rule. Indeed, it is one of the most scandalous exemplifications of it. His offices are literally packed with his co-religionists, and when he cannot get them at home, he has no scruple in going to look for them abroad.

It is unnecessary to speak of the Universities, when everyone in Ireland knows that Dublin University, the Queen's College, the College of Science, the College of Physicians and Surgeons, the National Library and National Museum, are all, as far as salaried officials are concerned, purely Protestant institutions.

Catholics, apparently, are to have no living whatever, in the higher walks of life in their native land. The places filled in recent years by such men as Sir Bernard Burke, Sir John Gilbert, Sir Gerald Dease, Sir George Morris, John O'Hagan, Q. C., Richard O'Shaughnessy, etc., etc., are now occupied by Protestant gentlemen, who are, no doubt, quite competent to fill them, but who have, nevertheless, practically ousted so many Catholics.

## M. PAUL DESCHANEL ON THE CONCORDAT.

The speech of M. Paul Deschanel was one of the early sensations of the present session of the Chamber of Deputies in France. He was president of the Chamber under Waldeck-

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Rousseau, and therefore not *clerical*. He is, moreover, in favor of separation of Church and State, but without injustice or even disquiet to any Catholic of France, and without renunciation of the Protectorate or diplomatic rupture with Rome. For the first time in French history, he said, had a government proposed this threefold renunciation. The conflict was tearing France apart; and all national life seemed suspended, everything sacrificed to this one purpose. France presented the spectacle of "a great people having only one passion, to see the sons of a common fatherland tear one another to pieces." But a people whose moral strength is thus consumed must assuredly decline. The Concordat will not regulate things definitively: the idea of placing religion at the service of the State belongs to the past. To effect a judicious separation of Church and State we need a government clear in its views, solidly organized and decisive in its line of action; not one which is considered all the more republican because it grows more and more anti-clerical. For the last two years, we have nothing to reassure us in this regard. We know the fate of the project of authorization, proposed by the government itself. Those who stood by that plan have been accused of hostility. The question above all others in which the government should see what to do and propose to do it, is that of separation. To discuss a project proposed to it by others, is to drift at hazard. In this case we have, not a government, but an executive committee in the hands of groups. No project of separation should render Frenchmen hostile to the Republic. To the millions of pious Catholics, men and women, we owe peace and liberty of conscience and of worship. Have we any hope of impartiality in this regard? Under the Restoration and the Empire, functionaries, to be respected, fulfilled their religious duties; now you are surrounded by men who regard religion as a base superstition, a case of pathology, of more disastrous consequences than alcoholic excess. Certain projects of law proposed by leading members of the majority have aroused the consciences even of free-thinkers, Protestants and Jews. They were laws begotten of anger and a spirit of revenge. Not only French consciences, but French interests must be safeguarded. You would not propose, we imagine, a chimerical régime under which the State would completely ignore the Church and its influence in the world. Our interests are bound to those of the Church for centuries. Even

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Russia and Protestant Germany have representatives with the Holy See. The Republics of Brazil and Switzerland renewed their relations with Rome on the morrow of separation of Church and State. France cannot lose her place in Central Europe. The Protectorate is not a lay affair, it is a political one. The treaties of London, Paris, and San-Stefano have consecrated our rights. Have not the two Chambers approved the views of the Minister of Foreign Affairs? Even the men of the Terror, while decapitating priests at home, kept up at Constantinople the outward and official forms of a religion on which French interests in the East depended. If the past glories of France have no charm for you, they have for others. A separation of Church and State in reason and justice is possible, not one in discord and ruins.

### THE "PURIFICATION" OF THE FRENCH ARMY.

One of the most remarkable things about the revelation of the André practices in the army has been the effect on the Chamber of Deputies. The cohesion of the "block," or, ministerial majority, appeared to belong, henceforth, to history. No one who knows France thinks that they represent or regard the will of the great majority of the people. The "block" has a program, and it has steadily carried it out. No matter what revelation came, no matter what excess was projected, the "block" never split. But at last it split badly on the André revelations. These regarded, not only religion, which the majority apparently regards as the prince of nether darkness does holy water, but the army, which is something of an idol in France. General André accepted the portfolio of Minister of War in order, he said, to purify the army; that is, as he further explained to "de-Christianize" it, so that it might be a reliable organ of "republican defence." The de-Christianization went on at a terrible rate, as everybody knows; but just how it was most effectively done was what everybody didn't know until quite lately. After various things had been brought to light by various people and newspapers, notably by the *Figaro*, the facts and their substantiation were gotten together by a deputy, M. de Villeneuve, who imparted his confidences to the Chamber of Deputies. He had all sorts of documents, all from Masonic sources, or from the War Office, which was most orthodoxly Masonic, too. The

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keepers of the documents charged that these had been purloined. An official, it is said, absconded, after years of trusted service. But there was no questioning M. de Villeneuve's proofs. The documents were photographed, they covered the whole three years of General André's incumbency. M. de Villeneuve defied him to deny the truth of the statements or the validity of his proofs. Not even the "block" doubted. Stranger still, practically no one rose to defend the General. And—what was infinitely stranger—the Chamber of Deputies condemned the War Minister's system of wholesale spying, and would have overwhelmed the ministerial spy himself were it not for a majority of four votes. The wholesale spying was done by the Grand Orient of France and its net of Masonic lodges in all parts of France, the Secretary General, Brother Vadecard, doing the writing, to the great profit of deputy De Villeneuve. Later a special system was inaugurated under the personal direction of General André himself, and over it was placed Brother Captain Mollin. By these means the record, public and private, of every "fanatical clerical" officer in the army and of his family, was thoroughly investigated and reported to headquarters—whether he went to Mass, whether his wife taught Sunday-school or visited nuns, where he had been educated, and where his sons were being educated. In consequence came a holocaust of the Catholic officers and the quick filling up of the ranks by Freemasons. The documents communicated to the Chamber of Deputies proved, furthermore, that the Minister obeyed the dictates of the Grand Orient, to which occasionally he and his associates had to make excuses because "the women dished them"; that is, prominent persons, like Madame Waldeck-Rousseau, insisted that some condemned officers were really republican and must be retained. What will come of all this remains to be seen. Perhaps we shall see for the first time in the French Parliament a real opposition.

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# THE CHRONICLE.

## HOME NEWS.

***Archbishop Agius.***—Most Reverend Ambrose Agius, titular Archbishop of Palmya, and Delegate Apostolic to the Philippine Islands, is now in America, having arrived in New York, November 20, with his Secretary, Mgr. Petrelli. In New York he was the guest of Archbishop Farley. Thence he went on to Washington, calling on Archbishop Falconio and Cardinal Gibbons. The Delegate will very likely remain in this country several weeks, one of his objects being to consult the Bureau of Insular Affairs and the officials who have the supervision of matters in the Islands. He will leave for Manila via San Francisco probably at the end of December.

***Dom Gasquet.***—The distinguished Benedictine, Dr. Gasquet, returned to England November 16, with the promise, however, of visiting us again next year. In him and in the Protestant Archbishop of Canterbury, Americans could see the true and the false successor of St. Augustine, the Benedictine founder of that ancient see. Dr. Gasquet visited many of our principal cities and institutions and lectured before many audiences. He commented especially on the insatiable desire of Americans for knowledge, and the extraordinary ambition of our young men to better themselves, contrasting it with the apathy noticeable in his own country. The subjects chosen for his lectures were taken chiefly from that period of English history with which he is especially conversant—the times of Henry VIII and Elizabeth. He remarked in Baltimore, where he was given an enthusiastic reception, that he came of an Order, the Benedictine, one of whose bishops had the honor of consecrating the first bishop of the United States, the patriot, Most Rev. John Carroll.

***Archbishop Elder.***—Most Rev. William Henry Elder, D.D., Archbishop of Cincinnati and Dean of the American Hierarchy, passed away on the last day of October, being in his eighty-sixth year. He was born in Baltimore of an old Maryland family, and was educated for the priesthood at Mount St. Mary's Seminary, Emmitsburg, and in Rome, where he was ordained nearly sixty years ago. In 1857 he was made Bishop of Natchez, and during the Civil War his attention to the sick and wounded soldiers was heroic. When the yellow fever broke out in 1878 he gave all his time and care to the sufferers until he was himself stricken down. Two years later he was assigned to Cincinnati as Coadjutor of Archbishop Purcell, whom he succeeded in 1883. In a few more years he would have celebrated his episcopal jubilee. During all that remarkable career he was known above everything else for his humility and gentleness. A man of strict duty, he wished all to be like himself; "as untiring in his zeal as the Apostles themselves." His charity for the poor might have been called blind; he never refused the prayer of the needy, and left but a few hundred dollars when he died. He



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was as vehement in his enmity of the spreading socialism and anarchy of our times as he was outspoken in his advocacy of Catholic parochial school education. The resolutions and tokens of sympathy that his death called forth from various Protestant denominations in Ohio, were proof of the esteem which he won even from those who differed from him in their religious belief.

***Death of a Distinguished Convert.***—Rev. Benjamin F. De Costa, the most distinguished American convert to Catholicity in recent years, died November 4, 1904, one year after his ordination to the priesthood. It was the first Friday of the month, a day that had been very dear to him ever since his coming over to the Catholic Church five years ago.

Dr. De Costa, as he was generally called, was born in Charlestown, Mass., July 10, 1831. His father was a French Huguenot, and died when the future minister-convert was but a child. To his mother, who had been baptized a Catholic, but was early withdrawn from Catholic influences, he was wont to attribute all his early instinct for piety. When he became an Episcopalian, she said it was "next door to Rome," and soon followed him. She did not live long enough or she doubtless would have followed him also into the true Church. He used to say that he lived all his life under a kind of holy charm that his aunt, an Ursuline nun, cast about him in his boyhood. She seemed to him to live in another world altogether heavenly.

In 1858 he entered the Episcopalian ministry, and was always most prominent in the religious movements of that Church. He was editor of several Episcopalian organs, lastly of *The Churchman*, and was the author of thirty or more religious and historical works, published before and since his conversion. In some of his writings and sermons previous to the step which he took in 1899, he complained of laxity in the Protestant communions, and of what he called the "failure of Protestantism." The controversy over the unorthodox tenets of Dr. Briggs whom he vigorously opposed, brought about his decision to abandon the sect and return to the great orthodox body, the Catholic Church.

He resigned the pastorate of St. John the Evangelist's Church, New York, and shortly after made his new profession of faith, December 3, 1899. His wife died the following year, and he was free to enter the priesthood. Years before, his regret was keen when he learned of the non-sacerdotal character of his Episcopal orders; that regret passed away when he was ordained a true priest of the Apostolic Church, in Rome, November 30, 1903. His preparation had been shortened by reason of increasing illness, but contrary to expectations he was able to say Mass many times before returning to the United States. He was a contributor to THE MESSENGER, and his hymn to Our Lady "Ave Maris Stella" (January, 1902), while in all things Catholic, has much of the poetic merit of Tennyson's twilight thoughts "Crossing the Bar."

His last publication, "Looking Both Ways," but lately appeared in the New York *Freeman's Journal*. In it he wished to disprove all claims of the Episcopalians to be a branch of the true Church, because of their uncertain doctrine on the Incarnation. Two days before his death he said with great

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earnestness to Archbishop Farley: "I die happy as a priest of the one, true, Catholic, Apostolic Church. I have never regretted the step I have taken, and since entering the fold I have never had a single doubt in matters of faith."

*The Catholic University.*—The finances of the University were discussed at the meeting of the Board of Trustees, held in Washington, Nov. 15. His Eminence Cardinal Gibbons, Chancellor of the University, has sent a statement to the Archbishops and Bishops of the United States, in which he puts before them the present condition and needs of the University, urging them and the faithful to show that Catholics, by not yielding to present difficulties, have at heart the highest and best interests of education.

"Regarding the actual situation," he says, "I deem it my duty to inform you that the funds hitherto handled by the Treasurer of the University aggregate $881,000. The disposal of these funds in no way involves the property of the University, its lands, buildings or equipment. The funds themselves are protected by securities, which, it is confidently believed, will, in any equitable settlement, insure the University against serious loss.

"On the other hand, pending the final adjustment of all claims now in litigation, the University is in large measure deprived of the revenues which have heretofore been available for its work. This is the more regrettable at the present time, when the University should be so strengthened and developed as to attract our Catholic young men and withdraw them from non-Catholic institutions. With the utmost economy as now practised in every department, the income is not sufficient for the necessary expenses."

Last year the receipts were $150,800 and of this sum two-thirds were devoted to current expenses and the payment of outstanding debts. The remaining $50,000, together with an equal amount received from the Knights of Columbus as endowment fund, were placed with the new finance committee for investment, being guaranteed against the complications to which the general fund has been recently exposed.

*Federation of Catholic Societies.*—The national headquarters are now established at St. Louis, where resides the National Secretary, Mr Anthony Matre. Even parishes and schools may enter the Federation, and it is to their advantage to do so as appears from the interest in parochial questions taken by federated societies throughout the country. The movement has reached as far south as Brazil, where Catholics are now organizing on the lines of the North American Federation; and as far west as Hawaii, whence Catholic societies have applied for affiliation to the national body.

*The Arizona Incident.*—The truth about the Arizona mob and the orphans seems to have been obtained at last. When Mr G. W. Swayne, representing the New York Foundling Asylum, wrote to the priest in Clifton, Arizona, concerning the distribution of some orphans in that Territory, the offer was given wide publicity and a careful selection was made of the families applying to receive the little wards. Forty of them arrived at Clifton about Oct. 1, in care of three Sisters of Charity and four trained nurses, the party

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being under the conduct of Mr. Swayne himself. The Sisters and nurses were to remain until it became certain that each child was properly placed and would be tenderly cared for. Sixteen children had already been given to Catholic families in Clifton and fifteen in Morenci, when the citizens of the former place rose up to protest against placing American orphans in Mexican families. A furious mob collected about Mr. Swayne and the priest, Father Mandin, and violence would have been done them but for the Sheriff of Clifton, Mr. Dunigan. Both of these, as well as the Sisters and nurses, had to suffer many insults and indignities while the ferment lasted, and all the children were taken by force from the families that had already gone to some expense on their account. Nineteen orphans were selected and given to *American* families; the rest were returned to the party from New York, who were ordered to leave town. In Clifton there were twenty Catholic Americans, and in Morenci only four; the rest were all Protestants or Free Masons, and these constituted the indignant mob that kidnapped the children, placing the majority of them with some very objectionable people. When the State and Federal authorities got these facts, no time was lost in peremptorily ordering the return of the captives to their lawful guardians. Bishop Granjon and Father Mandin refuted the charge of selling some of the orphans and of placing others in Mexican hovels, although the priest admitted some possible imprudence in not foreseeing the above result in such a community.

***The Hierarchy.***—At the November consistory, His Holiness, Pius X, sent the Sacred pallium to Archbishops Glennon of St. Louis, Messmer of Milwaukee, and Moeller of Cincinnati. The last named prelate who had been Coadjutor to the late Archbishop Elder, is a native of Cincinnati, where he was educated in the parochial schools and in St. Xavier's College prior to his ecclesiastical studies in Rome. Like his predecessor Abp. Elder, he also held for some time a chair of theology in Mount St. Mary's Seminary. For twenty years he had been chancellor of the Archdiocese of Cincinnati, until his appointment as Bishop of Columbus, in 1900.

Very Rev. James Davis will be consecrated Coadjutor to Rt. Rev. Henry Cosgrove in the See of Davenport. Bishop-Elect Davis has been Vicar General of the Diocese for several years. His consecration will take place in the Sacred Heart Cathedral, Davenport, Nov. 30, which date has also been chosen for the consecration of Bishop-Elect Van den Ven of Natchitoches, in the Cathedral of St. Louis, New Orleans.

Rev. D. J. Scollard of North Bay, Ontario, who was ordained just fourteen years ago by Bishop O'Connor of Peterborough (the first priest ordained by him), has been chosen Bishop of the newly erected See of Sault Ste Marie, which had formed the western portion of the Peterborough Diocese. The consecration of the newly elect will take place about the first of February.

Rev. John Grimes, Rector of Syracuse Cathedral, has been honored by the Holy Father with the purple of a Monsignor.

Very Rev. M. J. O'Fallon, O.M.I., has been appointed Provincial of his Order in the United States. The Provincial House is now in Buffalo, having up to the present time been in Lowell, Mass.

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***Americans Honored.***—King Leopold of Belgium has conferred the decoration of the Royal Order of Leopolds on Bishop Gabriels, of Ogdensburg, in recognition of distinguished services rendered to the Belgian Church and people, especially by his writings.

Pope Pius X has shown his appreciation of the truly generous gifts of Captain Salvatore Pizzati, of New Orleans, by creating him a Knight of the Order of St. Gregory. Right Rev. Bishop Rouxel presented to him the gold cross or decoration of the Order at a public meeting, October 29, at which ceremony were present many of the little children and orphans who have come to experience the Captain's generosity.

A like honor has been conferred by His Holiness upon Hon. William H. Redding, one of the oldest American residents of Havana, Cuba, where this gentleman has done much for the cause of the Church and her children.

***John Morley in America.***—Right Hon. John Morley, the English Liberal and man of letters, spent a month on this side of the Atlantic as the honored guest of statesmen and captains of industry in the United States and Canada. His chief entertainer was Mr. Andrew Carnegie, the most ardent of his American admirers. In Canada he was the guest of Lord Minto and the Premier.

Mr. Morley, who is known in England as "Honest John" because of his unflinching political rectitude and honesty of purpose, was a member of the last Liberal Government, and belongs to the Radical branch of his party which favors the Parnell-Chamberlain scheme of government for Ireland, viz., an elective and representative body or National Council for the conduct of Irish affairs at home. Speaking in Toronto he said: "To a certain extent I claim to be rather international, because I was born in England, I represent the best of Scotch constituencies, and the most active portion of my political life has been devoted to Ireland—so that I can call myself an Irishman." Mr. Morley could not fail to admire the absolute submission to the will of the majority shown by the people of the United States at the last presidential election.

***Statue of Frederick the Great.***—A magnificent bronze statue of Germany's War Emperor was unveiled on the grounds of the Army War College, Washington, November 19. The statue is the gift of Emperor William and its unveiling by Baroness Sternberg, the American wife of the German Ambassador, was the occasion of a display of much good feeling and patriotism on the part of the highest representatives of both countries. Addresses were made by the German Ambassador, the United States Ambassador to Germany, the Lieutenant-General of the U. S. Army, the Adjutant-General of Emperor William, and by President Roosevelt. As the German and American flags entwined about the statue fell apart, the Marine Band struck up the German hymn of war, while in the distance boomed the first gun of the national salute. When the statue had been officially presented, the more familiar strains of "Die Wacht am Rheim" were heard; and the ceremony was concluded by the address of the President.

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## ROME.

***Congress of Jurisconsults.***—The Congress began on October 13, at the house of the Assumptionists, with Mass and an allocution by Mgr. de Cabrières, the president. The opening discussion was that of M. de Lamarzelle, who reviewed the association's work against unjust laws, and showed the contrary character and action of Catholic and revolutionary doctrine. Amongst other remarkable addresses was that of M. Boulay on Catholic marriage and civil legislation. He advocated exemption in certain cases from civil formalities. The discussion ensuing proved that the French divorce law was steadily opening the way to free-love: and that the restraints imposed on civil marriages, or proposed for legislative action, were of little value. On October 14, M. Théry read his report on the Concordat: Dom Chamard, his on Church liberty. There was a discussion as to the inauguration of the rupture between France and Rome: the former was the guilty party in the unfortunate affair; nor was there any example in history of a diplomatic rupture begun by the Holy See. On the 15th the congressists were received in audience by Pope Pius. Leo XIII had received them at their first audience. The Association of Jurisconsults was founded at Grenoble for the preservation of a Christian spirit in laws. At present, the members are busy in the defence of the suppressed Religious.

***The Pope and the Laborers.***—It has been announced from Berne that the director of the International Labor Office requests the Bundesrath that the Holy See be invited to send a representative to the international conference which is about to open for the purpose of prohibiting labor in yellow sulphur and night work for women.

***The Gregorian University: a New Rector and Professor.***—Father Wernz, S.J., who had taught canon law for twenty years in the Gregorian University, or Collegio Romano, has been made rector. He is a consultor of the Holy Office, of the Council, Index, Extraordinary Ecclesiastical Affairs, and of the Commission for the Codification of Canon Law. His great work is the *Jus Decretalium*, of which four of the proposed six volumes have appeared. This work is a mine of knowledge for the student of the documents contained in the *Corpus Juris*. Vol. I is an introduction to the law of the Decretals; Vol. II is on constitutional law; III, IV, V and VI, respectively, on administrative, matrimonial, judiciary and criminal law.

***The Non-Expedit and the Elections.***—Pope Pius has continued the prohibition of Pope Pius IX and Pope Leo XIII against Catholic participation in national elections. Some Italian newspapers—the wish being father to the statement—asserted that Catholics were about to disobey this year generally. This news was, moreover, sent over sea. Are there not statistics to prove that Catholics very generally disobeyed the Holy See in this matter from the beginning? said the newspapers. It was even said that there would be several clerical candidates for parliamentary honors—notably the Abbé Meda, editor of the *Osservatore Cattolico* of Milan, and the Abbé Mauri, editor of the *Momento* of Turin. These editors, however, formally stated in

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their papers that they would be "neither elected nor electors." The *Non-Expedit*, or prohibition to vote, is the standing protest against the usurpation of Rome and the States of the Church. The issue at the late general elections was clear-cut—monarchy and anti-monarchy. The one thing the revolutionists of thirty or forty years ago set up against the Pope was the House of Savoy. Now the question is, shall monarchy survive? Premier Giolitti, who has won the election, is a radical-opportunist, trying to work with all extremists who will sustain him. It has been said that only the chief leaders of the socialists would be allowed to be proposed as candidates; nor is there a doubt that political "deals" have quieted many a candidate, and will quiet many an extremist opponent in parliament. The sensitiveness of political leaders in modern Italy to self-interest, especially in the form of money, is too well known to need re-assertion. A remarkable feature of the late election was the military supervision.

***A Corean Prince in Rome.***—On October 28th, Prince Yong-Chane-Min was received in audience by Pope Pius, to whom he had brought an autograph letter from the Emperor of Corea. The Prince was accompanied by his secretary, M. Saltarel, and had been first received by the Cardinal Secretary of State. He is Envoy Extraordinary and Minister Plenipotentiary of the Emperor to the French Government.

***Festivals of the Immaculate Conception.***—In various parts of Italy, the Jubilee festivals of the Immaculate Conception are being celebrated on a magnificent and most popular scale. In Palermo, for example, in the middle of October, a procession of 20,000 persons passed through the streets. They had assembled from neighboring places and from the city itself. There were sixty banners of Catholic associations, and a Bishop closed the long line. Noticeable, particularly, were the associations of Christian democracy, of Catholic Youth and the Catholic Labor Union. The dress of the peasants, men and women, was very picturesque; and their oft-repeated shouts of *Evviva l'Immacolata*, enthusiastic. The new Archbishop of Palermo, Mgr. Lualdi, is like Pope Pius, from the ranks of the people, although the diocese has been usually ruled by an aristocratic prelate.

***Re-discovered Catacombs.***—The catacombs of Commodilla have been recently discovered in the Roman campagna by Commander Marucchi, Director of the Archeological Museum of the Vatican. The existence, but not the actual location, of the catacombs was long known from the ancient itineraries. It was known that they were very large, that they were somewhere beyond the St. Paul Gate on the road to St. Paul-Outside-the-Walls, and that they contained a basilica dedicated to SS. Felix and Adauctus. This ancient shrine is found to be one of the best preserved and one of the most ancient in Rome. Existing long before the fourth century, it was then enlarged. Its walls are covered with inscriptions still legible, and its frescoes are visible. Some have retained after thirteen or fifteen centuries a most remarkable vividness of color. Our Lord here appears, St. Peter and Paul, the Virgin Mother with her Son, and the Patron Saints of the sacred edifice. Before them is the inclined figure of *Turtura*, who was buried here,

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Nearby were hundreds of *loculi*, still holding the ashes of the dead, undisturbed since the Roman Empire. Still more impressive was the presence of bodies in the passages, beside which still remained their lamps, untouched since they had been extinguished.

***Federation of Catholic Physicians.***—In a time when everybody is federating, why should not medical men? An international association of Catholic physicians is eminently desirable because of the relation of many points of their teaching and practice to what the Church holds in faith and morals. Dr. Taussig is the first president of this new federation, which comprises about 1,000 members. Pope Pius has expressed, in a letter to the president, his hearty approval, and has blessed the movement. The Roman Association of Doctors have their own chaplain, and attend their special Mass on the feast of their patron, St. Luke.

## FRANCE.

***The Opening of the Chamber of Deputies.***—The opening Sessions prove, says the *Univers*, that we have the same Block, but with the same fissures. One of the first questions, one peculiarly unpleasant for M. Combes, regarded the recall of M. Lagrave, the former Commissioner at the St. Louis Fair. This was rejected by a majority of only 30. The questioner was a fervent radical. The extraordinary completeness of M de Villeneuve's proofs of General André's system of spying in the army, in order to track out and degrade the Catholic officers, and of the identification of Freemasonry with General André in this odious business, produced such an effect on the Chamber of Deputies, that not a defender stood up for the accused Minister and the accused Grand Orient. The ministry was saved—partially—by only four votes and later by only two; and the vote of confidence, if it could be so-called, imposed the burden of disproof on the War Minister. Lest he might escape, his accuser, M. de Villeneuve, announced his intention of re-opening the question in the Chamber. The result was the resignation of General André.

***Disestablishment of the Church.***—In the debate in the Chamber on disestablishment, M. Paul Deschanel said that "the national life had been suspended for now five years by religious persecution," and "to-day religion seemed to be regarded as a base superstition." M. Combes answered that all the fault was with the Pope. Going straight against facts and Pope Leo's order, he accused the clergy of hostility to the Republic. He boasted, on the contrary, of his own loyalty, although his has been the grossest form of tyranny, and the most disastrous since it has rent the entire nation. The chief grievance of M. Combes was against Papal infallibility, which, according to him, "delivers the entire world—ideas, morals, laws, to the will of the Pope, who thus has no obligation to people or rulers." No one knows better than M. Combes how entirely false is this statement. But the English *Spectator* considers it "a tremendous utterance," and calls M. Bourgeois, one of M. Combes' chief supporters, "one of the most moderate liberals in

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France." It believes, too, that the electors are with Combes because the Chamber is. The "people at large," it goes on to say, "care nothing for the Church as an entity . . . and the Papacy has no longer courage to withdraw all clerical aid in baptisms, marriages and funerals. . . . It fears the loss of contributions from France." Nevertheless, "the Church will in the end regain much of its power . . . France is not inclined to Protestantism . . . and meanwhile it will be cloven with the widest of all fissures." M. Deschanel, who is no *clerical*, but who knows his country much better than the *Spectator* does, assures us that the electors are not with M. Combes, and that in the elections of 1902 only 104 candidates advocated disestablishment. In all free countries, before proceeding to such a measure, an appeal would be made to the country. But that is not M. Combes' way. This mock Bismarck prophetically exclaims that he will not go to Canossa. We shall see. To get rid of unpleasant opposition, the Premier is cutting off the right of discussion in spite of the protests of the ablest and fairest parliamentarians, such as M. Aynard. The majority is with the master, and support him by a very large vote in his project to separate Church and State.

***The Modified Briand Project of Disestablishment.***—The Briand project is modified by M. Combes, so as to strangle the Church more effectively. M. Briand is a Socialist, and to him M. Combes had confided the task of preparing a plan for the separation of Church and State. M. Briand aroused the anger of his fellow-extremists by allowing Catholics to lease their churches from the State for ten years, after which the State will take them, except those built before the Concordat (1802), provided these latter have been erected *exclusively* by private contributions, and *without any aid whatsoever* of municipality, commune or government. The second generous concession of the Socialist legislator which has awakened radical ire is the promise of a modest pension to the older priests, at least for a time, $80 for four years for younger men need scarcely be mentioned. As a matter of fact, the revolution placed the churches at the disposal of the State, and the State, in making the Concordat, placed them at the disposal of the Church. The State had never any right to them whatsoever. Property not considered of utility in the matter of public worship will belong to the State. The dioceses are separated one from another: there must be no interaction. The list of penal offences in the case of clergymen is greatly increased. There will be no processions. There can be no meeting for purposes of worship without permission, and it will always be under official supervision. What must not be said by clergymen in their churches is carefully regulated by law and no one may dare to speak against the governing ministry. This infamous measure contains twenty-five articles—worth reading.

***M. Combes' Speech.***—The speech on the proposed separation of Church and State shows plainly that M. Combes alone, as the organ of his friends, or masters, is the author of the plan. One of the first reasons for his action is, he says, that two French bishops were brought before "a Roman tribunal, a thing absolutely unknown to our French legislation." The Papal Secretary of

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State had, for M. Combes, no official character; and he (the Premier) ignored, in company with all governments "the cardinalitial congregations." While Leo XIII thought little of the charges against the bishops, the present Pope, even after French protests, acted with haughty indifference, and tried to force the bishops to resign. His purpose was to punish their respectful obedience to the Ministry. Then he tried to dispose of the bishops in secret. For two years the Church has attacked the government, which never, on its part, entertained a thought hostile to religion. The Vatican alone desired the rupture; not France. "Under the actual political government the violations of the Concordat have been, so to speak, incessant. Bishops and priests appear to have passed on the word to wear out the patience of the Republican party. We find the hand of the bishops in all our political crises. . . . We count by hundreds the pastorals of bishops which are veritable declarations of war against the government. . . . As for the inferior clergy, do you not hear them every Sunday thunder from their pulpits against our laws and institutions? . . . It is not without reason that the present government has been inspired by the emancipating principles of the Revolution, that the Republic is secularizing itself, and freeing itself from all dogmatic subjection, and tending towards the ideal of a *laïcised* society. Clericalism, forever lifting itself against it (the Republic) as an implacable enemy (clericalism), has used and abused the official position we have bestowed upon it. . . . For two years we have witnessed an utter shamelessness of manifestations of hatred." The Church could have saved the situation by "restraining the outbursts of the bishops," but on the contrary, "there is not a journal or review inspired by hatred of the fundamental principles of our society which cannot boast of the honor of being specially approved by the Holy See." All our protests, said M. Combes finally, have struck against the doctrine now regarded by all Catholics as revealed (Papal supremacy), the doctrine "of absolute (Papal) independence in all relations with bishops and people."

***The Bill On Secondary Education.***—About a year ago, the Senate voted a legislative measure subjecting Catholic secondary schools still more absolutely to ministerial tyranny. The commission of the chamber, appointed to examine and present the bill to the deputies, has approved the report of M. Barthou, formerly Minister of the Mèline Cabinet. The greater part of the report is taken up with a defence (before the radicals), of its leniency. M. Barthou does not recommend the amendment of M. Buisson, to forbid teaching to secular priests, nor the absolute power conceded to the Ministry to close an educational establishment by decree. There is required, moreover, in M. Barthou's plan, the approval of the superior council of instruction. With its consent, a simple decree suffices to close a secondary school or college if it teach anything contrary to morality (*laïcised*), or the laws, or if it make use of unauthorized books. Here, surely, is liberty enough for tyranny. Moreover, in the preparatory seminaries for the priesthood, the number of students will be limited at the will of the Minister of Worship—M. Combes.

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***The Grand Orient in the Ministry of War.***—M. Guyot de Villeneuve gave, in his speech in the Chamber of Deputies, thoroughly substantiated proofs of the use made of Freemasonry by General André to track out the Catholic officers in the army, and put Masons in control. The documents adduced were from the War Office, or the Grand Orient, or other Masonic sources. They bear dates of the three years of André's ministry. In coming into office, General André publicly declared that he had a mission to expurgate the army—to bring it under true republican control. M. de Villeneuve produced document after document sent out by Masonic officials to the lodges, demanding precise information regarding the officers in the various military posts He defied the Minister of War to deny the authenticity of these documents. All that General André could answer was that he knew nothing about them, and that good faith would have demanded that they be first submitted to him before being read. All promotions were at the suggestion of the Grand Orient, which also named the professors and examiners of the military schools. M. de Villeneuve was able to give the names of the men employed in the spying. A vote which barely expressed confidence in the Minister was passed by a majority of only four. Forty deputies of the Left, of whom eighteen were radicals or socialists, separated from their ordinary associates. Eighteen deputies did not vote, and nine anti-clericals were absent.

***The Sulpitian Fathers Expelled from their Seminaries.***—This is "one of Combes' most revolting measures," says the *Univers;* not only because of the merit and fame of the Sulpitians, but because of the manner in which the wrong has been done to them. They are not a Religious Order, and therefore not affected by the infamous law of proscription; they were *specially authorized*, and, but lately, the organ of the Director of Worship announced that they were safe. Suddenly, without warning, without even the legal formality of a decree, they are suppressed and expelled from their twenty-three seminaries. The Bishops are just told to turn them out. No law is invoked by M. Combes, there is no revocation of authorization, no charge is brought against the victims. The Premier, with conscious falsehood, attributes to them the troubles of the diocese of Dijon, in all of which they were particularly discreet. Combes actually says he wants to have the Council of Trent respected, and that the Bishops have been careless in not looking after their seminaries. "In a procedure so brutal," says the *Univers*, "there is no place for buffonery." Those specialists in the formation of the priesthood, now after all their life of most self-denying labor, are cast adrift. "What the d——," says (literally) the *Temps*, "is Combes raging about? To replace the Sulpitians by diocesan priests is like a modification of a soldier's buttons."

***M. Chaumié Opens a Moslem Theological School.***—The Minister of Education went to Algiers about the middle of October, apparently at least, to open a Mohametan school of theology and law. This was needed particularly, because, according to M. Chaumié, the Republic has deep "concern for the morals" of the Mussulmans, and now the Catholic schools,

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hitherto so well taught by the Christian Brothers have been suppressed by M. Chaumié and his associates. The Republic had already provided several colleges for Moslems, but M. Chaumié said they were found to be too restricted in their program of teaching; the Republic, being "scrupulously careful of their (the Moslems') religion," wishes they should study also their theology. This theology, the fan of Mussulman fanaticism, has been the chief cause of trouble in Algiers. A Frenchman named Delphin is the director of the new school, and he vouchsafed the information that the necessary funds had been supplied by M. Combes, when Minister of Instruction in 1895.

***L. Daudet and Mistral on Schools.***—M. Léon Daudet considers, in the *Libre Parole*, that the modern school system of France is calculated to produce "degenerates and wild beasts" rather than patriots and honest men, and shows how far from the truth was the statement that the German victories of 1870 were the work of the school-master, if there be question of the relative intelligence and education of the French and German common soldiers of that day. He gives, also, the opinion of the poet Mistral: "Unless a limit be put to the abominable routine of modern governments, which consists in destroying by the primary school all that the child has from the soul, from nature and from ancestry, we shall have fashioned for us a humanity of which I know not the prototype. It is the Bohemian of the highway, without faith or law, without home or country, without tradition or religion, without attachment of any kind to that community of race which is called fatherland. He represents exactly the young monster which will be fabricated by the future school-masters of internationalism. The Yellow Peril will have no difficulty in sweeping away one day this product of our society, the *homunculus* of Faust."

***Government School Expenses.***—The Prefect of the Seine has presented a bill for a loan of 120,000,000 francs, 80,000,000 of which are to be for the construction and improvement of schools. Fifteen days previously, the president of a parliamentary school commission stated that no extraordinary measures would be taken, that all the children could be easily accommodated, and that the situation was excellent. In the other 86 departments of France we shall have, doubtless, the same story; if consciences are not touched, at least the pockets are. To make the situation more emphatic, the *Journal des Débats* announces that the Catholic schools are re-opening, and that the government schools have gained little in attendance. According to the official letter of M. Chaumié to the President, only 300 schools have been built in five years, but there has been *an increase of 3,000 teachers, with an additional expense of 11,000,000 francs.*

***Further Excesses.***—The property of the secular clergy of Bayeux is being confiscated against the protest of the Bishop. The memory of M. Waldeck-Rousseau is to be perpetuated by a monument, for which the Prince of Monaco has contributed 500 francs. The prohibition of religious —but not of irreligious—processions is being extended. Two judges of the Seine have been deprived of office because of their Catholic views. A sensation has been caused, even in so general dismissal from office in army and

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navy, by the demand of the Maritime Prefect of Brest, Vice-Admiral Mallarmé, to be relieved of his post because of the unbearable situation created for him by M. Pelletan, Minister of Marine.

***Re-action.***—Amongst the newer and healthier signs of re-action is the formation of associations for Christian education by former students of Catholic colleges and schools and by fathers of families. They are availing themselves for this of the Associations Law itself. The organizers of the League of Liberty of Teaching have submitted to Pope Pius their system and methods, particularly the plan of having parents watch closely the character of teaching in government schools. In order to support the Catholic schools, a small contribution is made by the children. Such notices of the extension of free (Catholic) schools as that from Rheims are becoming more general; in "Rheims such schools are opened in every quarter of the city." Parents contribute for their support. According to uncontrolled official figures, the increase (over 1903) of attendance in government *lycées* and colleges is in all 5,623, of whom 1,783 are boys.

***A Protestant Witness to the Catholic Re-action.***—A Protestant minister who talks of "fat, coarse-featured, even dissipated-looking priests," and of religious men and women returning to "the homes of their peasant brothers and sisters to find a grudging welcome and a penury to which they had long been unaccustomed," may be believed when he bears witness to a Catholic renewal, especially if he was "dumb-founded" at it. The witness is Rev. James Church Alvord, of Woonsocket, R. I. (*The Congregationalist*, November 5, 1904.) He had opportunities of knowing, too; for he traveled through out-of-the-way places and talked with all classes of people. The awakening, he says, is observable from one end of France to the other. There is the glow of a new religious life on every face; the sermons were full of spirit, and preached by real men. This astonished the observer: he never thought the Catholic Church showed anything like it. "The main thing isn't the sermon, after all, or even the spirit of the clergy, it is the response from the people. The services were not only well attended, but attended by all ages and both sexes. It is a common saying in Paris, 'women and children go to church; men don't.' Never was a lie more transparently false. If the masculinity of the audience wouldn't make glad the heart of any New England pastor, with what could he be satisfied?" There were exceptions, of course. In places, church-going was not the fashion; in places, women predominated, as they generally do, all the world over: but in others, as for instance in Notre Dame, Paris, "the men distinctly outnumbered the women." "Moreover, the whole land to-day is giving its best into the priesthood." On the background of the older, "the younger men and the theologues stand out sharply. . . . Then there was a glow of fanaticism in the eyes of these young priests delightful to behold. They exhibited their enthusiasm with unrebuked ardor; and it was good to know that the French clergy really believe in something and 'believe in it hard.' "The evidence of re-action "was wide-spread, enormous." It was shown in the talk of the men beside the way, in the lampoons and placards—all showed "that the Church on the Cross was shining her way into the hearts of the people."

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***The Dreyfus Affair—The Four Inculpated Officers.***—Lieutenant-Colonel Rollin and Captains François, Mareschal and Dautriche, were before a Council of War—not the regular Council—because they have not only wished it, but forced it, in spite of the efforts of the Court of Cassation, to gain time until the ten years' prescription would allow rehabilitation of Dreyfus without trial. The officers are believed by all to be irreproachable; not so their judges; for the military tribunal is a special one, formed contrarily to ordinary procedure; and such, too, is the manner of taking testimony. All the pretended "new facts" in the Affair, and the legal recognition of these without possibility of verification, was intended to dishonor the four officers and retard proceedings until the time of prescription was accomplished. In spite of all plots and schemes, the officers insisted on examination. It is said that General André changed or endeavored to change as many as ten times the composition of the tribunal, in spite of the opposition of the true head of military justice, the Governor of Paris. The most moderate journals have published accounts of the War Minister's scandalous injustice, nor will any decision of his or of his court convince the world of his or his friends' honesty. The four brave officers have been acquitted.

***Possibility of Christian Union for Liberty.***—The *Revue* (formerly the *Revue des Revues*) sought information very extensively of late throughout France as to the possibilty of uniting Christian denominations for the common good against the present anti-Christian tyranny. The answers have not been re-assuring. French Protestants have hoped, through all the recent troubles, for profit for themselves. This was announced and preached from their pulpits at the time of the Dreyfus Affair. M. Leroy-Beaulieu comments upon the answers in the *Journal des Débats*, on whose staff he is. The fight in France is, he says, fundamentally against God: there is a new morality with new dogmas - those, namely, of free-thought; and Protestants who hope to profit by the war on Catholicism are as those persons mentioned in the Gospel, who, having eyes, see not.

***The Declining Birthrate.***—According to the calculations of M. Bertillon, to be published officially, the annual births, thirty-four years ago, were 960,000; but now, 820,000. Last year there were 25,000 fewer than in the preceding year, leaving, for last year, an increase of only 72,000 to the national population. This year, it seems, things will be worse, owing largely to increased infant mortality. Meanwhile, the population of Germany is increasing at about the rate of a million a year. This unfortunate state of things in France, affecting conscience so directly, is one of the chief sources of religious indifference. It allows the religious life of the nation to decline with the physical.

## GERMANY.

***Massacre of Missionaries in the South Sea Islands.***—On August 13, in New Pommerania, which belongs to the German colony of New Guinea in the South Sea Islands, two priests, three lay-brothers and five sisters, all members of the Missionary Society of the Sacred Heart, were

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cruelly massacred by the savages. Father Rascher, the chief victim of savage ingratitude and fury, is described as a man of great qualities of head and heart, endowed with extraordinary energy and executive ability. As soon as the shocking news of these events reached Germany, before anything but the bare facts were known, the anti-Catholic press knew the cause of the outbreak; it was the cruelties practised by the Missionaries toward the natives. This of course was soon proved to be utterly false. The real cause was a conspiracy against the Whites. The motives were: hatred of the Whites in general, and aversion to work in particular. "Since the Whites have come into our country, we must labor," they said; "we want to live as formerly undisturbed in our forests." And so they wreaked their vengeance on the defenceless Missionaries. On the very day of the massacre, in another part of the Mission, called New Mecklenburg, the motor-schooner of the Mission was wrecked and completely lost with its valuable cargo in one of those terrible tropical hurricanes that are so frequent in those seas. The material loss to the Mission by the destruction of the Mission-stations by the savages and the wreck of the ship amounts to more than 100,000 marks. New Missionaries, priests, brothers and sisters, have been sent out from the Mother-house in Hiltrup, Westphalia, to replace those that have been killed by the savages.

***The New General of the Franciscan Conventuals.***—At the chapter General held Oct. 10–12, Father Dominick Reuter was elected Minister General of the Friars Minor Conventuals (F. M. C.), in succession to Father Caratelli, who retired after holding the office for the usual term of twelve years. Father Reuter was born in 1856 at Bernkastel on the Mosel, but was brought by his parents in early childhood to New York where he received his first education. In 1875 he entered the Franciscan order, and in due time began his higher studies at Trenton, completing them from 1877–81 at the University of Innsbruck, when he returned to America. In 1885 he became penitentiary at the Sanctuary of Loreto, an office which he held five years, when he came back once more to America. In march of last year Father Reuter was appointed Procurator General of the Order and took up his residence in Rome. In connection with this election the Roman correspondent of the *Germania* furnishes some interesting information about the heads of religious orders in Rome. He says: "Although Father Frühwirth has been succeeded by Father Cormier as General of the Friars Preachers, there are still nine men of German nationality at the head of religious orders or congregations. Father Schuler is General of the Friars Minor, Father Reuter of the Conventuals, Father von Andermath of the Capuchins, Father Mayer of the Carmelites (O. C. C.), Father Gasser of the Brothers of Mercy, Father Baus of the Redemptorists, Father Kugelmann of the Pious Society of Missions, Father Jordans of the Salvatorians, and Brother Bank of the Alexian Brothers.

***Congress of the Associated Charities of the German Catholics (Charitastag).***—This important association, which has its headquarters in Freiburg, Baden, and whose president is Mgr. Dr. Werthmann, held its an-

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nual Congress in Breslau, in the first week of October Among the distinguished persons present were Cardinal Kopp and the dowager Queen Carola of Saxony. Letters were read from Pope Pius X and from all the archbishops and bishops of Germany. Vice-President Count Oppersdorf spoke on "the aims of our association." Social misery together with unbridled passions among high and low, has caused the awful chasm which is the disease of modern society; and the bitterness and hatred sprung from this social misery are almost universal. To fill up this chasm seems impossible, but to bridge it over is the task of Christian charity and Christian social action. The fear of God and the love of our neighbor are no longer the first commandments. Side by side with the cultured atheists in their hundreds of thousands march the millions of Socialists, and the reconciliation of extremes seems impossible. A return to Christian principle must prevent the further spread of social distress. Much has been done, but so much more remains to be done that the disciples of charity have been advised to lay down their weapons and give up the fight But we answer with Pius X: "Why should we renounce the hope that the flame of Christian charity will dispel the darkness and bring peace and light?" Often we may look in vain for success, but charity never grows weary; and we also know that God rewards the good will and not mere success. It is and must always be the duty of the higher classes of Catholics to regard the sufferings and distress of the fourth estate as the sufferings of the whole nation. Hence we joyfully and cheerfully accept "the universal conscription" of charity in the warfare against human misery. And we have the infallible promise that whatever is undertaken under the symbol of the cross and done for the poor and suffering, shall be victorious in the end and be a source of happiness No, we shall never give up the fight, but persevere under the war-cry: *Omnia instaurare in Christo!* From Mgr. Werthmann's annual report we glean the following: "The association counts 3,000 members: 91 life-associates; 278 institutions and societies; 1,085 members of the clergy; 1,546 of the laity (141 of whom belong to the nobility). *Charitas*, the periodical of the association has 5,600, the periodical for women 5,200 subscribers. The Catholic "Temperance paper," which used to be sent out as a supplement to *Charitas*, had been made an independent monthly. The work of training village nurses is particularly flourishing. The ninth course of training, just completed, was taken by 35 candidates. Successful efforts have been made to lower the high percentage of infant mortality caused by the ignorance of parents. The income of the year was 57,000 marks, outlay 56,000 marks, capital in reserve 9,000 marks. The results are consoling, yet so much remains to be done that an increase of membership to at least 5,000 is urgently needed to enable us to accomplish our work. The weekly paper for Italians is doing much good and increasing in circulation. Baron Franckenstein read a paper on "the training of village nurses"; Privy Counsellor Dr. Würmelling, of Berlin, on "the demands made in our day on the St. Vincent de Paul Society," of which he is the President in the capital; the celebrated Redemptorist, Father Rösler, one on "St. Hedwig and the duties of Catholic women in our day." The proceedings were brought

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to a close with an evening entertainment consisting of a dramatic poem on St. Hedwig, accompanied by living pictures.

The German Catholics, though they have their own flourishing organizations, do not keep aloof from the movement for social reform in other quarters, be it inter-congressional, non-sectarian or international. Thus they took a very prominent part in the following Congresses recently held: 1. Congress for social reform, at Mainz. 2. For sanitary dwellings, at Frankfort. 3. The international Congress against immoral literature, at Cologne. 4. The National Conference for combatting the traffic in young girls, at Munich.

***The Görresgesellschaft.***—The annual Congress of the *Görresgesellschaft* was held this year in Mainz, Oct. 10–12. President von Hertling, in his address of welcome to the members, evoked the great memory of the three Catholic luminaries of Mainz in the second half of the nineteenth century, Haffner, Moufang and Heinrich, and recalled the fact that Heinrich was the father of the *Görresgesellschaft*, as it was he who not only gave the first impulse for its foundation, but also its programme in the words: *Sine Christo omnis scientia in errore et in tenebris.* Without Christ all science lies buried in error and in darkness. "Our Society," continued the President, "eschews politics, and politics alone cannot save us."

'We German Catholics are a minority and can never hold political power, though we have reached a position of great influence—but that is not enough. On the contrary, it is possible to conceive in some place and at some time a Catholic party to be in possession of political power, but if at the same time it did not hold the leadership in every field of intellectual life, I should give nothing for all this political power. The important thing for us is that in the various branches of intellectual endeavor we prove ourselves the peers of non-Catholics. In this great and momentous task the society which bears the name of our great Görres wishes to contribute its share." The bishop of Mainz in his address pointed out that as the German episcopate had made the society possible by approving and joining it, so they were watching its progress with interest and sympathy. He expressed the hope that the society might gain many new members in Mainz. Secretary Cardanus made the financial report. "For the first time after a number of years we close without a deficit. In the last four years the deficit amounted to nearly 20,000 marks, a deficit, it is true, which existed only in the books. It was the second edition of the *Staatslexicon* which caused large outlays without immediate returns. Thanks to the untiring labors of the editor-in-chief, Dr. Julius Bachem, the mighty enterprise has been completed in five years. The surplus this year has reached 5,920 marks, the capital of the society 47,000 marks. We have 33 honorary members, 41 life members, 2943 members, 787 associates (half-members)." Of the society's publications, Dr. Cardanus mentions the timely one on "Kant and Christianity," and the study on "Hugo Grotius and the religious movements among the Protestants of his time," by the remarkable Norwegian convert, Dr. Krogh-Touning, who before his conversion was one of the leading Protestant theologians in Scandi-

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navia. The two year-books, philosophical and historical, have won the respect of both Catholics and non-Catholics. Fascicles 3 and 4 of the third volume of Historical Studies have appeared. Of the monumental work on the Council of Trent, the second volume, edited by Mgr. Ehses, has appeared. Editor Bachem of the *Staatslexicon* speaks of the many difficulties he had to overcome. He admits that, while most of the articles bearing on canon law and ecclesiastical politics are correct, a few have been retained from the first edition, which, if his views could have prevailed, would have disappeared. He regrets that in the branches of social and juridical sciences there is not a sufficient number of Catholic professors in the German Universities; it is a defect which Catholics can and ought to remedy. In questions of International law, for example, he was compelled to seek his most important contributors in German Austria. In view of the importance for Catholic apologetics of Oriental studies, the society has decided to form, in the near future, an Oriental section, and take part in Oriental researches and excavations.

***The Anti-duelling League.***—The German anti-duelling league, founded by Prince Karl von Löwenstein, held its congress in Darmstadt on Oct. 16. The founder and president in his annual report stated that the league at present counts in Germany 1,500 members. Local centres were formed during the last year in Munich and in Münster, a third is in process of formation at Hanover. In the Rhine country the league, with 500 members, is very flourishing; in Silesia, on the contrary, and Brandenburg-Berlin it has made the least progress. In Italy the league has made more progress than in any other country. In that country and in Hungary the greatest number of duels have hitherto occurred. The prospects of the league are favorable in Russia, where the Emperor has warmly welcomed it. In Austria, inactive officers are now allowed to join the league. The president hopes much from the establishment of State-recognized courts of honor for the settlement of points of honor. In Lemberg, Galicia, such a court is already in peaceful operation.

***A Veteran of the Centre-party Honored.***—Count Alfred von Hompesch, member of the Reichstag for Düren-Jülich on the Lower Rhine, has held this seat for thirty years without interruption, having been first elected in the spring of 1874. This venerable Catholic nobleman, who is now in the seventy-ninth year of his age, has been for many years the chairman of the Centre-party in the *Reichstag*, and by his amiability, tact and scrupulous fidelity to his parliamentary duties has endeared himself to the whole party. To commemorate suitably this rare parliamentary record, as well as his distinguished services to the Catholic cause, a splendid ovation was given him two weeks ago at Düren by his admirers in and out of Parliament. The principal speakers on the occasion were the two vice-presidents of the party, Dr. Spahn and Dr. Schädler, who reviewed the history of the Centre-party since its birth after the Franco-German war, recalling the days of storm and stress during the fever-heat of the *Kulturkampf*, its great achievements in legislation for the social and economical betterment of the people, its present commanding position and the work that still lies before it, in all of which Count Hompesch has had no small share.

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***Centre and Poles in Silesia.***—We have to chronicle the unpleasant fact that the Centre-party in the Prussian House of representatives has lost a seat in Upper Silesia. In the District of Pless-Rybnick, Upper Silesia, a bye-election became recently necessary through the death of a sitting member, who had belonged to the Centre-party. The Centre-party's candidate was Dr. Stephan, a distinguished and highly esteemed Catholic priest; the enemies of the Poles had their candidate, and so had the Poles themselves—it was a three-cornered fight. As none of the candidates got the absolute majority in the first ballot, a second ballot became necessary between Dr. Stephan and the Anti-Polish candidate. The candidate of the Poles dropped out of the race, as he had polled only 84 votes out of 692. Under the inspiration of the radical Polish leader Korfanty, the order was given to the Poles that the Centre-party's candidate must be defeated, with the result that the Anti-Polish candidate was elected. The *Kölnische Volkszeitung* comments as follows on the action of the Polish voters: "The Polish electors have, out of spitefulness, caused the defeat of the candidate of the Centre. That was from every point of view a great folly. One could understand their putting up a candidate and voting for him at the first ballot to show their displeasure with the Centre. But in the second ballot they should on no possible consideration have contributed to the election of the Anti-Polish candidate, even by abstention. Only blind passion could have induced them to act as they did. The Anti-Poles have every reason to exult over the result. To the Centre-party the loss of a seat is disagreeable, but the chief injury has been inflicted upon the Poles—by themselves. In the Prussian legislature they now have one more thoroughgoing enemy. It would seem that they had not enough enemies, it would seem that they are too well off, it would seem that they wish to be still more harassed. They are certainly doing their part to achieve that result." The leading Polish papers both in Upper Silesia and in Posen, and even in Austrian and Russian Poland, vigorously condemn the action of the Poles in Silesia which they call "a shame and a piece of political folly." The Polish party has just issued an official manifesto expressing regret that through Polish votes a candidate particularly hostile to the Poles has obtained a seat, and condemning the casting of Polish votes against the candidate of the Centre-party wherever the Polish candidate has no chance of being elected.

***The New Rector of the University of Munster.***—Dr. Leo von Savigny, Professor in the law faculty of the University of Münster, has been elected *Rector Magnificus* of the University for the year 1904-05. He is the son of the distinguished statesman who was one of the founders of the Centre-party.

***The Protestantenverein and the Evangelische Bund.***—The German *Protestantenverein* (Protestant Alliance) held its annual Congress in Berlin in the first week in October. The *Reichsbote*, the conservative organ of the Protestant State Church, had this to say to the Congress: "When Protestant preachers declare that Christ cannot be the object of adoration, that his position is merely historical and not religious, that is to say, that he

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is simply an historical character like any other; that the Bible is not and does not contain God's revelation, in as much as God has not given a revelation; that religion is an affair of the reason and a product of evolution; that there is no atonement, but that every man atones for himself by self-amendment—when such discourses are publicly uttered and applauded, they signify a complete breaking away from the Christian religion. It is inconceivable to us how a man who denies divine revelation, the authority of the Bible and the adoration of Christ, can remain pastor of an Evangelical church, can stand, Sunday after Sunday, in the holy place and hold service, a service which prescribes a profession of faith and the adoration of Christ." The *Germania*, from which we have borrowed the foregoing quotation, observes: "What the orthodox organ here expresses, are—Catholic truths. The German *Protestantenverein* follows to its last consequences the Protestant principle of private interpretation and liberty of belief. To settle the question of objective religious truth there exists in Protestantism no authority, consequently there can be no church, no community of believers." Month after month we could fill, if we chose, the pages of this chronicle with the sayings and doings of Protestant ministers and theologians in all parts of Germany, sayings and doings which betray extreme rationalism, nay rank infidelity and atheism.

The *Evangelische Bund*, the professional apostle of religious strife in Germany, is characterized by Dr. Pichler in the following weighty, pointed and concise words which we wish, once for all, to consign to the pages of the German chronicle: "Our complaints and the charges which we lay against the *Evangelische Bund* are, *systematic provocation*, *incessant attacks*, and *coarse insults* against the Catholic church. I am compelled to repeat what I have said elsewhere. The *Evangelische Bund* is the disturber of religious peace in Germany; its weapons are not the weapons of truth and of Christian charity."

## ENGLAND.

***The Catholic Bishops on Religious Education.***—The English Catholic bishops regretted at their October meeting, that "in too many instances the local authorities had proved themselves hostile and vexatious in carrying into effect the provisions of the Education Act." They urged, therefore, the school managers to safeguard, by insisting on the provisions of the Act, the rights vested in them by the Free Schools. Nor must anything be allowed in the administration of the Act which would weaken the religious instruction desired by the parents. Not less than an hour a day must be assigned for religious instruction, and all reasonable facilities must be given for its practical effect. Catholic schools should be closed all day on holydays of obligation, and on all other customary occasions of special religious observance.

***Non-Sectarian School-Religion.***—The Cornwall County Council wishes to have the ancient Apostles' Creed taught in their schools, but decide to add their own interpretation; whereupon the *Church Times* (non-

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Catholic) reminds them that "the Creed of Christendom was never intended to be glossed by such a body as the Cornwall County Council." The Moral Instruction League is bent on introducing "systematic non-theological moral instructions, and to make the formation of character the chief end of school life." There is, in consequence, nothing distinctively Christian in their program; but such subjects as "Nonconformists and the Education Bill," "The Right Solution of the Religious Controversy in Education," and an announcement that "the League is urgently in need of funds to adequately prosecute the work." In fact, there is much theology, and a good deal of dogma.

***A Protestant Bishop on American Temperance.***—The Bishop of Hereford, a recent visitor to the United States, has spoken with admiration of the temperate habits of the American people. Not only was strong drink not in evidence as it is in England at the domestic table, but if the average consumption of drink in England were equalized with that of the States, there would be an annual saving of £66,000,000 ($330,000,000). While intemperance is anything but rare in every town and village in England, the opposite is true of America. Licensing increased enormously the American national revenue, in contrast with English carelessness. "To an American it was hardly credible that English legislators should have wasted or given away this great national property to the members of the trade as they had done." In Massachusetts, for instance, the average license duty was nine times as great as that of London, and sixteen times the average for all England.

***The Pall Mall Gazette on the Red Mass.***—The Red Mass is the Mass of the Holy Ghost, and so called because celebrated in red vestments. It is said in Catholic countries at the opening of legal and legislative assemblies to implore Divine guidance on the proceedings. The *Pall Mall Gazette*, commenting on the announcement that the Red Mass was to be said in Westminster Cathedral, said that it "derives its title from the French, who are said to have so called the service in order to associate it with the Bloody Assise." This latter ghastly title was given by an outraged Protestant conscience to the legal functions of Judge Jeffreys, who actually condemned to death 320 English citizens for open rebellion against their king, James II. The judge may have been guilty, indeed, of some of the "incredible brutality" attributed to him; but his work was justice and mercy itself compared with that of the Good Queen Bess.

## IRELAND.

***Comparison of National and Convent Schools.***—In all probability for the purpose of discovering such defects as would help on the project of secularizing primary education in Ireland, the English Government, in agreement with the Board of Irish National Education, and without any notification to Catholic authorities, sent over Mr. H. F. Dale, Inspector of Schools in England, who presented his report to Parliament, after visiting National schools in every city in Ireland. He says hard things of the want of neat-

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ness, order and comfort in these schools; of the unsuitableness of many of them for educational purposes; and of the defects of the system imposed on the country and administered by the National Board. Of the Irish convent schools, this English expert says: "The order and tone of the convent schools are excellent, and the instruction as a whole is distinctly superior to that given in the ordinary national schools, and in various subjects, especially reading, needlework, singing and physical exercises, compares very favorably with that given in large English schools (page 91). It is impossible to doubt the admirable influence which the teachers of these (convent) schools have over their pupils, or the training which is given in the habits of order, neatness and ready obedience (page 66). I have had already occasion to comment on the admirable cleanliness and neatness of the premises and the excellence of the equipment, but these are only a few among many evidences of the careful supervision and management which are indispensable conditions of the success of an elementary school. I was impressed in every convent school that I visited by the knowledge and interest shown by the conductors, even when not actually teaching in the school, with regard to all the details of school work and organization, and by their readiness to consider, and if possible to adopt, any changes in the curriculum or organization which the Central Office might consider would render their schools more efficient (page 45). The curriculum of the convent schools has for many years been wider than that of most ordinary national schools. Singing and drawing were commonly taught long before they were made compulsory by the new programme. Of the proficiency in singing it would be difficult to speak too highly. In some of the convents it was equal to any that I have heard in the best English school (page 71). The convent schools to which State aid is given in the form of a capitation grant on the attendance, are both less expensive to the State and better managed than the ordinary national schools" (page 90). Yet, only a few months ago, the English *Spectator*, adducing the calumnies of one or two apostate Catholics, wanted to have proof that the convent schools were not eating the heart out of the womanhood of Ireland.

***The Plot Against Religious Education.***—Amongst the leading Irishmen, lay and clerical, who have denounced the plot of the Central Board and the Government to secularize the Irish schools and get rid of the priests as managers, is the Bishop of Cloyne. Strenuous efforts, direct and indirect, had been made, he said, ostensibly to impose an additional school-tax, and in reality to get rid of the safeguards which have hitherto protected the religion of the children. A self-satisfying method was followed of magnifying the shortcomings of the schools, for which the "reformers" themselves were responsible. The bishops denounced the purposeless extravagance of the Board in its new program, which invades the field of Intermediate Education, and is really designed to benefit the well-to-do classes of Ulster. The Equivalent Grant, which should go to the needy primary schools, and which was so called because it corresponded with a similar grant made to English and Scottish schools, has been converted into the Development Fund, and so will fall to favorites, that is, the landlords, who have already claimed it

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for bonuses. No wonder John Dillon said in his recent speech in Mayo, that the Protestant ascendancy in Ireland to-day was worse than it was ten years after Emancipation, and that the only hope of redress in educational affairs was the closest alliance between priests and people in the National Party.

***The Model Schools Abuse.***—Shamelessly extravagant expenditure is the Bishop of Cloyne's description of the administration of what are called the Model Schools. There are thirty of them. They cost more than £30,000 ($150,000) a year, and fulfil none of the offices for which they were created. "They have failed absolutely," said Mr. Dale, the English Inspector, "in the promotion of united education of children of all creeds. In eleven of them there were in 1902 no Roman Catholic pupils at all, and in the others the number did not exceed twenty-five, and generally fell below ten." "The education given in such Model Schools is no better than, and in some cases not so good as, that given in the best ordinary schools." Finally, they do not, if they can, supply teachers, or they are not needed for this purpose, because the training colleges now supply them. In many of the Model Schools the annual average cost per pupil is more than four times that of the convent schools, which in turn is more than one-fourth less than that of the ordinary national schools. The new co-education project, so contrary to the spirit and ways of the people, has been condemned in no undecided terms.

***Crimelessness.***—We have again the usual story of crimelessness as the sessions of the courts are being held. At the last Quarter Sessions in Drogheda, Judge Kisbey, addressing the jury, said that there had been very few crimes of any importance for a considerable time in the county. For the opening of the Michaelmas Sessions in Limerick there was no criminal case, and the High Sheriff presented Judge Adams with white gloves. The Recorder congratulated the Grand Jury in Cork at the Borough Sessions on the crimelessness of the city: its record, he said, would stand with any in the country. White gloves were presented at Tullamore for the King's Co. Sessions, there being no criminal case before the court. In remarkable words Judge Adams congratulated the Grand Jury in Limerick county on the remarkable absence of crime for several years. There was "no crime, no slander, no agrarian disturbance. All men went happily and peaceably about their business, and the county was in an excellent state of innocence and peace."

***The "Idolatrous" Cross.***—It is strange that there should be yet Protestant Christians who believe the emblem of salvation to be idolatrous. The rector, wardens, and select vestrymen of a Protestant parish near Bandon (Cork) cast out of their cemetery a cross erected by a Protestant lady over the grave of her brother. The cross was considered, according to its present inscription, "Romish, ritualistic, and idolatrous." It used to be considered so very generally. Cast out, it was placed in a neighboring lane, and covered up. Whereupon the Bandon district council voted a site for its erection in the town, where it now stands, bearing an inscription which recounts its history and the reasons thereof.

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***Cause of the Irish Martyrs.***—This has so far progressed, that, probably in a few weeks, the official transcript of the Dublin ecclesiastical court will be transmitted to the Holy See. Cardinal Moran's most valuable testimony was taken by a commissioner in Sydney. There are in the list of Martyrs proposed for beatification, from 250 to 300 names of persons of all classes and ranks—Bishops, priests, laymen and women, noble and poor, and from all parts of Ireland. Many of the Martyrs fell in Cromwell's persecution, some afterwards. The preliminary process, now almost ended, took more than 60 sessions. The examination of witnesses and documents was of extraordinary accuracy, and so the work was extremely laborious. The evidence of Cardinal Moran, took, moreover, 12 sessions in Sydney. To him is this work for the Irish Martyrs chiefly due. He began his untiring searches for this purpose in the early years of his priesthood, the archives of Rome being especially placed under tribute. It is more than 40 years since he wrote the life of the martyred Archbishop Plunkett of Armagh. Since then, volume has followed volume in his labor of love.

## SPAIN.

***Death of the Princess of the Asturias.***—The Infanta Mercedes died on Monday, October 17, an hour after she had received the last sacraments, and soon after the premature birth of her daughter. The Cortes suspended their sessions and places of amusement were closed. The young King showed the keenest sorrow for the early death of his oldest sister. She was only twenty-four years of age, and was married in Feb., 1901, to her cousin, Prince Charles de Bourbon. The marriage was unpopular, and caused much agitation. The Princess resembled her mother, by whom she had been most carefully trained. She was of middle height, and was very fond of physical exercises. Her death recalls that of her namesake, first wife of Alfonso XII, who, married at the age of 17, died 5 months afterwards. The title Prince or Princess of the Asturias is that of the heir or heiress to the throne. There was question of an heiress only when the Salic Law was revoked, as it was in 1832 by Ferdinand VII. The body of the late Princess, vested in a Carmelite habit, was buried in the monastery of the Escurial, around which had assembled 50,000 persons.

***Prosecution of Deputies.***—The political radicals of Spain, like their compeers everywhere, have a positive dislike to be punished for their misdeeds The most lawless forms of agitation, or rather of disturbance, are in their eyes justifiable, or are at least adopted, as means to an end. To protect themselves, they have invoked parliamentary immunity—they must not be punished, even for evil done antecedently and outside the Cortes, because, forsooth, they are deputies to the legislative assembly of the realm. Such, however, was not the opinion of Señor Maura, the Premier. Certain deputies were excluded from an amnesty given some time ago, and repeated demands were made for their prosecution. The radical orators of the Cortes endeavored to hinder this, and hence arose scenes scarcely ever before witnessed in such an assembly in Spain. The crucifix over the President's

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chair was knocked from its place by a blow of a cane. But the Premier would not be frightened, and protracted the sessions of the Cortes, one being of 36 hours' duration.

## CONGO FREE STATE.

***Mission Work in Upper Congo.***—According to the report issued by the White Fathers this mission of Upper Congo counted, on June 1 this year, 4,447 Christians and 19,000 under instruction. During the year ending in June, there were 1,774 pagans baptized, 24,835 confessions heard, 23,567 Holy Communions given, 122 marriages blest, 498 were confirmed, 2,962 children attended regularly the 32 mission schools, 566 orphans were sheltered and taught in the 14 orphanages or in Christian families, 134 little slaves were freed, 60 young catechists were trained, 12 were received into the little seminary to prepare for a religious career, 82,874 sick persons were cared for in the 18 dispensaries. The mission centres are all progressing, and new ones have been opened. The good done and the development of the mission have been very great, despite most serious obstacles, says the Bishop, Mgr. Roelens; yet the Christianized spots are but oases in a vast pagan desert.

## THE WAR.

Port Arthur has now sustained a ten months' siege. From Aug. 1 the fighting has been desperate and almost continuous. On Nov. 4 came confirmation of the earlier loss of the Yashima, one of Japan's heaviest battleships. As many as 16,000 Japanese soldiers were prostrated in a month by disease, and whole regiments have been annihilated together in the fierce attempts to storm. The modern battleships of Japan now in fighting trim appear to be very few. One of the sensations of the month has been the story of Japanese disasters at Port Arthur as told by themselves. One of their chief officers admitted that as many as 14,000 men were slain in 4 days in August; and up to Nov. 3 or 4, the lives lost numbered 75,000. A letter from the besieged fortress stated that the Japanese losses as contrasted with the Russian were 100 to 1. The attacks have failed on the most important forts, and tunnel work makes slow progress because of the rock. A despatch received at London on Oct. 22 says that 100,000 men will be required to take Port Arthur, and happy are the besiegers if they lose only 30,000 more. Later despatches state that the amount of preserved food in the stronghold will enable it to hold out a long time.

Another sensation was the desire for peace expressed directly to Russia by Japan. This shows the nation's sense of humanity and pity for the multitudes which are dying. The strain of war, also, is becoming harder to bear. A new Japanese loan of $60,000,000 has been obtained but on unfavorable terms.

There appears to have been recently little more than outpost action between the main armies now intrenched in the Sakhe river. The country around, hitherto fertile and prosperous, is said to have been converted into a desert by the ravages of war. Piles of dead and wounded lay on the roads at

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the end of October. At every step blood-stained rags and bandages were gruesome indications of a death struggle, which is not yet over. General Kuropatkin has been made commander-in-chief, having been previously only commander of the first Manchurian army. A projected third army is to be under General Linievitch.

The sudden anger and equally sudden pacification over the Dogger Bank incident proves, as the *Spectator* observed, how unwise it is to entrust the conduct of public events to the popular temper. The Dogger Bank is 200 miles from England, in the North Sea, and a habitual station of English fishers. Two of these were killed and several wounded by the fire of the Russian Baltic fleet on its way to the Far East. Without waiting for any explanation, the incident was denounced everywhere as "a murderous outrage or ghastly blunder." The despatches of Admiral Rodjestvensky assert that two hostile torpedo boats advanced in the dark against his first ship. He had, moreover, received warning earlier, and his wireless telegraphy revealed the presence of foes. When his searchlights showed the English trawlers, he did all he could not to injure them, although some at least did not show their lights, or did so late, and continued obstinately to cross the line of his ships. No warship, he said, would have done, even in time of peace, otherwise than his had done. The anti-Russian stories concerning this episode are ludicrous. According to these, the Russian seamen fired on their own boats, or fired at shadows. A letter, purporting to have been sent from the fleet with extreme difficulty by a Russian sub-lieutenant, and promptly published in England by his father, stated that the Russian officers were all drunk and kept firing at one another with fatal effect. One of the complaints of the English trawlers was that a Russian torpedo boat which remained near until morning gave no assistance. The Admiral pointed out that he had no torpedo boats with him, and this therefore must have been the companion of the one which he had probably sunk.

## JUBILEE OF THE IMMACULATE CONCEPTION.

As the year advances, Catholic devotion to the Blessed Virgin is more generally and more magnificently manifested. Churches, monuments, statues, works of charity, missions, books, congresses, pilgrimages—all these testify to the filial love which Catholics cherish for her whom they regard as the New Mother of the human race. France, in spite of persecution, is everywhere honoring the beloved Madonna. One of the most touching monuments is that erected on the Breton coast to *Our Lady of the Shipwrecked*. The monumental group was dedicated by the Cardinal Archbishop of Rennes at the fatal *Point du Raz*. One of the remarkable processions in Belgium was that of 10,000 men through the streets of Tournai. It was composed of all classes—peasants, nobles, senators, deputies, priests. As many as 60,000 persons were present at the festival of Tongres. At Turin, in Italy, the Madonna was crowned with gems given by Queen Margaret, the Princesses of Savoy, and the ladies of Turin. The Duke and Duchess of Aosta received Communion during Mass with Princess Louise of Orleans.

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The Duke was accompanied by the higher military officers, and many magistrates and higher officials, some senators, and twenty-two bishops were present. The Italian chapel was solemnly inaugurated at Lourdes in October, in presence of 400 Piedmontese pilgrims. In Rome a series of solemnities of almost unparalleled splendor is announced for December. Pilgrims will be present from all quarters of the globe. In Spain, chosen land of the Immaculate Conception, a national pilgrimage is being organized for the famous shrine of Our Lady of the Pillar. There are Floral Games in her honor, and several cities have inaugurated literary competitions to celebrate her praises. Committees for popular festivals have been formed throughout Portugal. There was a national pilgrimage to Our Lady's shrine at Sameiro, which, we are told, was never surpassed in magnificence in the country. All the bishops and 300,000 people took part in it. The massive crown of gold was the gift of the nation, and three of the most precious of its 256 gems were the offering of the Queen. Lisbon will have a national temple of Our Lady, with eight of its nine altars dedicated to her. New York has crowned the statue of Our Lady of Mt. Carmel, and the Jubilee is celebrated over all the country, with perhaps less outward magnificence—as is natural—than in the old Catholic lands. The celebration in Mexico centred in Guadalupe, where Our Lady was honored with great splendor. Brazil crowned the Madonna *Aparecida*, and the Archbishop of Rio Janeiro, assisted by ten bishops, dedicated a great bronze and granite monument in honor of the Immaculate Conception. Finally, Austria was rededicated officially to the Immaculate Mother, in the name and presence of the aged Emperor, the royal family, and the Court.

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# THE READER.

*Catholic Ideals in Social Life.* By Father Cuthbert, O.S.F.C. Benziger, N. Y. Price $1.25.

Father Cuthbert's discussions of actual conditions are worth reading. The marriage trouble comes, he says, from the failure to appreciate the purpose of marriage. It is not for personal gratification but for the establishment of a nucleus of civilization. "Whether from a Christian or non-Christian point of view, marriage is always the ordering and control of a natural instinct for the purpose of realizing social unity; and in every case mere personal interest and gratification is subordinated to more unselfish ends." In that view marriage becomes a vocation and whether individual happiness is achieved or not in given instances, there is no reason for destroying the basis on which the whole superstructure of society rests. Separation may be necessary, but not divorce. The individual must suffer for the public good. That he refuses to do so at present comes from the cult of individualism and the prevalence of materialism and hedonism which teach that the satisfaction of the senses and pleasure are the ultimate goal of life.

Speaking of the "Education of Woman," Friar Cuthbert is of the opinion that "woman's intelligence is now regarded as compeer with that of man." As a general proposition this may be questioned, as may the implication in what follows that "she is no longer regarded as essentially inferior to man in the higher qualities of human nature." Since Christianity has come into the world she has never been regarded as "essentially inferior to man." In many ways she is his superior. She is differently constituted and has traits which the man lacks; just as the man possesses qualities which she is denied. If they were both exactly alike they might be united but would not be one. Intellectuality moreover is not the highest of human qualities. There are excellent topics in the book which are of great utility just at present, among others that of "The Workingman's Apostolate," in which the Franciscans have the tradition.

*The Life of Teresa of Jesus.* Written by herself. Benziger, N. Y. $2.20.

St. Teresa has always been a favorite even with Protestants, and it would be useless iteration to speak of the merits of the work. The translator has done his work commendably and there are few, if any, traces of the language from which it has been "done into English." Possibly ordinary people admire St. Teresa, because of the deliciously candid way in which she praises what she has done and shows pleasure when it succeeds, and all that without detriment to her humility as she is convinced that not she but the Lord did it. In fact the Bollandists were, shall we say, so scandalized by the laudatory titles to her chapters that they declared some admirer had written them. With that verdict the present editors disagree. Which is right *videant patres conscripti.* Why St. Teresa is sometimes represented with a doctor's cap on her head will be clear, even if one only dips into her letters. Her knowledge of things of the soul is bewildering, and the beauty of it is that she is quite conscious of the fact, but the learning has not puffed her up. Else how could she be a saint? With some of her conclusions, we are told



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however, that certain great theologians took exception. The mere publication of such books is a comfort to those who look pessimistically at the materialism which is so jubilant in its triumph in our days.

*Falaise of the Blessed Voice.* By William Stearns Davis. Macmillan, N. Y. $1.50.

Macmillan's censors must have been out playing golf when this book was allowed to pass. Here is a specimen of the English employed: "Alithe *cocked her head* that it might be at *its archest* curve should the king look about at her, before she answered the chamberlain." In another place we have "Most gallant and serene Seigneur, he began, with a due cocking of the eye." The author is singularly fond of invoking the saints in very monkish Latin. Latin assaults you at every turn, especially when some arch or "archest" villain is about to do some evil deed; the prayers and objurgations are so frequent that no doubt the proofreader was sleepy when he failed to blue-pencil: "Carissimi deligamus invocem." Theologically the author is topsy turvy. The Blessed Virgin and the other saints are constantly invoked to forgive the sins of the sinners who swarm in this book; and there are many other lapses from knowledge. On the validity of the marriage ceremony he is woefully out. The book affects to portray the youth of St. Louis of France. We trust that the hero and monarch, on whose colossal statue in the Exposition such a glowing eulogy is inscribed, was not the blooming idiot in his early days that *Falaise* makes him out to be. The scenes in which he figures are Japanese in their grotesqueness. Nor do the other characters fare better. In our days or at any time it is curious that such a caricature should be made of a king of whom Hallam says: "That excellent prince was perhaps the most eminent pattern of unswerving probity and Christian strictness of conscience that ever held the sceptre of any country. There is a peculiar beauty in his reign, because it shows the inestimable benefit which a virtuous king may confer on his people without possessing any distinguished genius. For nearly half a century that he governed France there is not the smallest want of moderation or disinterestedness in his actions, yet he raised the influence of the monarchy to a much higher point than the most ambitious of his predecessors."

The trouble with writers of the *Falaise* type is their proneness to associate piety with a feebleness of the intellectuals, and St. Louis was too good a chance to be missed.

*Saints and Festivals of the Christian Church.* By H. Pomeroy Brewster. Fred'k A. Stokes Co., N. Y.

One almost gasps with amazement in turning the pages of this book which is not written by a "Roman," a word which is the only unpleasant one that is used. St. Ignatius Loyola! St. Francis Borgia! St. Stanislaus Kostka! St. Anthony of Padua, *et. al*! Christian Saints. And the Feasts! The Immaculate Conception! Feast of the Sacred Heart! etc. And then to be told that there are "no Anglican saints." It is all delightful reading; a well told, simple, straightforward, thoroughly Catholic account of the great men and women of the Christian Church. But why does the author keep repeating the ugly refrain about "The Roman and Reformed Church." That jars on one's sensibilities and jars on one's reason. What kind of a "Reformed

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Church is it that during these three hundred years has never produced a saint? With this little exception which one can easily excuse and on the other hand might be as easily corrected, the book is a distinct surprise and a source of pleasure. We hope too it is prophetic.

*Meaning of the Idylls of the King.* By Condé B. Pallen. American Book Co., N. Y.

A little book that has at the head of it a copy of an autograph letter like the following needs no commendation.

ALDWORTH, HASLEMERE SURREY, April 4, 1885.

SIR.—I thank you for your critique on the Idyls of the King. You see further into their meaning than most of my commentators have done.

Yours faithfully,
TENNYSON.

MR. CONDE B. PALLEN,
New York City, N. Y.

It is a long cry from 1885 to 1904; and the then young author whose study of the Idylls received such a flattering recognition from the great poet himself, might well rest satisfied with his achievement. He has not done so but has on several occasions added to his study of the subject and now offers the result to the public.

*Lost Angel of a Ruined Paradise.* By the Very Rev. P. A. Sheehan, D.D. Longmans, Green & Co., New York.

It is almost a misfortune to have written a great book as Dr. Sheehan did in "My New Curate." All subsequent publications have to stand along side of it and be measured. In this case "The Lost Angel" falls far short of what one always hopes to have from the pen of one so admired, and will never give the delight that flowed incessantly from every page of the first book. The present story is cast in the form of a drama and is not at all as easy or pleasant reading as the ordinary narrative form in which the Doctor excels.

## *LITERARY NOTES.*

As Zola died about two years ago, and as the Dreyfus case, in which the novelist so skillfully advertised himself has been resurrected, a "Life" of the great defiler, in the natural order of events is at hand. The connection is not very close but anything will do for the purpose of launching a book. Ernest Alfred Vizetelly is responsible for the launching. His book informs the anxious readers that Zola was five feet seven inches high, that he wore his hair in a certain fashion; that his legs had a certain proportion to his trunk, and that there were peculiarities about his nasal organ. His lapses in morality are enumerated and a certain psychological condition put forward in explanation though not in excuse. The author does not seem to want any excuse, and many distinguished sinners are adduced who were as guilty as Zola. All of which the *Athenæum* considers "not very judicious"; and while acknowledging Vizetelly's love for his subject begs a little breathing-space to catch up with all the virtues that Zola is adjudged to possess. Zola was born in Paris in 1840, of an Italian father and French mother; but, in spite of this admixture of bloods which tingle with liveliness, was morose. Nor did his living in Sunny Provence avail to brighten his disposition. Some

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psychological explanation is in order, but none is given. It would not be hard to find one.

He began by being a clerk at Hachette's, then took to writing, and for some years was down at the heels. His first "hit" was Therèse Raquin, which "is a powerful, if morbid, novel." It was a *Roman naturaliste,* but he is not the founder of that bad school of novel writing. The credit, if there be any, is Balzac's. His greatest and best known work is the Rougon-Macquart series, the least said about which the better; only as is remarked "in them Zola revealed himself as somewhat of a goose." He fancied that the nasty things he saw when he came out of poverty and seclusion was the normal condition of society; which is far from being the case. He was like the king of England, says Vizetelly's critic, who found out that Cape Breton was an island, and wanted to tell every one about it. Everybody knew. So everybody knew that there were bad men and women in France, but only Zola wanted to tell all he knew or thought about them. That is the genesis of his offensive contributions to literature.

It is scarcely fair to say that Vizetelly has written a "Life of Zola," for of the five hundred pages, two hundred are taken up with the Vizetelly law-suits and a plea besides that Zola was not wicked, or indecent, or gross. About that the public has made up its mind. Unfortunately the evil that men do live after them and there is a horde of imitators with more than Zola's foulness and none of his talent.

The *London Times* has a criticism of Wilfrid Ward's "Life of Aubrey de Vere," in which the writer expresses his surprise that "the religious world is not more conscious and more proud of Aubrey de Vere as a poet. He was not a Wordsworth, and not a Coleridge, but if some one would make a careful anthology of his sonnets, his lyrics and his legendary poems, it would be found worthy to rank, at least, with "The Christian Year." In that judgment anyone who knows aught of Aubrey de Vere will heartily concur. The "newspaper man" who writes the criticism records with a sigh that De Vere wrote many long and elaborate letters, but then he belonged to a class scarcely existing to-day, viz., one which was not encumbered with the bonds of a profession, whose time was not consumed in giving lectures, in writing for the press, or preparing volumes by which they have to live. His two ways of expressing his thoughts were his poems and his letters, and both were delightful channels. He was a convert to the faith, ventured a little into politics from which he made haste to withdraw, and then lived to a green old age in the closest friendship with all that England had of literary eminence.

While Justin McCarthy is telling authors how to write novels J. E. C. Welldon (a most comforting name) is telling the preachers how to preach sermons. It is in the *Nineteenth Century* the interesting article may be found, and though written mostly for parsons will be very serviceable for priests. Most congregations dislike sermons and for being compelled to sit under the preacher in the church often revenge themselves by sitting on him outside. Yet they like to dislike them, for it gives them a chance to condemn. Nevertheless they ought to be kind to the preacher. His task is a difficult one, for whereas good speaking is rare, good preaching is rarer. Sermons are always on the same themes, while a statesman or a lawyer has always something new. Moreover not selected ones but every clergyman is

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supposed to preach, an innovation we are told, since the Reformation. Again humor is debarred from sermons. No interruptions are allowed; which for public speakers is a great help; and besides to speak for an hour to an audience which is not allowed to make any sign of approval or disapproval would "stump" many a practiced public speaker. Sermons of the good old Presbyterian stamp that delighted the heart of the Scots in old times, with twenty-six or seventy-two points are no longer possible, and sermons are short. A preacher, according to the writer, should write out his sermons; for extempore, like long preaching, is apt to be a form of conceit. Origen was an extempore speaker but he began when he was sixty and then it was an innovation. A preacher who possesses the fatal power of droning on with unfinished sentences and undeveloped arguments is an enemy of the Church. "How men," said South, "should thus come to make a salvation of an immortal soul with such slight extempore business I cannot understand." Though sermons should be written they need not and generally should not be read. Ostentatious art is fatal. What tells best is when a speaker is like Massillon, unable to refrain from uttering the truth which fills his soul and which finally bursts like a flame from his lips.

Affected superiority to the congregation is out of place, especially now when every one thinks he knows as much as any one else. So too it is not only a grave mistake but a crime to indulge in Biblical criticism. Politics likewise will only produce dissension; and art, literature, and science, are all departures from the example of Christ who had something more valuable to give men's souls. There are 100,000 sermons preached every Sunday in the United Kingdom. The writer asks: what is the result of it all? To sum up, a man

> "Should preach as never sure to preach again
> And as a dying man to dying men."

Lafcadio Hearn, whose portrait, wild eyed and staring, suggests an abnormal condition of mind, informs the world in one of his posthumous works that no one can understand Japan unless acquainted with its religion. He himself became a Shintoist or a Buddhist; perhaps both. Half Greek and half Irish, brought up in the United States, baptized a Catholic, he added to his psychological complications by becoming an out and out Japanese; marrying a Japanese wife and living and dying in the delicious atmosphere of every exquisite and delicate virtue and trait, which according to him, distinguishes every mother's son of them in the Land of the Chrysanthemum. The basic religious belief there, is the worship of ancestors who upon their demise become the protecting or disturbing deities who govern the world; their attitude depending on the respectful or neglectful attitude of their descendants. If he is right, the old Jesuits were wrong in declaring that ancestor worship, as understood in their days, was not reprehensible. Perhaps it has shifted since then. At any rate he characterizes their attempt to convert the Japanese as one of the worst perils Japan ever encountered. Poor fellows! Had they succeeded, Mr. Lafcadio Hearn would not have had the chance to achieve his present curious notoriety. Logically also he condemns present missionary efforts and predicts more Boxer uprisings, though the Boxer business was carried on in China not in Japan. Perhaps he meant it would be transferred to the country he went mad about.

According to a native and not imported Japanese authority whom Mr. Stead has induced to write, the prevailing and influential code of ethics in

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that country is called Bushido, which is something like our ancient chivalry, and may be summed up as the cult of manliness or the manly virtues. There is no supernatural element in it. It is the religion of the Samurai, and is sometimes called Samuraism, viz., the religion of the gentleman, and is not possessed but only shared in by the other classes, least of all by the merchant, which may account for the trickiness and untrustworthiness Japanese traders are said to be prone to. Buddhism we are told "has lost the earnest striving for which it was once conspicuous and has descended into gross materialism." According to him ancestor-worship is three fold that of the ancestral Mikado, which looks like personal worship of that dignitary, the clan or local ancestor, and the family ancestor. Buddhism primarily was antagonistic to ancestor-worship, but finally yielded to the popular craze. It was propagated in Japan by women, unwisely for them, for it gradually submerged them, enforcing especially their subservience to men in what is called "The Three Obediences": obedience to parents when unmarried, obedience to husbands afterwards, and obedience to children when old. There have been some distinguished women in Japanese history, but the character and extent of their education have been continually fluctuating. They have a Woman's University at present in Tokio where there are a thousand students.

Some of Renan's letters are being published. One about Rome is very curious. He entered the city with hate in his heart. Gradually he was mollified. "The city is an enchantress," he writes; "it slumbers and seems exhausted; in these churches that one encounters, at every step, there is a tranquillity, a fascination almost supernatural. Would you believe it? I am wholly changed. I came into this country strangely prejudiced against the religion of the South. Rome represented for me the perversion of the religious instinct. I expected to laugh at my ease at the foolery of the Gesù, and the superstitions of the country. Well! old friends! the Madonnas have vanquished me. I have found in this people, in its faith, in its civilization, a grandeur, poetry, ideality, which are incomparable." The barefooted ragged Capuchins quite take his fancy. He had spoken of them before as "the degraded Capuchin mendicants." "But this villainous black troop with proud mien and disdainful visage, these pupils of the Roman college, these future intriguers—do not speak to me of them." He evidently recognized his enemies.

Major Hume, in the "Courtships of Queen Elizabeth" affirms that "all the shadowy tales about Elizabeth's bad behavior, which are to be found in contemporary documents, may be set down as the products of Jesuit malice or irresponsible slander."

The Arthur Clarke Co. announces the "Life, Letters and Travels of Father Pierre-Jean de Smet, S.J.," edited from the original unpublished manuscript Journals and Letter Books and from his Printed Works, with Historical, Geographical, Ethnological and other Notes. It is to be printed with maps and illustrations, and is to be in four volumes, 8vo., and will contain over 1,600 pages. A work of such a nature will be of absorbing interest apart from the scientific value it possesses.

Ever since Waldseemüller's map made its appearance, which was a year or so ago, thanks to Father Fischer's fumbling in an old baronial garret, an ever increasing interest has been shown in the name America. It was on that map

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that it was first written to designate our part of the world. A writer in the *New York Tribune* is of the opinion that the radical signification of the world not only designates but describes our section of the country, and justifies the application of the name especially to the United States. Nor is the writer facetious. America is derived, he tells us, from the Gothic. There was a Gothic kingdom once, extending from the Black to the Baltic Sea. It was called Amala and meant something like strenuous or words to that effect. Amalreik then appeared; *reik* meaning the same as *Amala;* so we acquired strenuosity to the second degree. As the Goths went south in their journeys which were not for pleasure, the Latins took hold of the word and made it Amalric or Amaury. One conspicuous bearer of the name was Simon de Montfort, who was not a Goth though he slaughtered the Vaudois. After a while Amalric, by an interchange of letters or by an adaptation to unstrenuous Italian lips, became Amarric and finally Amerrigo or Amerigo with the accent on the penultimate, but with true Gothic destructiveness we call ourselves Américans instead of Americans. The writer thinks it fortunate we are not Columbia or the Land of the Dove. He does not say so but it might have precluded all claim to be the land of the American Eagle. All this is interesting but it is going far afield to prove a point.

Extremely interesting and scholarly was the address delivered by Mr. Paul Bakewell, President of the Alumni Association of St. Louis University, at Festival Hall, World's Fair Grounds, on the occasion of the celebration of the Diamond Jubilee of the St. Louis University, October 18, 1904. It was a sketch of the life of his Alma Mater and of her system of teaching. The latter part was mainly drawn, as the distinguished speaker informed his hearers, from the writings of "Father Prout" who, for some reason or another, is coming again very prominently into public notice. The address merits being read. It was a novel way of presenting a well worn subject.

Catholics will be delighted to read this judgment of the ***Athenæum*** on their saintly poet Crashaw.

"Crashaw even now is a literary luxury, caviare to the general reader. To enjoy him needs sympathy and love of poetry for its own sake. One must be able to appreciate extreme research of language, a lavish and loving richness. One must enjoy the nimble and lightning-like fancy without confounding it with affectation. The man who is wholly enamored of "simplicity," meaning thereby direct and restrained expression, will recoil from Crashaw. Yet Crashaw is truly simple in spirit; his opulent turns of fancy have the ardent sincerity of a child; his faults of taste come from ardor overshooting its mark, not from ingenuity falling short of it. Those who can pardon everything to fiery sincerity, and are intolerant only to coldness, to lack of earnest impulse, will be to Crashaw's faults a little blind and very kind to his virtues. For they deserve it. Yet he overflows, be it confessed, with exasperating faults, conceits of the most extravagant kind. He is no poet for the well regulated apostle of correctness. One must search through mounds of such things to come at the beauty. But they are the errors of a rich soil, not the barren dreariness of the uninspired. Crashaw is never uninspired; he only exceeds in the hot bravery of his inspirations. And his beauty is so beautiful! He burns and soars, he flames and glances with color like a humming bird. His music is exquisite and original as his substance and diction. Nor, despite

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his faults, is he less than a fine artist though not an implacable artist. His diction is marvellously close and felicitous. It thrills and surprises. Some of the little poems (such as the epitaphs) are finished and delicately turned to the last degree. The triumphant ardor of the longer poems, as the 'St. Teresa,' is memorable. And now and again are unexpected turns of the fondest sweetness, like a child's caress. He is purely religious; he has not Herbert's homely humanity; his poetry is always on the wing, and does not alight; specialized and quintessential poetry, not for all men. But by the few once found, he is never again let go. This is verse of roses and raptures, but the roses are not from an earthly Paradise."

What more can one want of praise than that?

## SCIENCE.

*The Economic Value of the Bobwhite.*—Dr. Sylvester Judd, of the Biological Survey, has contributed to the latest Agricultural Report an interesting article on the Bobwhite.

The name "bobwhite," derived from a fancied resemblance to this word in the familiar utterance of the bird, is adopted by many writers because of the inaccuracy of the two names by which the species is usually known, *quail* in the North and West, and *partridge* in the South. The name "quail" properly belongs to a smaller migratory bird of different genus, found in the Old World, the quail of the Bible history; while "partridge," in New England, universally applied to the ruffed grouse, is strictly the name of another Old World genus, though also used to designate the group to which bobwhites, quail, partridges and other closely related birds belong. The bobwhite ranges from Southern Maine to the Gulf of Mexico and as far west as South Dakota and Eastern Colorado.

In three ways the bobwhite is of strictly economic importance: as a food, as an object of sport and as a destroyer of noxious seeds and insects.

Its money value as a food may be estimated from the fact that it is the most popular of game birds and one of the most desirable of table luxuries. Countless numbers pass through the markets every year; a single Washington dealer, in 1902, sold 100,000 birds. Their price has risen from 12 cents per dozen, in 1810, to $4 and $5 for the same number at the present time.

As an object of sport, the autumn-colored bird keeps a large amount of money in circulation. Some 300,000 sportsmen seek it every fall with gun and dog; and this means a considerable expenditure in powder and shot, in fees to the State or to the owners of good shooting lands, and in the cost and keep of valuable dogs.

But especially does the economic value of the bobwhite stand out when we consider the bird as a destroyer of hurtful weeds and insects. To determine this a study of the bobwhite was undertaken by means of field observations, experiments with captive birds and examination of the contents of crops and stomachs in the laboratory.

The results may be thus summed up: The bobwhite is probably the most useful abundant species on the farm; it is one of the most nearly omnivorous birds, consuming large quantities of weed seeds and destroying many of the worst insect pests with which the farmer has to contend, and yet it does not injure grain, fruit or any other crop.

In the investigation 800 stomachs were examined, collected in every month

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of the year, though mostly in the hunting season, and obtained from twenty-one States.

The bobwhite is noted for the great variety of its food, which changes in character with the season, the greatest proportion of animal matter being taken in late spring and early summer. The food for the year as a whole, estimated from the analysis of the stomach contents, and calculated by volume, is divided thus: animal matter 14.93 per cent., vegetable matter 85.07 per cent.

The bobwhite is preeminently a seed eater; one bird taken at Kinsale, Va., was discovered to have eaten for its Christmas dinner 10,000 seeds of the pigweed, one of the most abundant and obnoxious garden pests.

In the State of Virginia, it is safe to assume that from September 1 to April 30, the season when the largest proportion of weed seed is consumed by birds, there are four bobwhites to the square mile or 169,800 in the whole State. The crop of each of these birds will hold half an ounce of seed, and as at each of the two daily meals weed seed constitutes at least half the contents of the crop, a half ounce daily is consumed by each bird. On this very conservative estimate, the total consumption of weed seed by bobwhites in Virginia, during the eight months mentioned, amounts to 573 tons.

Enormous amounts of insects are eaten especially during breeding time, and insects that are particularly injurious, the boll weevil, the potato beetle, the boll worm, the chinch bug and the Rocky Mountain locust.

The author concludes his enthusiastically written paper by urging "the Audubon societies which cherish the bird for the pleasure it brings to eye and ear; the sportsman who loves the whirr of its brown wings bursting from the stubble; and the farmer, whose enemies it destroys and whose resources it enriches, to work together to secure for its preservation, laws adequate and generally enforced."

*The Indian Summer.*—Those who spend their autumns, from choice or necessity, in the cool, calm peace of country places, will appreciate the remarks of the *Scientific American,* November 12, on the fifth season, the Indian summer.

"Beginning about the middle of October it is often prolonged into December. Its characteristics are a calm, soft, hazy atmosphere, through which, day after day, the sun shorn of its beams rises and sets like a sphere of copper or gold according to each beholder's degree of poetic perception."

The "smokiness" and increased warmth, formerly attributed to forest fires, are now known to come from the annual formation of what has been termed the "Aerial Gulf Stream," or "vapor plane." This high current generated in equatorial seas by ascending masses of vapor-laden air, flows northward through the upper atmosphere, descending towards the earth as it journeys on to the polar circle. This blanket of water-vapor, thus providentially spread, is extremely efficient in absorbing heat during the day and in arresting during night the rapid radiation of the warmth received by the earth from the sun.

This season is well defined in England and it is peculiar also to Central Europe. In the Old World as in the New, it is characterized by dry fogs, a glowing sky, absence of heavy rain, and mild temperature.

In different localities it is known by the names of various saints and religious festivals all of which are celebrated in the autumn months. In England its early name was All Hallows' summer; in Wales and Belgium

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it is known as St. Michael's summer; in Germany as St. Gall's; in Bohemia as St. Wenceslaus'; in Sweden as St. Bridget's; in Lombardy as Teresa's and in France as St. Martin's summer. It is not clear at all why we call the season "Indian summer"; the *Scientific American* gives a logical reason, but, as with many other terms of historic origin, the logical reason is *post factum*.

*Is Alcohol a Food?*—This much-vexed question is again placed before the public in a late number of *The Lancet*, one of the leading London medical journals, in connection with the recent work of Dr. Beebe, assistant in the Physiological Department at Yale.

According to the English writer, the American nation is, comparatively speaking, a nation of water-drinkers; the prohibition laws in many States are an indication of the power that the teetotalers wield here. "Now enthusiasts are much to be respected, but are proverbially unwise and when in power they are apt to be tyrannical. There was no exception to the rule in this case. School-teachers throughout the country were compelled to devote a certain amount of time to instructing their pupils on the dangers of alcohol and were compelled to use only such text-books as denied that it had any virtues as well."

"The statement that alcohol has no food value was preached as gospel truth and the prohibition placed upon liberty of opinion was naturally resented by independent thinkers and ultimately led to the formation of what was called the Committee of Fifty. This committee included the most able of the public and scientific men of the country (the United States) who decided to meet the despotic action of the ruling powers by a searching inquiry into the action of alcohol on metabolic processes."

The investigation was carried out in Prof. Atwater's laboratory and the published results have brought conviction to all except those who do not understand the nature of evidences. These publications do not attempt to minimize the evil effects of the excessive use of alcohol, they place due importance on its therapeutic value and they have shown that in a certain sense it is a true food material, for with moderate doses not more than two per cent. it leaves the body unchanged, the remainder being ultimately oxidized to water and carbonic acid.

Dr. W. H. Goddard, an English investigator, has quite recently published a report of his work in this same line. His experiments, made for many years on dogs, fully confirm the conclusions of the American workers in reference to human beings. He finds that with moderate doses about 95 per cent. of the alcohol administered is made use of as food. But with increasing quantities this number is reduced; and in the final experiments, when the dose was pushed to excess, nearly 50 per cent. of the drug was excreted unchanged or in the form of imperfectly burnt products.

Dr. Goddard's conclusions coincide with the verdict of common experience and common sense; that beyond certain limits the poisonous action of alcohol more than counter-balances its food value.

Dr. Beebe grants that alcohol has been proved to be a food in the sense that when used in small quantities the energy from its oxidation may be available for some of the body's needs; but he also says that if at the same time it interferes with the normal activity of a most important organ, the liver for instance, its food value may be negatived by its toxic effect, even when it is used in moderation. This last point is the subject of his present study.

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*Cold-Storage Food.*—Dr. Wiley, the government chemist at the head of the food-adulteration inquiry, has now turned his attention to the investigation of cold-storage foods. The jury to whom the inquest is to be intrusted is to be supplied with foods which have been for a long time in the refrigerating plant at West Point.

According to a Washington despatch, November 12, Dr. Wiley says that in testing cold-storage food, chemical analysis must be relegated to the rear. "The sense of taste alone can guide the expert in cold-storage products. Therefore I have made up my mind to be one of the jury of experience to sit in judgment upon the cold-storage food."

"What we want is a man with a delicate memory, a man who, when he takes his first bite of beefsteak that has been in the ammonia tank for three years, has an overpowering gift of remembrance which will carry him back retrospectively to an occasion when he sat down to a juicy, done-to-perfection tenderloin."

In a lecture before the students of the College of the City of New York, November 18, Dr. Wiley spoke of his work on foods during the last three years. He called attention to the fact that the great bulk of foods is now obtained from outside manufacturers, instead of being made by housewives as was done fifty years ago. This alone should call for a closer scrutiny of what comes to the table.

The results of his inquiry seem to indicate an almost wholesale adulteration of foods and drugs, surely in this country and most probably in other lands as well. Besides the bodily injury consequent on the use of such food-stuffs, Dr. Wiley insists on the great damage to the moral sense of the country from such widespread dishonesty.

"Do you wonder in a country in which a young man is reared where the people countenance the adulteration of foods and the fraud of selling these goods, where he learns that any method of making money is not frowned upon, that in after life he becomes a defaulter in a big banking institution. It is no wonder to me. His education unconsciously has been along those lines. He wants to make money and his method is little different from that of the dishonest manufacturer."

*Weather Forecasting.*—One of the German weather monthlies, *Das Wetter,* mentions a new method of forecasting. F. Bock, of Babenhausen, having made, for some time, observations on the humming of telegraph and telephone wires, has at last been able to connect the musical notes with the weather conditions, present and to come, and to lay down some rules for forecasting.

The best observing times seem to be 11 A. M. and 6 P. M. Taking as a guide the official weather prophecies for the district in which the observer is situated, the local forecasts, based on the humming, have proved quite successful. These observations, we presume, would be made with difficulty in cities and large towns.

*The Kelep.*—The Guatemalan ant, the expected protector of the Texas cotton crop, is now going into winter quarters, and the possibility of its awakening with the Spring, in fighting form, is discussed in a letter to *Science,* September 30, by Dr. W. M. Wheeler, of the American Museum of Natural History.

Dr. Wheeler's opinion in this matter should have great weight, for he has

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had rather exceptional opportunities, in Texas, Florida, Mexico and the Bahamas, of studying the habits of a number of species belonging to the same natural sub-family as the Kelep.

This study has convinced him that the attempt to establish the ant in Texas, will prove to be about as successful and profitable as an attempt "to acclimatize in the same State some rare Central American orchid, the South African secretary-bird or the Australian wombat."

This is not an encouraging outlook; still the experiment should be carried out, for even if it be a failure from a purely economic standpoint, it may be of considerable, though negative, scientific value.

Besides the unfavorable physical conditions in Texas and the other southern States, it is certain that the Kelep will have to reckon with the ant fauna already existing in those regions; and in no State of the Union are the ants so extensive and so formidable as in Texas.

According to Prof. Herrera, of Mexico, there exists another species of ant hostile to the boll-weevil. As it occurs in Colorado and in part of Texas (though not in the cotton belt), it might prove a better subject for experimentation than the Kelep.

*Artificial Cotton.*—Artificial cotton is now prepared in France from the cellulose of the fir tree. The wood, free from bark and knots, is reduced by mechanical and chemical processes to a pulp, similar to that used in paper making. The purified pulp is bleached, washed and dried, the product being a nearly pure cellulose.

The cellulose then is heated, under pressure, with a mixture of zinc chloride and aqua regia, to which is added a little castor oil, casein and gelatine. The resulting thick, smooth white paste is forced through a kind of draw-plate, the size of the opening determining the diameter of the thread.

By subsequent treatment with sodium carbonate and ammonia water, the thread is freed from acid and its constituents are rendered insoluble. After washing in cold water and drying, the finished product is said to be quite strong and pliable.

*Kapok.*—The U. S. Consul-General of London, England, makes mention, in his July report, of a very curious and interesting vegetable substance, called Kapok, collected in the Dutch Indies. It is a sort of yellow silky fibre which enwraps the seed-pods of the *Eriodendron*, a tree of moderate height.

It is impossible to spin or weave the fibre, but if it be well dried it makes delightfully soft mattresses and cushions. Its most striking property, however, is an exceeding buoyancy; in this regard it greatly surpasses cork, as it will support in water thirty-five times its own weight.

Kapok, it is said, never decays, and as it loses scarcely anything of its buoyancy, even after eighteen hours' immersion, it seems to be the ideal substance for life-preservers, especially if made up in the shape of mattresses and pillows. Ten and one-half ounces suffice for one life-preserver, and one small mattress sustained several men.

Amsterdam receives over 1,000 pounds of this substance every year, and surely increased demand will develop the supply.

*Oysters and Infectious Disease.*—Time and again have oysters been accused, and apparently with foundation, of being instrumental in the spread of typhoid fever and other diseases of a like nature.

The *Journal Officiel* of Paris in the name of the Sea-Fishery Commission,

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appointed by the Secretary of the French Navy, now publishes the report of Prof. Alfred Giard, who clears the oyster of all charges and expressly declares that it may be eaten at all seasons with perfect security, as it cannot transmit any disease to human beings.

The daring lover of the oyster may be willing to accept this report as it stands, but we think the medical fraternity has learned to be rather cautious of dogmatic general statements.

*The Earth Currents.*—According to the *Electrical Review,* Mr. Emil Guarini, well known for his studies in electricity, has developed a new theory to account for the earth currents.

It is well known that there are in the earth electrical currents of almost fixed direction and of varying intensity. Many theories have been constructed to account for their existence; the influence of the wind, aurora borealis, rain, storms, electrochemical effects. But of these none, in Mr. Guarini's opinion, accounts for the fixity of direction.

For a constant effect cannot be due to causes as variable and intermittent as those referred to. Those atmospheric phenomena may produce, some by friction, others by induction, variations of potential at certain places. These potential fluctuations would account for the varying intensity and probably for the slight variations in direction of the earth currents. The earth current itself must be a cosmic effect, it must be ascribed to the interaction of earth and sun.

We know that when the dynamo armature, a set of copper coils, is whirled in the field of a magnet, that is, in a space through which the magnetic influence is exerted, a current is produced in the armature. Now the earth is a huge armature revolving in the magnetic field of the sun. That the earth feels in some way the magnetic influence of the sun is now regarded by astronomers as definitely proved.

By its rotation, then, the earth should possess a current or a set of currents, which, apart from local or temporary disturbances, should be reasonably steady in direction. Late observations seem to fit in with this idea. Mr. Guarini believes fully in Ampere's suggestion that the magnetic needle derives its fixity of direction from the earth currents.

*Blue Light as an Anæsthetic.*—The blue light fad of some years ago may be revived, if there be any truth in a report from Geneva which we give on the authority of the *Electrical World and Engineer.* It is stated that Professors Redard and Emery have discovered a new anæsthetic for use in dentistry.

Experiments, to learn the effect of colored lights upon the nerves, revealed that blue light is extraordinarily soothing. A patient was put in a dark room and his eyes were exposed to a 16-c.p. blue light for three minutes. This caused him to lose the sense of pain and the tooth was then extracted without the use of ether or chloroform, the patient feeling no inconvenience whatever.

## *EDUCATION.*

The niggardliness which even old Horace complained of with regard to the compensation given to teachers apparently still obtains in some places, though money is lavished on buildings. Thus it is said that the efforts of the British Government to obtain suitable candidates from the universities for commissions in the army, are being supported by London University in a manner which is as ingenious as it is economical.

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The university has offered a salary of £100 per annum for a professor of tactics, strategy and military history.

As it takes half a lifetime to master these subjects, the sum offered for the services of an expert is the subject of much curious comment.

The university is also making the following munificent offers:

For an instructor in military engineering and military topography—£100 per annum.

For an instructor in military law and administration—£50 per annum.

One professor has written stating that the market value of the services required, for which the gross sum of £250 is offered, is not less than £2,000.

Another has offered to teach the whole gamut of military education for £5,000 per annum, and find all the instructors necessary.

In Germany the professors are the best paid men of their class, and in America a teacher of strategy of the first rank is valued at £1,000 per annum.

In the United States more than 16,000,000 pupils, or 20.04 per cent. of the entire population, were enrolled in the common schools of the country in the fiscal year ended June 30, 1904. The total school enrollment for the year, including public and private, elementary, secondary and higher education, was 17,539,478 pupils, and to this there should be an addition made for evening schools, business schools, private kindergartens, Indian schools, State schools for defectives, orphans, etc., 648,440, making a grand total of 18,187,918.

The average daily attendance for 1903 was 11,054,502, the same being 69.2 per cent. of the total number enrolled. This is the largest average attendance on the number enrolled ever reported in the United States.

Women are rapidly supplanting men as school teachers. Male teachers formed nearly 39 per cent. of the entire number in 1870, and nearly 43 per cent. in 1880, but only 34 per cent. in 1890, and only 26 per cent. in 1903.

The average monthly wages of teachers for 1903 was $49.98 for males and $40.51 for females, a slight increase over the previous year.

Richard Mulcaster is called by James Oliphant, in a recent work, the Father of English Pedagogy. "Not quite accurate," says the *Spectator*, for "in the first place he owes much to Erasmus who promoted the public school system in England, and secondly, John Holt a century before might claim the title as might William Lilly "whose lessons to his scholars teaching them good manners" is a monument to the educational efforts of late Pre-Reformation days. Mulcaster, it may be noted, owed something to the Spaniard, Ludovicus Vives.

The Diocese of Rochester is now provided with a preparatory seminary, St. Andrew's, of which Rev. M. J. Nolan, D.D., is the first president. The Apostolic Delegate officiated at its dedication.

Mother Catharine Drexel, Superioress of the Sisters of the Blessed Sacrament, by the endowment of a college in Mexico, will soon extend the benefits of higher education to Mexican Indian youths.

At the Lutheran Synod of New York and New England, a plea was made for the preservation of the denominational college. One of the speakers said: "The State University can never take the place of the school under the auspices of our own Church. Stop sending your sons to other institutions. Send them first to our Lutheran Colleges, and then, if you will and they wish

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it, give them the benefit of a post-graduate course in the big university or the technical school; but if you love your church, don't send them till they have been trained in the church school."

In the last report of the United States Commissioner of Education the question of illiteracy is treated at some length.

The census shows that in June, 1900, there were in the United States 2,326,000 men of voting age, twenty-one and upward, who were unable to read and write. This was nearly 11 per cent. of the total number, which was 21,330,000.

In a country whose government is determined by popular suffrage, these figures can hardly be regarded with satisfaction. The voter ought to be intelligent. He should have some understanding of the Government whose policy he is to shape, and of the men whom he is to assist in elevating to office. Who will argue that the man who has never read a line of American history or familiarized himself with any great question of statesmanship, or even spelled out the headlines of a newspaper, is competent to cast a ballot? Yet one ballot in every ten is probably cast by such a voter.

Who are these illiterates, and where are they? Many are of the negro race—977,000; but more are white—1,254,000. In 1870 the greater number were negroes, 838,000 to 748,000 white, an excess of 90,000. Thirty years have changed this, and now the white illiterates outnumber the negro by 277,000.

Of the white illiterates a large number are foreign-born, 565,000; but the number of native-born is 688,000, or 113,000 more than the foreign-born illiterates. It appears also that the percentage of illiterates among the native-born sons of native parents is nearly three times as great as among the native-born of foreign parents. With the former it is 5.8 per cent.; with the latter two per cent., indicating that our schools are accomplishing their purpose better for the children of immigrants than for our own American families.

The United States has 10,569,743 white men of voting age of native parentage. Of these 2,760,103 are in the North Atlantic division, 1,466,826 in the South Atlantic, 2,055,858 in the South Central, 3,656,293 in the North Central, and 630,663 in the Western. The number of these who cannot read and write is, for the whole country, 618,606, or 5.9 per cent.: for the North Atlantic division, 57,767, or 2.1 per cent.; for the South Atlantic, 178,564, or 12.2 per cent.; for the South Central, 237,239, or 11.5 per cent.; for the North Central, 127,480, or 3.5 per cent., and for the Western, 17.556, or 2.8 per cent. If now the two Southern divisions are combined, it will be found that they contain together 3,522,684 men of voting age of the class named, or about one-third of the whole, and 415,803 who cannot read and write, which is nearly two-thirds of the illiteracy of the whole country. In other words, it will be found that the per cent. of such illiterates in the North and West is 2.9, and the South 11.8, four times as great in the South as in the rest of the country.

## *SOCIOLOGY.*

In an article of the *Etudes* of October 20, 1904, entitled "German Catholics in the Nineteenth Century," it is asserted that the Church of Germany has lost within the century more than a million souls on account of mixed marriages. In Prussia especially the number is constantly increasing. Much

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jubilation was indulged in some time ago about the increase of Catholics in certain centres, as in Berlin for instance, but unfortunately there is a greater increase of Protestants in the same localities. It is a matter of commerce not of conversions.

Writers who have heretofore revelled in the work of showing how backward and poverty stricken Catholic countries are when compared with their Protestant rivals and who have been regarding worldly prosperity as a mark of divine approval will, if they are logical, which they rarely are, now change their note. England has always been regarded as the shining example of what the Lord does for those who break loose from Rome. But the newspapers are telling us that it is estimated that the army of the unemployed in London exceeds half a million persons and their families. All the poorhouses are crowded as never before. In the provincial cities the same conditions prevail.

In Palermo, Sicily, a single firm had recently succeeded in cornering all the bread-stuffs to such an extent that common bread could be purchased only at five cents a pound. To prevent this extortion the municipality organized a system of public bakeries and in 1903 succeeded in turning out 20,000 pounds of bread a day. This was a small beginning in a city which has 365,000 inhabitants, and consumed daily 260,000 pounds of bread and 110,000 pounds of maccaroni. Nevertheless the good results were immediately felt. At present the public ovens turn out 44,000 pounds of bread a day, *i.e.*, about one-sixth of the daily consumption. The net result was to cut down the price to one cent a pound. The city is now starting a flour mill and another bakery, which will produce an additional 26,000 pounds of bread a day, besides pastes. Thus monopolies inevitably compel State-Socialism.

The French Socialists are split up into four principal groups: the Independents, Broussists, Allemanists, and Independent Departmental Federists. A short time ago they were already in three divisions: The Workingman's Revolutionary Socialists; the French Social Party; and the Socialist Party of France. In 1879 the Collectivist programme was broached for the first time in France. They all hold numberless congresses. Between 1899 and 1903 there were six. In the Congress of 1903 the great question was: Can a Socialist hold public office? Millerand, who was then the offender, was saved from condemnation by Jaurès. But in the Congress just held, Bebel and Guesde prevailed and the question was decided in the negative by twenty-seven votes against three. Ten members refused to vote. It is easy to grasp what the Collectivists are after, viz., the appropriation of all instruments of production. But the other groups are so mixed up in their plans and so contradictory and present them designedly in so many different ways to different classes of people for the sake of deception, that it is almost impossible to attack them without being accused of ignorance or of misrepresentation.

Dr. Rainsford, the Rector of St. George's, New York, is of the opinion that it is not worth while attempting to convert the Italians. He might have arrived at that conclusion without the costly experiments his church has indulged in, especially as on another occasion he informed the public that out of a very large Sunday-school class of rich men's children, not Italians, he dis-

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covered that not one child in twenty knew the meaning of the cross on the top of the church. We have heard of other rich men's children who asked: "who was that man on the cross?"

## Books Received.

*The Philippine Islands.* By Blair and Robertson. Vols. xvi, xvii, xviii, xix. The Arthur Clark Co., Cleveland, O.

*Ecclesiastical Records of the State of New York.* Published by the State. Vols. iii, iv.

*De Poets Ecclesiasticis.* H. Nolden, S.J., Innsbruck.

*Staatslexicon.* Fünster Band. Herder, Freiburg.

*Private and Charitable Institutions in the City of New York.* Department of Finance.

*Dodge's Elementary Geography.* Rand, McNally & Co., N. Y.

*Report of the Superior Council of the Society of St. Vincent de Paul.* New York.

*Pauper Factories.* Press of the Immaculate Conception, N. Y.

*Elementary Wood-working.* By Edwin W. Foster. Ginn & Co., N. Y.

*Sportsman Joe.* By Edwin Sandys. Macmillan Co., N. Y. $1.50.

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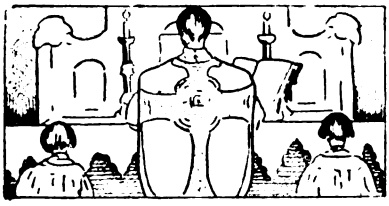

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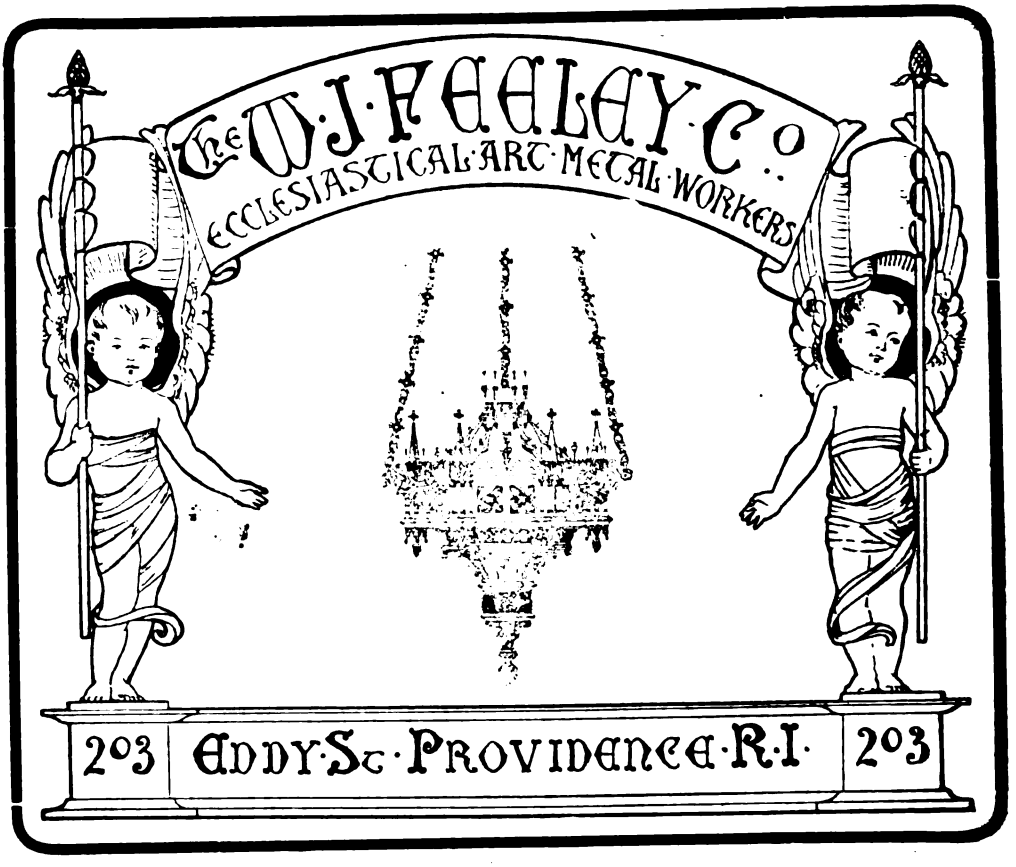


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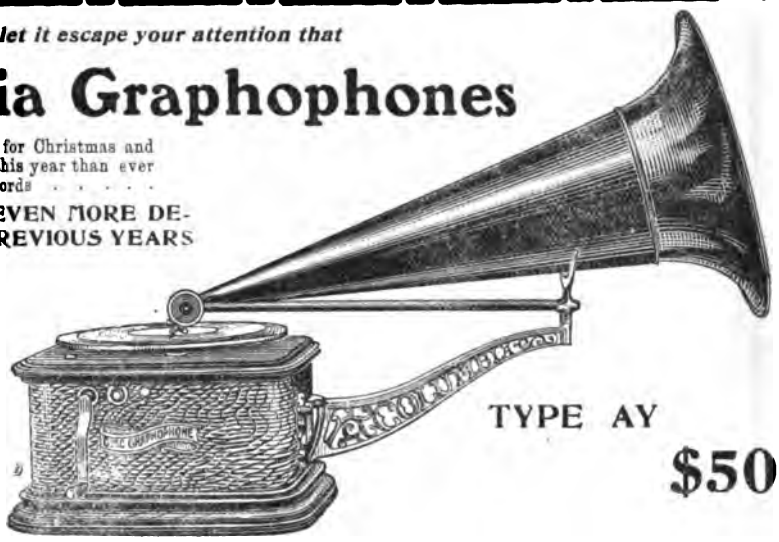

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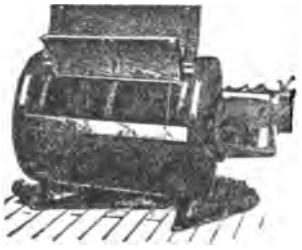

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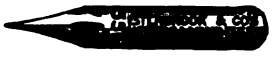

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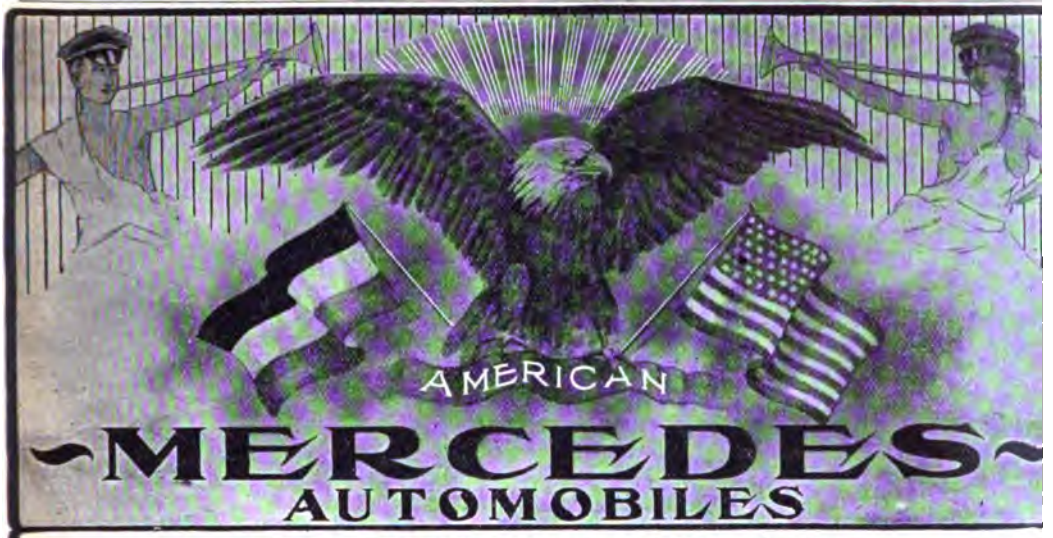


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Price . . . . $3.25 each

No. 3278
Length, 1½ inches
Price . . . . $3.00 each

No. 3279
Length, 1¼ inches
Price . . . . $2.75 each

Ours is not only one of the largest and best equipped Department Stores in the United States, but is also the only Great Department Store in the country operated under Catholic management. For obvious reasons our assortments of Dry Goods and other lines suitable for the requirements of Catholic institutions, Colleges, Convents, Rectories, etc., as well as all kinds of Catholic religious articles for family use, and also of Albs and Surplices (of which we make a specialty) for Ecclesiastical purposes, are not only the most varied and complete to be found under one roof anywhere in America, but are also selected with a more intimate knowledge of their value and utility than can be exercised by competing houses who do not possess our peculiar kind of experience and organization for catering to Catholic institutional, Ecclesiastical and family religious wants.

*We direct particular attention to the fact that while we guarantee the character and quality of our Catholic supplies we uniformly maintain prices far below all competition. Our mammoth Grocery Department—complete in every detail—is prepared to supply Catholic institutions, colleges, etc., with Groceries of standard quality at the lowest wholesale prices.*

# Adams Dry Goods Co.

## 6th Ave., 21st and 22d Sts., New York

SAMUEL ADAMS, President JOHN FLANIGAN, Vice-President




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# A Home Favorite

Housewives tell their daughters how much good bread depends on good flour and that there's no surer way to have good bread, cake and pastry than by using GOLD MEDAL FLOUR — always.

WASHBURN-CROSBY CO.

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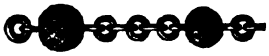
# For a Christmas Gift—The Rosary in Fine Jewels

Color of stone uniform-faceted-fine cut. Mountings of the best material. Wire and chain connections strong, and finish of the high order that marks our production and gives them a distinctive character

With each Rosary we furnish a Satin lined case



Size of Beads No. 1

Size of Beads No. 2

These illustrations show the full size of faceted Beads. We have in stock the following stones:

In pure quality size No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger-eye, Smoked Crystal, Agate. Carnelian and Garnet.

In the Imitation Jewels, Size No. 1 and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Turquoise, Jade, Sapphire and Moonstone.

## PRICES

No. 3145. In Pure Stone, Mounted in Solid Gold, $25.00 each.

No. 3145. In Pure Stone, Mounted in 14k. Rolled Gold Plate, $8.00, $10.00, $12.00 and $14.00 each.

No. 3145. In Imitation Jewels, Size of No. 1, Mounted in 14k. Rolled Gold Plate, $3.50 each. 10 year guarantee.

No. 3146. In Imitation Jewels, Size of No. 2, Mounted in 14k. Rolled Gold Plate, $2.00 each. 10 year guarantee.

No. 3145. In Imitation Jewels, Size of No. 1, Mounted in 14k. Rolled Gold Plate, Decade Beads Capped, Soldered Chain, Extra Heavy Cross, $5.00 each. 20 year guarantee.

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# Sanctuary Oil

BRAND **CARDINAL**

**GUARANTEED TO BURN EIGHT DAYS WITH NO. 2 TAPER**

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Original Charter, 1850

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